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JOHN, THE BELOVED.

(Read by Elder A. T. Jones, at the Closing Meeting of the Conference.)

[The following anonymous poem was found, about eight years ago, in a magazine published in Philadelphia. Its beauty of language, fervor of feeling, and exalted religious sentiment, claim for it a wider circulation than it has yet attained.]

I'm growing very old. This weary head
That hath so often leaned on Jesus' breast
In days long past that seem almost a dream,
Is bent and hoary with its weight of years.
These limbs that followed him — my Master — oft
From Galilee to Judah; yea, that stood
Beneath the cross, and trembled with his groans,
Refuse to bear me even through the streets
To preach unto my children. E'en my lips
Refuse to form the words my heart sends forth.
My ears are dull, they scarcely hear the sobs
Of my dear children gathered round my couch;
God lays his hand upon me, — yea, his *hand*
And not his *rod*, — the gentle hand that I
Felt, those three years, so often pressed in mine
In friendship such as passeth woman's love.

I'm old, — so old I cannot recollect
The faces of my friends, and I forget
The words and deeds that make up daily life;
But that dear face and every word *He* spoke
Grow more distinct as others fade away.
So that I live with him and holy dead
More than with the living.

Some seventy years ago

I was a fisher by the sacred sea.
It was at sunset. How the tranquil tide
Bathed dreamily the pebbles! How the light
Crept up the distant hills, and in its wake
Soft, purple shadows wrapped the dewy fields,
And then *He* came and called me. Then I gazed,
For the first time, on that sweet face. Those eyes,
From out of which, as from a window, shone
Divinity, looked on my inmost soul

And lighted it forever. Then his words
Broke on the silence of my heart, and made
The whole world musical. Incarnate Love
Took hold of me, and claimed me for its own.
I followed in the twilight, holding fast
His mantle.

O, what holy walks we had,
Through harvest fields and desolate, dreary wastes!
And oftentimes he leaned upon my arm,
Wearied and wayworn. I was young and strong,
And so upbore him. Lord, now I am weak,
And old, and feeble! Let me rest on thee!
So, put thine arm around me. Closer still!
How strong thou art! The twilight draws apace.
Come, let us leave these noisy streets, and take
The path to Bethany; for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal.
Come James, the Master waits; and Peter, see,
Has gone some steps before.

What say you, friends?
That this is Ephesus, and Christ has gone
Back to his kingdom? Ay, 'tis so, 'tis so.
I know it all; and yet, just now I seemed
To stand once more upon my native hills,
And touch my Master. O, how oft I've seen
The touching of his garment bring back strength
To palsied limbs! I feel it has to mine.
UP! bear me once more to my church! Once more
There let me tell them of a Saviour's love;
For, by the sweetness of my Master's voice
Just now, I think he must be very near, —
Coming, I trust, to break the veil, which time
Has worn so thin that I can see beyond,
And watch his footsteps.

So, raise my head.
How dark it is! I cannot seem to see
The faces of my flock. Is that the sea
That murmurs so, or is it weeping? Hush,
My little children! God so loved the world
He gave his Son. So love ye one another.
Love God and man. Amen. Now bear me back.
My legacy unto an angry world is this.
I feel my work is finished. Are the streets so full
What call the folk my name, — the Holy John?
Nay, write me rather, Jesus Christ's beloved,
And lover of my children.

Lay me down

Once more upon my couch, and open wide
The eastern window. See, there comes a light
Like that which broke upon my soul at eve,
When, in the dreary Isle of Patmos, Gabriel came
And touched me on the shoulder. See, it grows
As when we mounted toward the pearly gates.
I know the way! I trod it once before.
And hark! It is the song the ransomed sang
Of glory to the Lamb! How loud it sounds!
And that unwritten one! Methinks my soul
Can join it now

O my Lord, my Lord!
How bright thou art! and yet the very same
I loved in Galilee. 'Tis worthy the hundred years
To feel this bliss! So lift me up, dear Lord,
Unto thy bosom. There shall I abide.

THE THIRD ANGEL'S MESSAGE.— No. 26.

ELDER A. T. JONES.

WE will begin the present lesson where we closed the former one—2 Cor. 2. To begin with, I desire to refer to the special point I made upon the statement that "they could not look to the end of that which was abolished," and the idea of the end there not being the end of it but the object—the aim of it. The Greek word *telos* signifies "the fulfillment, or completion of anything; i. e., its consummation, issue, result, not its cessation or termination or extremity. The strict sense *telos*, is not as the ending of a past state, but the arrival of a complete and perfect one."

Thus you see that the very idea in the text is, that the *object*—the aim—of these types and ceremonies and ordinances that God gave, was hidden from their eyes so they could not see it. And the reason that it was hidden was because of the unbelief and hardness of their own hearts.

By unbelief, the veil was upon their hearts; so Moses put a veil over his face, hiding the glory of his face, and thus representing the veil that was upon their hearts that caused them not to be able to look upon the brightness of the glory for fear. Turn to 2 Corinthians 3. I will read in the German, beginning with the 3rd verse:—

That ye a letter of Christ are through our service prepared and written, not with ink, but with the Spirit of the living God; not in stony tables, but in fleshy tables of the hearts; but such confidence have we through Christ to God. Not that we capable

are from ourselves (or of ourselves,) somewhat to think as from ourselves, but that we capable are, is from God (that is, it is from God our capability comes) who also us capable has made, that ministry to carry—the New Testament—not the letter, but the Spirit; for the letter kills, but the Spirit makes alive.

Now the 7th verse:—

But as that ministry that through the letter killed, and in the stone is (literally built) inscribed, imaged glory had, so that the children of Israel could not look upon the face of Moses on account of the glory of his face, which there ceased; how shall not much more that ministry with the Spirit have glory.

If that that ceased had glory, how much more does that which remaineth have glory. If that had glory which through the letter killed, how much more will that have glory which through the Spirit gives life.

For as that ministry that the condemnation preached had glory, much more has the ministry which the righteousness preached overflowing glory; for even that former part that was glorious is not to be estimated (or counted) glorious in comparison with the overflowing glory; for as that had glory that there ceased, much more will that have glory that abides.

Now we want to study for a moment what that ministration of death was. The English reads, "The ministration of death written and graven in stones was glorious." The German, the ministration that through the letter killed,—the ministration of the letter which was death, would be, literally, in harmony with ours. The ministration of the letter, which was death, was glorious. Now if we know what that ministration of death was, then we can go on with the rest of the text and read the whole story. That we may the better understand what is the ministration of death, I will read again a few lines from the Testimony of Jesus.

The Jewish leaders were filled with spiritual pride. Their desires for the glorification of self manifested itself even in the service of the sanctuary.

Then according to this, what was their service of the sanctuary? What kind of a ministration was it? It was a ministration of self, was it not? But what is self?—It is of the enmity; it is sin. What is the end of it?—Death. Then what was the ministration of death? What was the ministration of the letter of that thing without seeing what it meant?—It was only death, there was no salvation in it. We will see that more fully as we go on.

Thus in their earthliness, separated from God in spirit, while professedly serving him, they were doing just the work that Satan desired them to do.

In the sanctuary, and in their offering the sacrifices whom were they serving? — Satan. What was the ministration then? — It could be nothing else than a ministration of death.

They were doing just the work that Satan desired them to do, taking a course to impeach the character of God and cause the people to view him as a tyrant.

In their ministration, in their performance of the services, they were taking such a course, and giving to the people the impression that God is a tyrant. And such ministry as that could be only a ministry of death — condemnation, the ministry of condemnation.

Here is an awful sentence: —

In presenting their sacrificial offerings in the temple, they were as actors in a play.

This is all from the "Spirit of Prophecy." What was the worship, then? What was the ministry?

The rabbis, the priests, and rulers had ceased to look beyond that (the symbol) for the truth that was signified by their outward ceremonies.

They ministered only the outward ceremony; and they did that as actors in a play. They did that in such a way that it caused the people to view God as a tyrant. Then all that was a ministry, — the condemnation of death.

The gospel of Christ was prefigured in the sacrificial offerings and Levitical types.

Therefore it was glorious; don't you see? In itself that thing was glorious; but they hid from themselves the glory by the veil that was upon their hearts. They did not see it or allow it to appear. Even that ministration of death was glorious, because in all that which they were doing there was signified the glory of the gospel of Christ — if only they had allowed the veil to be taken away from their eyes so they could see it, and so that there could have been manifest the ministration of the Spirit, and therefore of life. The ministration of death was glorious by virtue of the truth that was hidden in it, — not glorious by virtue of their ministering it in that way. Their missing the Christ that was signified in it all, caused it to be to them a ministration of death. But yet, in itself, it was glorious in the truth that was hidden there, which they would not allow to appear.

The gospel of Christ was prefigured in the sacrificial offerings and Levitical types. The prophets had high, holy, and lofty con-

ceptions, and had hoped that they would see the spirituality of the doctrines among the people of their day; but one century after another had passed by, and the prophets had died without seeing their expectations realized. The moral truth which they presented and which was so significant to the Jewish nation, to a large degree lost its sacredness in their eyes. As they lost sight of spiritual doctrine, they multiplied ceremonies. They did not reveal spiritual worship in purity, in goodness, in love for God and love for their fellow-men. They kept not the first four or the last six commandments, yet they increased their external requirements.

As Brother Gilbert said to-day, there were "four hundred and one requirements added to the fourth commandment alone."

They knew not that One was among them who was prefigured in the temple service. They could not discern the Way, the Truth, and the Life.

They could not look to the end — they could not see the aim and object — of that which was abolished.

They had gone into idolatry, and worshiped external forms. They continually added to the tedious system of works, in which they trusted for salvation.

Now I was glad that Brother Gilbert could give that talk here to-day, because I could see all the way through that that was the best possible preparation there could be for the lesson to-night. Those who were here saw from the few illustrations which he gave that there is even to this day a deep spiritual truth underneath these forms that the Jews are using at this time. The very truth and righteousness and life of Jesus Christ is beneath these forms yet, at the core of it; but all this is completely lost sight of, and nothing is seen but the mere outward form, and in this they trust for salvation.

The enmity that is in the natural heart causes their minds to be blinded to the end of that which has been abolished, and which, if their hearts would turn to the Lord, they would clearly see was abolished. But we whose hearts have turned to the Lord must see these things now, else we shall fall into the like system of forms and ceremonies, even in observing the things that Christ has appointed.

When Brother Gilbert was telling of these things to-day, it seemed to me that it was a perfect preparation for this study, that we might see the reality of the truth in this third chapter of 2 Corinthians in regard to the thought of the ministration of death. That ministration was glorious on account of the truths therein contained, even though they

were hidden; yet it had no glory in comparison with the glory that comes through living faith in Christ, who has broken down the wall, abolished the enmity, and set his people free with open face to behold as in a mirror the glory of the Lord to be changed into the same image from glory to glory even as by the Spirit of the Lord. The enmity of the carnal mind is the foundation of the whole wall, the middle wall of partition, of ceremonialism, that was built up and which was indeed the ceremonial law as it was in the day that Christ came. And in abolishing the enmity he broke down, annihilated, and keeps annihilated forever that wall for all who are in him; because in him alone it is done.

Now a word further. There was always a *true ceremonial law* apart from the law of God, and apart from the ceremonialism of the blind-hearted people of Israel. God appointed these very services, which they perverted into mere forms in order that the people through them might see Christ more fully revealed; that they might see God's personal presence day by day; and that thus they might appreciate the glorious salvation from sin—the transgression of the law of God. But not only did they pervert all these points of ceremonies which God had given for this blessed purpose; but they perverted the whole law of God itself into the same system of ceremonialism, so that it all suggested righteousness and salvation by *law*; all by *deeds*, by works, by ceremonies. Yet as all these things which the Lord appointed, when they had perverted them, could not satisfy the heart, they had to heap upon them mountains of their own inventions in order if possible to supply the lack and so be sure of salvation; but it was all only death. Thus in this, too, it was true that “the commandment which was ordained to life” they “found to be unto death.”

So I say there was all the time a true ceremonial law, and they would have had all the time a true ceremonial law if they had been faithful to God. And if they had been faithful, that true ceremonial law would have caused them to see Christ so everywhere present, and so perfectly allied to them, and living in them, that when he came, the whole nation would have received him gladly, because he would have seen himself reflected in them as he is to do

when he comes the second time. So there was the true ceremonial law which God appointed for that purpose, in order that through these they might be brought to see the spirituality of the law of God, which is the character of Christ and his righteousness reflected, and which is found in him alone. These things were to help them to understand Christ, that they might see him as the fulfillment and the glory and the actual expression of the ten commandments themselves, and might find him to be indeed the end, the object, and the aim of the whole of it—the ten commandments with the rest. But when their hearts turned away and their minds were blinded to these things, this caused them to turn everything into a form as will always be done where the enmity is.

The same evil thing runs through all. But, thank the Lord, there stands the blessed word that *when the heart shall turn to the Lord*, the veil shall be taken away, and then they with open face will see the glory of the Lord. Is n't that then a direct commission from God to us to go to the Jewish people with the blessed truth and the power of Christ? to show them that salvation in Christ is the end, object, and aim of all these things. O, let this be preached to all people, that if by any possible means the heart may turn to the Lord, the veil may be taken away, that all with open face may see the glory of the Lord.

But we can never go with that commission until that veil is taken away from our own hearts—until that ceremonialism is taken away from our lives. What would be the use of one who is steeped in ceremonialism going to those who are in it to get them saved from it? Therefore God hath brought us this word at this time; he has “abolished in his flesh the enmity, even the law of commandments contained in ordinances,” contained in ceremonies, in order to make in himself of two one new man, so making peace. Then both Jews and ourselves have access through one Spirit unto the Father.

I do not know that we need to look at that side of the question any further; because we can illustrate the subject on this side of the cross. It is almost perfected right in the mystery of iniquity to-day, against which our work from this time forward is to be pitted as never before.

Now note: When Christ had taken away all

those forms and ceremonies, even those which he himself had appointed; when he had met them in himself,—he was the end, the object, the aim of them,—he left others on this side of the cross. He appointed the Lord's supper; he appointed baptism; and the whole of the law of God still abides *as it is in himself*; not as it is in the letter, because the enmity that is in a man's heart will turn that into the ministration of death to-day as well as it ever did. And man who is trying to seek life in keeping the ten commandments, and teaching others to expect life by keeping the ten commandments, that is even yet the ministration of death. It is a universal truth that Paul expressed when he was a Pharisee, a ceremonialist: "The commandment which was ordained to life, I found to be unto death."

On this side of the cross, Jesus appointed the Lord's supper, baptism, other things, the Sabbath with the rest. And *in him* they all have deep and divine meaning. But what was it that caused the people away back yonder not to see Christ in those things, and so to use them for the purposes of self exaltation and self-glorification?—That enmity that is not subject to the law of God, neither indeed can be; that desire of self to be glorified and magnified. Was there prophesied an exaltation of self, a magnifying, a glorification of self this side of the cross?—Assuredly there was. There was to come "the man of sin, the son of perdition, who opposeth and *exalteth himself*." We know that self—the enmity—on the other side of the cross perverted God's ordinances into ceremonialism. What would self—the enmity—do on this side of the cross?—It would do the same thing. It will always and everywhere do the same thing.

That enmity on this side of the cross manifested itself thus in those whose hearts were not turned to the Lord, in those who were not converted. And the idea in this word, "when it shall turn to the Lord," is that of conversion. It is not simply to turn around, but the idea, both in the German and in the Greek, is to turn to the Lord *in conversion*. Those whose hearts are not converted, and who yet profess to be Christians, have the form of godliness without the power; they have the profession without the thing. On this side of the cross there came in men who had a form of Christianity without the

power; a profession, a name, without having the thing. And here were the ordinances which the Lord had appointed, and which are to be used in him. But these formalists, not having the salvation of Jesus Christ in themselves by living faith, not being in him, expect salvation *in the forms* which they observe. Therefore, with the papacy, regeneration is *by baptism*. And regeneration being by baptism instead of by Christ, baptism becomes the essential of salvation. It is put in the place of Christ by the papacy, as really as ever circumcision was by the Jews. That is why it is that the priests must always be so prompt to reach the bedside even of a dying infant in order to make the sign of the cross and sprinkle the water so that the child may be regenerated and saved.

To make regeneration salvation by baptism, whether it be in one form or another, that is the enmity, it is ceremonialism. Indeed, on this side of the cross, it is the mystery of iniquity.

Of the Lord's supper Jesus said: "Ye do show the Lord's death till he come." "Do this in remembrance of me." But the papacy makes it the very Christ himself. They make it the very Christ himself, and in taking it expect to take *him*, not "take *it* in remembrance" of him. And thus in taking it they expect to be saved.

Christ taught that his presence should go with his people still. "I am with you alway, even unto the end of the world." This is by the Holy Ghost; and *by faith* the Holy Ghost is received. But the papacy, not having faith, and so not having the Holy Ghost, and therefore not having the presence of Christ to go with them, turns the Lord's supper, from a memorial of him, to the Lord himself; and when the water is taken and swallowed, then the Lord is in them.

That is the papal system concerning these ordinances. And as for commandments, why, not having the life of the Lord Jesus, which is in itself an expression of all the commandments, they must heap upon themselves a multitude of rules and hair-splitting distinctions of their own of every sort and every kind. Just as it was with Phariseism before Christ,—precisely so.

Here is an expression written by Farrar in his life of Paul, page 26, concerning the system of Phariseism when Paul was there, and Christ came

into the world. It is word for word descriptive of the papacy in every phase of it as it is:—

When we speak of Phariseism, we mean obedience petrified into formalism, religion degraded into ritual, morals cankered by casuistry; we mean the triumph and perpetuity of all the worst and weakest elements in religious party spirit.

In the system of "morals" is the very citadel of casuistry. Here, too, genuine morals are cankered into the very elements of death by casuistry.

That tells the story of the working of the enmity—the story of formalism and ceremonialism—on both sides of the cross of Christ. Why, then, was not that on the other side of the cross the papacy as well as that on this? This is why: On the other side of the cross Christ had not appeared in his fullness as he is and as he did appear in the world. There were ceremonies—forms—given that were intended to teach the people of him, and they perverted these forms. Then in the fullness of time, Christ himself came, and the papacy perverts Christ himself into formalism.

I will repeat it. Before Christ came, Phariseism, this enmity, this self-exaltation, perverted the forms by which God would teach them of Christ until he should come in his fullness. But the papacy takes Christ after he has come in his fullness and perverts him, as well as all the forms which he has appointed; perverts the truth that is manifested in him in his fullness, and turns the whole of it into ceremonialism and formalism still.

But Christ, as he was manifested in the world, is the Mystery of God. God was manifest in the flesh, and Christ was the ministration of the mystery of God in its fullness. He is the ministration of righteousness which is overwhelmingly glorious. Now, when all this was wholly perverted by this enmity which came from Satan, and which is in itself enmity against God, and is not subject to the law of God neither indeed can be—when that mystery of God is thus perverted, that is also a mystery; but what mystery alone can it be?—Only the mystery of iniquity. That is why it is the mystery of iniquity this side of the cross, and not so great the other side. It is the same spirit working all the time, but not developed to the same degree. It is ever and always the ministration of death.

Now let us spend the few minutes we have remaining on Christianity, genuine *Christianity*. Gal. 5:6. I will read, beginning with the first verse, and come up to the sixth: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." We have read what that yoke of bondage was—all this whole mass of slavery to which they had bound themselves, these forms and ceremonies were a yoke of bondage. (See BULLETIN pp. 470, 472.) Christ has set us free from all that in the second of Colossians, the second of Ephesians, and in the third chapter of 2 Corinthians. Christ has set us free from formalism and ceremonialism, from going by rules and resolutions and all these things, but ever to be guided, actuated, and inspired by the living principle of the life of Jesus Christ itself. The difference between a principle and a rule is that the principle has in it the very life of Christ itself; while a rule is a *form* that a man makes in which he will express his *idea* of the principle; and which he would fasten not only upon himself but upon everybody, and make them do just like himself. That is the difference between Christianity and ceremonialism. That is the difference between principle and rule. The one is life and freedom; the other is bondage and death.

Here is a passage in "Gospel Workers," page 319, which I will read. It is concerning Christ. "There is not a monastic order upon the earth from which he [Christ] would not have been excluded for overstepping the prescribed rules." Exactly. You cannot bind the *life of God* by rules, and of all things you cannot bind it by man-made rules. He wants us therefore to be so imbued with the life of Jesus Christ *itself*, and the life of Christ *himself*, that the living life of Jesus Christ and the principles of the truth of God shall shine and work in the life, in order that the life of Christ shall still be manifest in human flesh. That is where God has brought us in him. And we are brought to this place in him by being by faith ourselves crucified with him, and dead with him, and buried with him, and made alive with him, and waked up with him, and raised up with him, and seated with him, in the heavenly existence where he sits at the right hand of God in glory.

The Bible is not a book of rules ; it is a book of *principles*. The statements in the Bible are not rules at all. They are the principles of the life of Jesus Christ, the principles of the life of God. They are Jesus Christ in that shape. The work of Christianity is to take Christ from that shape, and by the overshadowing of the Spirit of God, transform Jesus Christ from that shape once more into this human shape. When Christ was in the world, he was the Bible, the Word of God, in human shape. The Word of God before he came into the world was in that Bible shape. Now he has gone back to God in heaven, and he says, "Christ in you, the hope of glory." Christ full-formed in you ; Christ all, in all of you ; all there is of you shall be Christ within. Now, then, when Christ is full-formed in you and me, the Word of God, Jesus Christ, will once more be transformed from that Bible shape into human shape. Then God will put his seal upon it, and glorify it, as he has glorified that human shape already, which was the transformation, or the *transfiguration*, of the word of God. That is the point to which Christ has raised us in this series of studies. O, shall we sit together with him in the heavenly existence to which he has raised us ?

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

And what were those people preaching circumcision for ?—For salvation. Then he is a debtor to do everything that was ever spoken by God for salvation.

Christ is become of no effect unto you, whosoever of you are justified by the law ; ye are fallen from grace.

That is true to-day, isn't it ? Don't you see that these very Scriptures that were aimed at ceremonialism in that day, are the living power of God against ceremonialism, and the papacy, and the form of godliness without the power, that curse the world in the last days even to the day of the coming of Jesus Christ ?

Christ is become of no effect unto you, whosoever of you are justified by the law ; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith.

Now, the verse, "For in Jesus Christ." Where ? Looking at Jesus Christ from the outside ? going

to him as to a reservoir or a fountain, and taking something out, and taking it off with me outside ? No ; "in Jesus Christ" in him, in him, "neither circumcision availeth anything, nor uncircumcision ; but FAITH which worketh by love." That is Christianity. Anything less than that is ceremonialism in this day as well as in that day. Everything less than that is the mystery of iniquity. Everything else than that is the mark of the beast. And whosoever has not that living principle of the living power in his life will worship the beast and his image, and thus all the world will worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Thank God for his unspeakable Gift.

What was circumcision to them ?—It was everything, actually ; for circumcision itself was the seal of the perfection of righteousness by works. It actually stood in the place of Jesus Christ. Ah, but in Jesus Christ that avails nothing at all. Circumcision meant works, all-absorbing works for righteousness and salvation. Paul was a "Tell-me-anything-more-to-do-and-I-will-do-it Pharisee." That is the kind of a Pharisee he was. That is what circumcision meant. It was the one word that meant the whole system of works for salvation. But in Jesus Christ what avails for salvation ? Circumcision avails nothing, neither works avail anything for salvation ; nor any works at all ; but *faith which works*. Faith finds the salvation of Jesus Christ a living power in the life, and working there the righteousness of God by the love of God ; and this is the love of God that we keep his commandments. O let Christianity prevail ; let Christianity be spread abroad ! "Go ye into all the world and preach the gospel to every creature."

For the last part of our study we will read a few verses in Colossians. Turn to the second chapter of Colossians. We will read, beginning with the first chapter and 25th verse, of the mystery of the gospel :—

Whereof I am made a minister, according to the dispensation of God to fulfill the word of God [margin, fully to preach the word of God] ; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints. To whom God would make known what is the riches of the glory of this mystery among the Gentiles [among the heathen] ; which is Christ in you, the hope of glory ; whom we preach.

Who preach? Where preach?—*You* preach as you go. Whom we preach, “warning every man, and teaching every man in all wisdom; that we may present every man perfect.” *In him, always in him*, “present every man perfect in Christ Jesus.” We are to bring them unto Jesus, so that they shall abide in Christ, live in him, walk in him.

Whereunto I also labor, striving according to his working, which worketh in me mightily. For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh.

Who are they who have not seen his face in the flesh? That takes in *us* who are here. That is for us. What now? “That their hearts might be comforted.” Good. “Being knit together in love.” All joined together, or woven together? No, that is not enough; but “*knit* together,” in and in, each stitch held on to the other, and only one thread—Christ and his love—in it all.

Being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ.

What is that mystery?—Christ in you; the annihilation of ceremonialism, the abolition of the enmity, the breaking down of every wall that separates the hearts of men.

“In whom are hid all the treasures of wisdom and knowledge. And this I say.” Why did he say this for you and me, who have not seen his face in the flesh? “This I say lest any man should beguile you with enticing words,” into ceremonialism, into formalism, into false dogmas and doctrines. “This I say, lest any man should beguile you with enticing words.” “As ye have therefore received Christ Jesus the Lord, so walk ye in him.” In him, in him, ever in him. It seems to me that that expression has come into our studies enough for us to count it our motto for all this Institute. We may have “In Him” our watchword. I do not know that it would be too much to go away with that ringing in our ears and fastened upon our minds,—in him, in him; preaching in him, praying in him, working in him, teaching in him, turning men to him, that they may be found in him, so that we shall all always walk in him, rooted and built up in him.

Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Be-

ware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Col. 2:7.

Beware of that. We are coming face to face with the mystery of iniquity. Beware of false philosophy, vain deceit, traditions, and the elements of the world—of the natural mind and the carnal heart. Beware of it. Christ, Christ, in him; in him alone, in Jesus Christ. Nothing avails but faith that works by love, and that love the love of God which keeps the commandments of God.

For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.

He put off the body of flesh by destroying the enmity in sinful flesh; by conquering all the tendencies of the sinful flesh, and bringing the whole man in subjection to the law of God. This is the circumcision of Christ, and it is accomplished by the Spirit of God itself. And the same blessed work still goes on in all who are in him.

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.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not.

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

“And ye being dead.” Are you dead? Are you dead with him? In him? and out of deadness in sins and the circumcision of your flesh hath he quickened you together with him?

“Having forgiven you all trespasses.” Thank the Lord. The record is clean; God has cleared away the trespasses against us, blotting out the handwriting of ordinances that was against us, and imputing to us his own righteousness. What turned these ordinances against us?—That enmity that turns into self-service everything that God has given. Blotting out that which was against us, which was contrary to us, taking it out of the way, nailing it to his cross. And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore make a conscience for you; let no man judge you or decide for you. Let the love of Jesus

Christ in the heart decide and do the thing that is right. Let no man therefore make a conscience for you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days : which are a shadow of things to come ; but the body is of Christ.

Let no man beguile you of your reward ! Let no one turn aside your aim, as we had it in the study on pages 166, 167 of the BULLETIN. "Let no man beguile you of your reward in a voluntary humility." What is a voluntary humility but following self-made rules, and the perversion of God's ordinances for the cultivation of our own ways. "Vainly puffed up by his fleshly mind." What is the mind of the flesh ? What is the minding of the flesh ? It "is enmity against God ; for it is not subject to the law of God neither indeed can be." But Jesus Christ has abolished in his flesh the enmity, and in him the enmity is abolished in our flesh, and we have the victory.

Vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not ; taste not ; handle not ; which all are to perish with the using), after the commandment and doctrines of men ? Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body ; not in any honor to the satisfying of the flesh. If ye then be risen with Christ, seek those things which are above.

Are you risen with him ? Has he raised us up ? Are you there with him ? Then —

Seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God ; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when he shall appear, we shall be like him ; for we shall see him as he is.

And the day is near and he is bringing it closer and closer. Thank God for his unspeakable gift ; and thanks be unto God, which always causeth us to triumph in Christ ; and maketh manifest the savor of his knowledge by us in every place." AMEN.

THE WORD OF GOD.—NO. 10.

PROF. W. W. PRESCOTT.

At the close of the last study upon the infallibility question, we were considering the interpretation of the Scriptures, and viewing it from both standpoints, the true and the false. There is a word further that I would like to add before we leave that phase of the subject. I will first read the position taken upon this question by those who advocate a false infallibility as set forth in one of the decrees of the Vatican Council. Page 139 :—

In matters of faith and morals, appertaining to the building up of Christian doctrine, that is to be held as the true sense of Holy Scripture which our holy Mother Church hath held and holds, to whom it belongs to judge of the true sense and interpretation of the Holy Scripture ; and therefore that it is permitted to no one to interpret the Sacred Scripture contrary to this sense, nor, likewise contrary to the unanimous consent of the Fathers.

We have called attention to the true position on this question, that Jesus Christ is the interpreter himself, but there is the danger that we shall fall into the error of speaking contrary to Scripture in principle, although not in outward form. And it may be worth while to call attention to some instruction that has been given of late bearing upon this very point, and again bring out the contrast between the true and the false.

The people of God have educated themselves in such a way that they have come to look to those in positions of trust as guardians of the truth, and have placed men where God should be.

This is from the *Review and Herald* of Aug. 7, 1894, and it is this very principle that we have been bringing out,— putting some one who stands at the head of some work as guardian of the truth. That is exactly the papal principle that the bishops and the pope were the depositaries of the truth, and they were to guard it and give it to the people as they thought best. Now the principle is just as evil and works just as evil results when it is followed in another form, or another name ; and the thing that we have been urged to do is to study principle until we recognize principle, no matter what the name may be, because there will be every effort to bring in error, and in some way to turn us away from the right path. Hence this instruction, these warnings.

God removes his wisdom from men who are looked up to as God.

Just the moment they take that position themselves, or the people put them in that position, that moment it becomes necessary for God to remove his wisdom from them, and so we in putting them there contribute to that very thing.

It is a mistake to make men believe that the workers for Christ should make no move save that which has first been brought before some responsible man. Men must not be educated to look to men as to God. While it is necessary that there be a counseling together and a unity of action among the laborers, one man's mind and one man's judgment must not be the controlling power.

When Jesus went away, he entrusted to men his work in all its varied branches, and every true follower of Christ has some work to do for him for which he is responsible to his own Master, and that work he is expected to do with fidelity, waiting for command and direction from his Leader. . . . We must do our work through a diligent use of the intellect which God has given, gaining in knowledge and efficiency as we make progress in our work. God never designed that another should do our thinking, while we leave our mental powers to rust through inaction. God never designed that one man should be crushed under the burden, should be loaded down with various kinds of work as a cart pressed beneath the sheaves, while another should go free of all burden and responsibility. The president of the Conference is not to do the thinking for all the people. He has not an immortal brain, but has capabilities and powers like any other man. And to every man God has given his work. When men place the president of the Conference in the place of God, and make him the depositary of all their difficulties, the advisor in all their plans and in all their perplexities, they are doing that which is exactly opposite to what Christ has told them to do.

It may be a good place here in view of this admonition to call attention to this fact which must be apparent to you from the instruction that has been given from time to time, and that is the contrast between the union which God would have in his work and the union which comes in some man-made arrangement. There will be the fullest union in God's work.

Now it is very likely that some one who is looking for a chance to work independently will say, "That is just what I believe; I shall carry that plan out whether the president of the Conference says so or not." He is wrong. God's plan is that when all submit to him, and Jesus Christ is given his place as head of the individual, and head of the church, he will not destroy the individuality of any man, and yet he will have union throughout. God can do that, but man cannot. The union that is man-made is simply outward union in putting all in the same mold, but there is no unity. God's plan of union is that the individuality of every worker shall be preserved, and there shall be mutual coun-

sel, yet there shall be no one-minded plans, but many minds, while all are brought into unity by the action of the Spirit of God.

The people of God can be united only through the power of the Holy Ghost, and this is the union which will stand the test.

Now when the instruction which God gives us is carried out, there will be no breaking up; there will be no running off on side issues; there will be such union in diversity as we have not seen in the work yet; that will be God's plan. Notice one reason why it is dangerous to put too much confidence in men and to look to men.

Satan exults as he sees men looking to men, and trusting in men to be wisdom for them. The soul that looks to men as to God, is left exposed to the temptations and assaults of the enemy, and the evil one sees to it that human defects shall mar the work of God. Satan will make the man whom the brethren look up to as to God, a target for his fiery darts, and will ply him with his fiercest temptations.

Certainly! because if all look to them as to God, and Satan can cause them to fall or make them to err, then all follow. It is a sort of premium held out to the enemy to bring his fiercest assaults upon some man.

While brethren should counsel together at special seasons, yet they should individually seek for higher counsel than that heard in the assembly. It may be argued that the Lord gives special wisdom to those to whom he has intrusted grave responsibilities. The Lord does give special wisdom to him who has sacred trusts. If the human agent, moment by moment, makes God his only helper, and walks humbly with him, God will then give light and knowledge and wisdom, in order that his human agent may be able to guide his brethren who would look to him for counsel as to their duty.

That is a very different thing from what it is to look to man as to God.

In a clear and forcible manner he will point them to a Source that is untainted and pure from the defects and errors that are so apparent in humanity. He may, for it is his privilege, refuse to be brains and conscience for his brethren.

Then do not ask him to do that, and do not form the habit of asking, "What shall we do now? Must we do this way? Must we do that way?" and make a man conscience. Do not make any man your conscience. Man is not to be put in the place of God, and yet in every step there should be mutual counsel. If this is the case, there will be no trouble. But those who are looking for some excuse for running off on an independent line, will see in all this great reason for doing as they are of a mind to do. That is the way we are apt to use instruction.

The danger in trusting to men is, that men are liable to err.

That is what the true voice says, not infallible, but are liable to err.

The education that should be given to all is that they should exercise faith, that they should go to God in earnest prayer, and learn to think for themselves. To meet difficulties and plow through them by the help of God is a lesson of the highest value. If men and women do this, they realize that their help has not come from a human source, but from the living God, and that, having sought wisdom of God, they have not sought in vain. It is the privilege of every soul to go to God for himself, and to have a personal connection with the Source of all power. . . . Those who are partakers of the divine nature will not manifest forwardness and self-exaltation, but will be filled with the spirit of discretion, and their characters will be fragrant because Christ is enthroned in the heart.

That is sufficient to bring out the point to which I wish to call attention, and that is this matter of attributing infallibility to men. As we lose the power to see Him who is invisible, we turn to see some one who is visible. As we lose the power to take counsel with God, we turn to man in place of God, and put man where God belongs. Now that is just as dangerous a thing to do in this church as in the Roman Catholic church. The point is that God is the one to whom we are to look, that man is fallible, and liable to err, and we must learn to take counsel of God, and to follow his leading and guidance. The gifts in the church are designed to bring us into the unity of the faith, and there are many who know by practical experience what the Spirit of prophecy has done to bring about unity among this people. We have had practical illustrations of it since we have been in this Conference; and over and over again in the history of this people it has been the Spirit of prophecy that has brought union into the ranks, but that union has been a union of the spirit and not of outward force; and that union, still regarding the idea of diversity, and while being united, is not this man-made union which is brought about by a set of rules and regulations.

I may add that although the Catholic Church makes its boast that there is unity in its church, it is false; there is no unity, to say nothing of the many orders that are in the church that are just as bitterly opposed to each other as the different denominations of Protestants. It is also true that there is a division in the church as a rule upon this very idea of infallibility.

We may use the remaining time in a sort of summary, and in calling attention to some things that are still before us in the development of this infallibility doctrine. Infallibility is the distinctive feature of Romanism. It is that feature which distinguishes that church from every other church upon the face of the earth. And it is not only true concerning that one point but this doctrine puts a peculiar and a special coloring upon every error that the Roman Catholic church holds. It renders it impossible for the church to reform in any respect, because infallibility is put upon every act like a seal and it is not subject to change and cannot be changed. It is irreformable upon the ground that Protestants generally have taken on this question, only seeking to meet this doctrine in infallibility. It does not do to claim for one's self what is denied to some one else, and it does not do to claim for a church what is denied to some other church, and it does not meet it to deny the thing altogether.

It is a true doctrine that infallibility belongs in the church of Jesus Christ; and we are to know where it belongs in accordance with the will of God. But a slight error upon this question, and the real weakness of the doctrine of infallibility in the Roman Catholic Church will appear. The Lord has told us in what manner he communicates his word—through visions and dreams and by prophets. And does it not seem to be the logical result that they will be forced to seek somewhere for prophets to meet this demand? And how far will it be necessary to look to find them? Protestantism and Romanism have already joined hands. The two-fold union is formed. How far will it be necessary for this two-fold union to look to find prophets through whom to manifest this infallibility idea?—Only to Spiritualism. And thus we will have the three-fold union of Protestantism and Romanism and Spiritualism. So we may easily see what the outcome will be when the true doctrine of infallibility is presented to the world.

But there is another phase at which I can only hint. We have not been studying it from that standpoint, but there is the phase of political infallibility, and it is worth while simply to note that really in the whole question of Sunday laws and the interpretation of the code upon Sunday laws is

found also this infallibility idea, and those who nobly remonstrated early in the history of this government against the magistrates' taking any ground with reference to religious matters, touched the true idea.

In Romanism we have this side which we have been studying,—infallibility in the papacy,—and on the other side in the attitude of degenerate Protestantism, we have the same idea in another form. But these two are working together, and you see how easily they can unite, and how easy it will be for the infallible church to make the infallible decree, and then for the magistrate and his court simply to carry forward this same idea of political infallibility for the enforcement of that same decree, and so it all works together.

What are we to do to meet this doctrine of infallibility? Is it not to let the true light shine concerning the real doctrine of infallibility in the church? That will meet it, and nothing else can meet it

One more thought with reference to it; that is, the contrast in the way in which the true and false infallibility is manifested. God always chooses the agent through whom he will speak, and he speaks when he will and not at the will of the agent. And this instruction that comes to us from God through the agent which he chooses is not at the will of the agent.

There is a passage in the 42nd chapter of Jeremiah that illustrates this idea that God speaks when he will. The people were in great distress and trouble, they were in danger for fear of the enemy of the Chaldeans. We will begin with the last of the 41st chapter: "For they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land." Then they all came to Jeremiah the prophet "and said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God, even for all this remnant (for we are left but a few of many, as thine eyes do behold us). . . . Then Jeremiah the prophet said unto them, I have heard you; behold, I will pray unto the Lord your God according to your words; and it shall come to pass, that whatsoever thing the Lord shall answer you, I will declare it unto you; I

will keep nothing back from you. . . . And it came to pass after ten days, that the word of the Lord came unto Jeremiah."

There seemed to be a pressing case. Great danger threatened the people, and they came to Jeremiah, and he said, I will seek the Lord, and whatever counsel the Lord gives, I will give it to you. In ten days the Lord spoke to them. The Lord not only speaks by whom he chooses but when he chooses, and not at the command of any human being.

The whole principle through it all is this principle that runs through all doctrine, that God is controlling those things, and that man is not to be put in the place of God. It does not make any difference whether we call him by the name of pope or by the name of elder, man is not to be put in the place of God, and man is not to be looked up to as God or feared as God, because it is wholly contrary to God's order, and it is the surest way to bring in error and difficulty, because man is fallible, liable to err, and God alone is infallible.

If the study of this question has resulted in calling our attention especially to this phase of the subject from this standpoint, and if it will result in placing a higher estimate upon the Spirit of prophecy in the church, and in seeing more clearly the place which God would have it occupy in the church, and its relation to errors that have come in through human agents and through human exaltation, it will have met its purpose.

I would like to read just in closing a brief description of the scene when the papal dogma of infallibility was declared on the 18th day of July, 1870. This extract is taken from the *New York Tribune* for Aug. 11, 1870, and was written by one of the editors.

Before leaving Rome I send you a report of the last scene of that absurd comedy called the Œcumenical Vatican Council. . . . It is at least a remarkable coincidence that the opening and closing sessions of the Council were inaugurated with fearful storms, and that the vigil of the promulgation of the dogma was celebrated with thunder and lightning throughout the whole of the night. On the 8th of last December I was nearly drowned by the floods of rain, which came down in buckets; yesterday morning I went down in rain, and under a frowning sky which menaced terrible storms later in the day. . . . *Kyrie eleison* we heard as soon as the mass was said, and the whole multitude joined in singing the plaintive measure of the Litany of the Saints, and then with equal fervor was sung *Veni Creator*, which was followed by the voice of a secretary reading in a high key the dogma. At its conclusion the names of

the Fathers were called over, and *Placet* after *Placet* succeeded *ad nauseam*. But what a storm burst over the church at this moment! The lightning flashed and the thunder pealed as we have not heard it this season before. Every *Placet* seemed to be announced by a flash and terminated by a clap of thunder. Through the cupolas the lightning entered, licking, as it were, the very columns of the Baldachino over the tomb of St. Peter, and lighting up large spaces on the pavement. Sure, God was there—but whether approving or disapproving what was going on, no mortal man can say. Enough that it was a remarkable coincidence, and so it struck the minds of all who were present. And thus the roll was called for one hour and a half, with this solemn accompaniment, and then the result of the voting was taken to the Pope. The moment had arrived when he was to declare himself invested with the attributes of God—nay, a God upon earth. Looking from a distance into the hall, which was obscured by the tempest, nothing was visible but the golden mitre of the Pope, and so thick was the darkness that a servitor was compelled to bring a lighted candle and hold it by his side to enable him to read the formula by which he deified himself.

Is it any wonder that when the prophet viewed that scene, he said, "I beheld because of the voice of the great words which the horn spake"? Infallibility is an attribute of God, and any one who claims for himself infallibility, puts himself in place of God; and any one who puts another man there, puts another man in the place of God, and that is the fulfillment of the prophecy saying, "Sitting in the temple of God, he shows himself off that he is God."

INSTRUCTION WITH REFERENCE TO MEETING OPPONENTS.

[THE following communication from Sister White, was read by Elder O. A. Olsen to the ministers at a morning devotional meeting during the General Conference, and is inserted in the BULLETIN by request. We think our readers will be well repaid by a perusal of the matter, and we recommend the instruction given as important for all connected with the work.—Ed.]

I seemed to be in an important council-meeting. There was a solemn season of prayer, which was followed by silence for some minutes. Then there was heard a voice from one who spoke with gentleness, yet with dignity and authority. I will present briefly the principles that were laid out before us.

The speaker said: You are now placed in a most trying position; but ever bear in mind that "we wrestle not against flesh and blood, but against principalities, against powers, against the

rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." See Eph. 6:10-18.

The speaker continued: Your opponent is the adversary of truth; his inspiration is from beneath. He is a sharp debater, and will employ every device to stir you up, so that you shall lose your self-control. If you appear sharp, and say unwise things, words which show that you are sensitive and easily irritated, the host of hell will triumph. You have not always been self-controlled and wise in contending for the truth with wily opponents; for this reason you have lost victories.

The enemies of the truth know that they have not strong arguments to sustain their position; therefore they will try the metal of the one who presents the truth. In the position where you are placed to vindicate the truth, keep self out of sight, make no boast of knowledge, place your feet upon the word, the eternal truth. Make no reference to any sly thrusts of your opponent. Do not manifest a spirit of retaliation; but ever maintain the gentleness of Christ. Put on Christ. Your physical infirmities urge you to hasty feelings and hasty words, which give your opponent an advantage. Abide in Christ. For the truth's sake, for Christ's sake, preserve the dignity, the elevated and ennobled character of the truth. Your zeal will need to be controlled by the Holy Spirit of God, lest it quicken into impatience as you see the Scriptures wrested, and fables and human assertions presented as truth. Men who know that they have the truth can have power only as they present the truth as it is in Jesus.

If men who know that they are on the side of God, of Christ, and of the holy angels, possessed the gentleness of Christ, they would express themselves in language which would show up the opponent's reasoning in a manner to multiply a hundred fold the force of truth against the sophistries and commandments of men. Let the truth out; keep self out of sight. You are in danger of permitting egotism to weaken the effect of truth upon the minds of others. If your opponent can, in any way, make apparent your personal defect of a hasty, inflammable spirit, it will tend greatly to destroy

the force of your strongest arguments. Will you bear in mind to put on the *whole* armor of God?

Cities, nations—a world, are ignorant of the truth; they are deceived and deluded by false shepherds. Let not the truth be brought into disrepute by being handled unskillfully. You have had too much self-confidence; now hide in Jesus; let not self appear; speak in the simplicity of Christ. Souls are now in the valley of decision, and Satan sees that for him the time for determined action has arrived. God alone must be your trust; nothing less than a divine agency will be able to counter-work the power of Satan.

You are not in one instance to use the same weapons as to your opponents. If you do, they will turn against the truth. You are to act on principles directly opposite to those held by men who are seeking to make of no effect the law of God,—the great standard of character. You love the truth, you love God; but you must more fully learn of Jesus his meekness and lowliness of heart. A great work is to be done in our cities, and the fields are all ripe for the harvest. Our attention will be called in every direction, for repentant souls in both Christian and heathen lands will lift up their voices for help. There must not be one particle of lifting up of self; your only safety is to trust in God. While you walk in humility, you walk safely.

Dwell as little as possible upon your opponent's objections, but press in the truth, new and convincing, to cut away and undermine error. Keep your own spirit calm, even against personal abuse. Never retaliate. Let the spirit of kindness, Christian courtesy, rule your every action. The Holy Spirit will help your infirmities. People will pass judgment upon the men. Those in error have learned that their strength is to maintain self-control, while the fires of hell may be stirring every fiber of the being. Your opponent will say words which will irritate a sensitive mind. Pass these by unheeded. Do not once forget that you are speaking for God's truth. Your spirit, if kept gentle under provocation, will speak louder than any force of argument. Do not imperil the truth by an unwise word. Remember how, when provoked, Moses spoke unadvisedly, and dishonored God. You need larger experience as a student in the school of Christ, in copying his meekness and lowliness.

The universe of heaven will be comprised in your audience. Bear this in mind. God has given you talents of influence; he has let his light, in clear distinct rays, shine upon your pathway; he has greatly blessed you; now let your disinterestedness, your self-consecration, do honor to God. If you look to, or trust in, your own ability, you will destroy the effect of actual effort. God alone can give the victory, and he will vindicate the truth, if men will not take credit to themselves; God will do honor to those who live not to self, but to him.

Seek God most earnestly. Your brethren should seek the Lord with you. From communion with God, come before the people, imbued with the Holy Spirit. Exalt the word, exalt Jesus; in all humility of mind, crowd in important, soul-testing truth. Let the glorious conceptions of God possess your mind. God, who commanded the light to shine out of darkness, is willing to shine in your hearts, who give the light of the knowledge of his glory in the face of Jesus Christ. You weaken the truth when, in the least degree, you extol self. Hide in Jesus; without his presence and power you can do nothing.

ELLEN G. WHITE.

THE PRESENT ISSUE.

ELDER A. T. JONES.

(*Sabbath, March 2, 1895, 5 p. m.*)

THERE is one very important line of study that we have not had a chance to take up in the regular course of study in the Institute. I did hope to reach it, but the important lines of study that have been before us have left no room for any kind of full study of it. However, this can follow the studies that we have had, better than they could follow this. The studies which we have had, if received for the real value that is in them, are the best preparation for the best study of this subject.

I did not want the delegates to separate without their attention being called to this, and without the importance of it being presented as far as is possible in a short lesson, to enlist your minds in it for study after the Conference is past. It will have to be understood as certainly as we preach the message. It will take more work, harder study, and

closer application than has yet been given by the most of our ministers to any line that has come before us. If we shall all stand where God, by these truths which he has opened to us in this Conference, has lifted us, we shall be prepared for this study.

This subject is: *The application of the principle of religious liberty*, in the place to which we are now shortly to be brought. It is the application of this principle in a way and a place where we have never been called upon to make it. There is a sense in which it is true that this subject is more important than any other issue to which we have been brought; yet this is not to say that it is independent of all other principles. All are essential, and have their place. But the times to which we are shortly coming,—nay, the time to which we are now come,—there will be tests put upon us that we have not yet met. In the past the issue has not been forced upon us that will be from this time forward.

Now I know what I am talking about when I say that. The *theory* of separation of Church and State, the theory of true religious liberty is almost wholly accepted among Seventh-day Adventists, but the principle is very little held. There is a vast difference between the *theory* and the *principle*. And until we get the principle in its purity, we shall not be prepared for the place and the issue into which we are now shortly to be forced. The public mind is waiting and ready for the application of this principle with such power as we have never yet found in the work of preaching the Third Angel's Message. I say that now the public mind is all ready for this; the matter is in their hands and before their minds; and what we need is to get hold of that matter, and make it our own,—the *principle* of it, I mean,—in such a way that the public mind can see the principle and in that see the truth and the righteousness of the Third Angel's Message.

Now to illustrate what I mean by the statement that the principle of the separation of Church and State is not largely accepted and held by Seventh-day Adventists, while the theory of it is as a matter of fact wholly accepted: We all say that we do not believe in the union of Church and State, while over and over positions are taken and things

are done which are as directly a union of Church and State as anything any of the National Reformers have ever done.

Why, brethren, do you not know that it is the literal truth that you cannot find a National Reformer anywhere, and scarcely a Catholic even, who will not tell you that he does not believe in "a union of Church and State"? Even the pope does not believe (?) in the union of Church and State. He has told you so in his encyclical. Yet National Reformers and Catholics, up to the pope, in every position that they take and in everything they do, directly involve and carry into effect the union of Church and State. These all have a theory of separation of Church and State; but not one of them has any idea of the principle. And in saying they "do not believe in union of Church and State," they do not know what they are talking about. And it is a universal truth that every man who has only the theory of a thing—whether it be this or any other—will constantly violate the principle, however loudly he may profess and proclaim the theory. Nothing but the essential principles of things will ever hold a man straight, and these will do it. And now when, as never before, all manner of deceptions are to be employed against us, it is essential that we shall have such a hold upon the absolute principles of things that we shall be safely held through all. And in Jesus Christ is every divine principle. In him we find it. Our lesson is still, "In Him."

Now the particular point that I want to call your attention to this afternoon turns upon the decision of the Supreme Court of the United States rendered in 1892, on the 29th day of February. The National Reformers, the Municipal Leagues, Parkhurstism,—all make this decision the basis of their actions. Catholicism, too, is fast lifting herself to the front upon all these issues that appear. Last Sunday down at Columbus, Bishop Watterson was invited by the secretary of the Young Men's Christian Association to lecture in the Association Hall Sunday afternoon on "Christian Citizenship." The hall was crowded, and hundreds were turned away. February 22 Archbishop Ireland spoke in the Auditorium, Chicago, which was crowded, on "Christian Citizenship." This is now the great cry of National Reformers, Catholics, Christian Endeav-

errors, etc. It is high time that we should find out what Christian citizenship really is, and that it is in the heavenly essence in Jesus Christ. The basis upon which all these are working "for municipal reform," etc., and upon which they engage in political concerns as churches and church organizations, is the Supreme Court decision that "this is a Christian nation."

Here is the word of the preacher-leader of that movement in Chicago:—

The church that has no politics in its pulpits, is in almost as sad a condition as the state that has no pulpits in its politics. Let the church exercise its holy and helpful influence in civic and municipal affairs for the glory of God and the good of humanity. . . . The duty of the church is to support all righteous reforms, and failure to do so is treason. . . . Christian sentiment pervades the common law of the land. The use of the Bible for legal oath, the employment of chaplains in the houses of legislature and the regiments of the army, the appointment of days of thanksgiving, the reverence for Sunday as a day of rest, are rather complimentary to the prevailing religion, than coercive upon the citizens, and have justified the finding of the Supreme Court that "The United States is a Christian nation."

I know that it has been held by some, even Seventh-day Adventists, that that "Christian nation" decision is of no force at all. Well, I am not going to argue this afternoon whether it is or not. What I want you all to see is, that those people, Catholics, Protestants, and all this whole combination of Church and State, are making it of much force to themselves; and that shortly they will *make* it mean something to us, and will make it of force to us. Whether we believe it means anything or not makes no difference; they are making it mean much, and we shall have to meet the issue from their side of it. When they are making so much of it; when they are making it mean *everything*, and building all their work upon it; and when by this use of it they get the laws and the power into their hands; *then* they will force it upon us, and require us to obey it. Then, too, if not before, we shall learn that Supreme Court decision has some force in it. Then, too, they will have matters fixed in such a way that they will make it appear that we are the despisers of government, despisers of the supreme law, and only properly to be associated with anarchists.

The testimony was given long ago that we would be denounced as anarchists, and we are coming right into the time now in which that will be done, and will

be done with such a show of propriety that the great masses of the people will believe it. If we do not understand our principle well enough to make the distinction so clear before all, that the Spirit of God can say to them, "That is so," then we are not where the Lord wants us to be, nor where our calling demands that we shall be. We are to take up these principles, and hold them so firmly and so clearly, that when they are presented before courts or legislatures, wherever it may be, the Spirit of God can say to the assembled masses, "That is the truth." Whether they yield to it or not, that is for them to say; but God does intend that we should have those principles so clearly defined that when opportunity is offered, he can by us present the truth in such a way that the Spirit of God can say to the whole mass of the people assembled, "That is the truth."

Thus those people are using that decision at every possible opportunity to bring their power to bear upon the government, and they will continue to use it for all that they can make it to be worth. Therefore, I say again, even though we, every one, should hold that the Supreme Court decision was nothing of itself, and has no force at all in itself, that would not excuse us from the most diligent study of it and all the principles involved in it; because *they* are giving it force; they are making use of it in such a way that it will mean everything to us. Therefore, it is essential to every public worker especially that he study that decision, and the principles involved in it, and know what position we have the right to take when we shall be forced into the issue. We must know where to stand, and then stand there in spite of all that shall be done.

We shall be persecuted for violation of the State Sunday laws; we shall not only refuse to obey the Sunday laws, but we shall claim the right to refuse. We shall claim not simply the Christian right, but the constitutional right, to do it. But they will cite State Supreme Court decisions in support of it, that common Christianity is common law. We deny that also. Then they will cite the example of the nation in saying that Sunday is the Sabbath, in the legislative Congress. We shall deny that that is correct, and refuse to recognize it; and declare that though the nation has done it,

it is unconstitutional. They will then cite the decision of "the highest judicial tribunal in the nation and in the world"—this "Christian Nation" decision—to show that it is constitutional; and *then* it will be our right, and it will be our duty, to deny the constitutionality of the decision. It will be our part to demonstrate that the Supreme Court decision itself is unconstitutional.

The doctrine is taught in the public schools throughout the land that whatever the law says, that we must do, *because it is the law*. It was the very doctrine of pagan Rome against Christianity, that what the law said, that was to be done because it was the law. Now unless we can present more than the mere statement, something more than the mere claim that we are Christians, and disobey the law and have the right to disobey it,—unless we can present something else than that, the authorities, both Church and State, will not only all say that we are anarchists, but will demonstrate by all that they know and all that the people know that we are anarchists,—that is, despisers of the government, simply because we choose to disregard it and the supreme law, and that we are merely setting up our rebellious will against all authority. None of this argument will be true; but to all they will make it appear true, at our expense, unless we shall show the principles.

And as certainly as we do get hold of the principle of it, and hold firmly to that, we can make it plain that they who are at the bottom of this thing are the despisers of government; that these are they who disregard the supreme law; that these are properly the anarchists. This is what the Lord wants us to do, not only when we are brought into court, but before that, and to all the people everywhere in preaching the Third Angel's Message.

Now there is in the United States matter ready to our hand, a world of good material, upon this point which the nation cannot disregard, and the right of which they cannot deny, without repudiating the vital history of the nation itself. This principle is the right of appeal from any action of the government of the United States, or any decision of the Supreme Court of the United States, upon any constitutional question. I say it again: The principle is the right of the people of the United States to appeal from any action of the gov-

ernment of the United States, and any decision of the Supreme Court of the United States, upon any constitutional question. It is the right of the people to exercise right of appeal. It is the constitutional right of appeal. [Voice from the congregation: "Appeal to what?"] APPEAL! We need not care "to what" just now. It is the *right* of appeal. To *what* we are to appeal is not the question just now; that will follow after.

What we are to study now, and what every one needs to know, is the constitutional right of appeal from any decision of the Supreme Court of the United States touching any constitutional question: the right of appeal from any action of the government of the United States. That principle has been generally forgotten in the United States. This blind, treacherous teaching in the public schools has gradually forced it out. It was forgotten once by the country. A question arose and was forced upon the nation, in which that principle was laid down and demonstrated, and fixed so indelibly upon the minds of the nation that they never should have forgotten it. The time into which we are now come, and the issue in which we are involved, will make it so again that those principles will not be forgotten. It is indeed forgotten by the vast majority of people; but we should take hold of that principle, and see that the people are instructed upon it.

Now the experience through which the country passed, and which forced upon the country the settlement of this principle in the president of the nation, and fixed it indelibly upon the minds of the people so that the nation itself could not deny it, was the war of 1861-65. The principle involved in the war of the Rebellion was just this principle, as to whether it is the right of the people to appeal from a Supreme Court decision, or whether it must be accepted merely because it is a decision. That is the principle. And the Dred Scott decision was the one. Stephen A. Douglas was the chief among those who maintained the principle that what the court had decided, settled the question, and nobody had any right to ask any further questions upon the subject; that that was the end of it, because it was decided. Abraham Lincoln was the one who woke up the people upon the principle, and maintained the principle, of the right of the people to appeal

from any decision of the Supreme Court of the United States upon any constitutional question. But it is forgotten again through this insidious teaching, diligently supported by the indorsement of the National Reformers and the Catholics. And it will ever be their chief work to see to it that the people shall be kept blind to this right, and that the principle shall forever be forgotten.

But the place to which we are brought drives us directly upon that ground. Now the question is: Shall we take this material that is at hand, and become so familiar with it that when we are brought into this place, we can stand there and demonstrate to all the world that we are not anarchists, and that they are the ones that are disregarding the law, while we can boldly stand before the universe as the ones who are right?

Abraham Lincoln was called an anarchist for holding that principle before, and so shall we be for holding to it now. He was denounced as an enemy of the country, a subverter of the laws of the government, in maintaining this principle then; and we shall be denounced as the same in maintaining it now. I will read a passage in which this was said. Stephen A. Douglas said this about him, and all those who were with him. I read from this little book which I have, "Lincoln's Speeches," page 146,—and, by the way, I propose that the International Religious Liberty Association shall put this material, the vital part of it, into book form, so that all of us can have it.

The courts are the tribunal prescribed by the Constitution, and created by the authority of the people to determine, expound, and enforce the law. Hence, whoever resists the final decision of the highest judicial tribunal [That is what we shall be accused of in a little while. Those same arguments will be presented about ourselves.] aims a deadly blow at our whole republican system of government—a blow, which, if successful, would place all our rights and liberties at the mercy of passion, anarchy, and violence. I repeat, therefore, that if resistance to the decision of the Supreme Court of the United States in a matter like the points decided in the Dred Scott case, clearly within their jurisdiction as defined by the Constitution, shall be forced upon the country as a political issue, it will become a distinct and naked issue between the friends and the enemies of the Constitution—the friends and the enemies of the supremacy of the laws.

Abraham Lincoln, of course, had to defend himself against the charge of "anarchy" and being "the enemy of the government," the "enemy of the Constitution," and of the "supremacy of the laws;" and he did it. He did it in words and argu-

ments in which the nation itself sustained him. And the nation endorsed his position, which was: The right of the people to appeal from any decision of the Supreme Court of the United States, on all constitutional questions.

Now the Dred Scott decision and the "Christian nation decision" are as like as two peas. Any one can take the two decisions, and read portions from both, and make the parallel; sometimes the wording between the two decisions is exactly the same. The principle of the Dred Scott decision was logically to establish a civil despotism over the whole land; the only use that has ever been made of the "Christian nation" decision on the side of those who favor it is to establish a religious despotism over this whole nation, and through this, over the whole of the earth. Lincoln laid down this definition:—

When the white man governs himself, that is self-government. But when he governs himself, and also another man, that is more than self-government; that is despotism.

Our position is exactly parallel. We say forever: If a man chooses to be religious for himself, that is religious freedom. But when he chooses to be religious for himself *and another man too*, that is less than religious freedom; that is religious despotism. Also among other things which Lincoln said to them back there, was that they had to fight that battle upon principle, and upon principle alone; and that is also our position exactly. I read, pages 196 and 197:—

We have to fight this battle upon principle, and upon principle alone. So I hope those with whom I am surrounded have principle enough to nerve themselves for the task, and leave nothing undone that can fairly be done to bring about the right results.

That is present truth to-day. We can say that of our position. We have to fight this contest of ours upon principle, and upon principle alone; and I hope that those with whom I am surrounded have principle enough to nerve themselves for the task, and leave nothing undone which can be fairly done to bring about the right result. And unless we do have the principle clearly defined, we will do things that cannot be fairly done to bring about the right results, or else not do things that ought fairly to be done to bring it about.

The fact is, brethren, we are coming now into a closer place than we have ever been yet, and it is not long until we shall be indeed in it; and these

things need to be known by every one of us. This principal of the right of appeal; these things that the country did, and which the country sustained; these things by which the nation established a precedent;—these things form an argument that the country itself cannot go back on,—an argument which no judge in any United States court could go back on, which no officer of the United States could go back on, without repudiating the very thing that once was demonstrated to be the life of the nation.

I repeat, though, that this has been forgotten, and those who desire to press their religion upon others desire that it should be forgotten; and they will do all they possibly can to keep it secret, to keep the people blinded to it, that it shall remain forgotten. But those who love freedom instead of power are to lift up the principle once more, and are to wake up the people upon the principle.

Now I am not saying in this that we are called upon to enter upon a political campaign, or have anything to do with politics in any sense of the word. I mean simply that we shall preach the straightforward Third Angel's Message, and you will find when you do get into that field and the time comes when we should apply this principle, if we have the principle abiding in the heart and in the life, you will see the Third Angel's Message more clearly, and in a broader and more splendid light, than you have ever yet seen it in your life. I would like Brother Holser to tell us a little experience on that.

[Elder Holser speaks: I am glad to speak of our experience, because it did us good, and I believe it will do others good, and doubtless some can profit by our experience. Before this we thought we believed the message, but when the test came upon us, we found that we did not understand the message as well as we thought we did. The large majority were ready to compromise our position. I speak of this more freely now because a change has taken place, so it will not appear to be reproaching any of my brethren there. But when the test really came, the large majority were on the wrong side of the question, and they thought all the time they were on the right side. We first made a decision on the question, and as I understand the matter, it was right; but on going on in this way,

difficulties came upon us from the authorities, and we were threatened with the law. Hereupon a meeting was called, and they prayed over the matter, and in praying some of the brethren said light came in, and it was, in a word, "Cease work on Sunday." And they were anxious for me to return, that they might tell me about the light, thinking I would see it in the same way. It is a fact that when we are willing to compromise, we can always find a way. All did not reach this conclusion, but many did, and their principle reason for it was this: "This is a factory law, made in the interests of the laboring classes, and not in the interests of religion; so we will stop our work in the factory on Sunday, and labor at home or elsewhere." Another reason was, "This is a factory law, and made for the good of humanity. If we take our stand against it, it will place us in a bad light; it will be against our work instead of for its best interests." Further they said: "The fines will only continue and grow heavier, the property will be taken, and the hands will be thrown out of employment, etc., etc." But the chief reason was that "we could work anyway, the law not prohibiting our work except in the factory."

I was in Turkey at this time, and on my return, the first question was, "Will you pay the fine? and what shall we do for the future?" That opened the whole question anew, and it was discussed quite fully. Of course, we said we could not pay the fine, for that would be consenting to the justice of it. But some said, "You can pay it without consenting to it; you are condemned to pay it; if you do not pay it, it will be taken by force, and there will be additional expense. The best way is to get out of it as cheaply as you can." But we did not see that it could be worked in that way. We argued that if we should pay it, by that act we should consent to it. We could not even pay it unwillingly. It would be acting very much on the same principle as some who are convinced that they should keep the Sabbath, but do not; they say that all day their hearts are not in their work, but on the Sabbath. They would like to keep it, etc. Can any one keep the Sabbath in this way?—Certainly not. Is it not the same if we should pay the fine, protesting against it at the same time?—No, we cannot yield even that much

in the matter. We must know what our ground is, what our rights and duties are before God, and not yield a hair's breadth in the matter. (Many voices: "Amen.") That being the case, we could not pay a single cent of the fine, though it might cost us more; that is none of our business.

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

And also I would say that when we really did study into this subject, as we were thus obliged to, the subject as it is in the Bible stood out in a much broader and clearer light, also other subjects; and, in short, the whole Third Angel's Message became much more to us than it had ever been before.]

The point that I desire especially to call your attention to is, that although the brethren had thought they understood the message, and had preached it, when the real test came, they found that they did not understand the message as well as they thought they did. And then when they did really search into it till they found it, it made the message more to them than they had ever supposed it to be. This will show something of the necessity of our studying these things more carefully, in order to be able to stand when the test comes to us.

Now I have a little more to say on that line, as this is a subject on which I have said comparatively nothing. Dred Scott had sued for his liberty in the United States Court, and the court decided against him, and thus announced a principle. I will read you what Lincoln said as to what it did. Page 285, "Lincoln and Douglas Debates":—

That decision lays down principles which, if pushed to their logical conclusion—I say pushed to their logical conclusion—would decide that the constitutions of free States, forbidding slavery, are themselves unconstitutional.

And mark me, because this is just as true of the "Christian nation" decision as it is of that one; and what he says here of the Dred Scott decision, is all that I ever said, and is precisely what I said, of the "Christian nation" decision, long before I ever saw this. I read on:—

Mark me, I do not say that the judges said this, and let no man say [that] I affirm the judges used these words; but I only say, It

is my opinion that what they did say, if pressed to its logical conclusion, will inevitably result thus.

And he points out that there were many in the land who were ready to push it, too, to its logical conclusion. So I will read a word from that further, that you may see that he saw what the outcome would be, and how he understood it. Pages 297, 298:—

Take it just as it stands, and apply it as a principle. Extend and apply that principle elsewhere, and see where it will lead you.

Then he says:—

"If this principle is established, when this is done, where this doctrine prevails, the miners and sappers will have formed public opinion for the slave trade. They will be ready for Jeff. Davis and Stephens, and other leaders of that company, to sound the bugle for the revival of the slave trade, for the *second Dred Scott decision*, for the flood of slavery to be poured over the free States, while we shall be here tied down and helpless, and run over like sheep.

Now I can read that with the "Christian nation" decision in the place of the Dred Scott decision. Listen: Those principles, if pushed to their logical conclusion,—I say pushed to their logical conclusion,—would decide that constitutions of other States forbidding the establishment of religion are themselves unconstitutional. Mark me, I do not say the judges said this, and let no man say that I affirm that the judge used these words. I only say that it is my opinion that what they did say in the Christian nation decision, if pressed to its logical conclusion,—and the National Reformers and Catholics are determined to push that to its logical conclusion,—would inevitably result in a religious despotism spread over all these States. Take it just as it stands, and apply it as a principle. Extend and apply that principle elsewhere, and see where it will lead you. I say if this principle is established, when this is done, where this doctrine prevails the miners and sappers will have formed public opinion for a religious despotism; and they will be ready for Crafts, and Cook, and Gibbons, and Ireland, and George, and other leaders of that Company, to sound the bugle for the revival of the laws enforcing religious dogmas, for the *second Christian nation decision*, for that religious despotism to be brought over these free States, while we,—we Seventh-day Adventists,—shall be here tied down and helpless, and run over like sheep.

Now God has put this material into our hands, and he will put the spirit into our hearts if we will let him, by which we shall not be tied down, by which we shall not allow ourselves to be made helpless, and by which we will not be run over like sheep. See what he says a little further:—

Now, if you are opposed to slavery, honestly, as much as anybody, I ask you to note that fact, and the lack of which is to follow, to be plastered on, layer after layer, until very soon prepared to deal with the negro everywhere as with the brutes. If public sentiment has not been debouched already to this point, a new turn of the screw in that direction is all that is wanting; and this is constantly being done by this popular sovereignty. You need but one or two turns further, until your minds, now ripening under these teachings, will be ready for all these things, and you will receive and support, or submit to, the slave trade revived with all its horrors, the slave code enforced in our territories, and a new Dred Scott decision to bring slavery up into the very heart of the free North.

Now let me read it with the Christian nation decision: Now if you are opposed to a religious despotism honestly, as much as anybody, then I ask you to notice what is being plastered on, layer after layer, until very soon you are prepared to deal with religion and the rights of conscience as with brutes. If public sentiment has not been debouched already to that point, a new turn of the screw in that direction is all that is wanting; and that is constantly being done by this insidious "Christian citizenship" doctrine. [Is not that before our eyes constantly being done by the teaching of this insidious Christian citizenship stuff?] You need but one or two turns further until your minds, now ripening under these teachings, will be ready for all these things, and you will receive and support, or submit to, a religious despotism revived with all its horrors, and enforced in our territory, and a new "Christian nation" decision to bring it into the very hearts of all the States everywhere.

That is where we are.

Let me call your attention to another thing. There has been a revival in the last year as never before, of literature—history, biography, etc.—relating to the two men, Napoleon and Lincoln. For more than a year these two men have been kept before the public mind of the whole world. The past year or more the newspapers even, as well as the magazines and books, have been glorifying Napoleon, and keeping him constantly before the people. And this is that spirit of militarism that

has spread everywhere, and is even forcing itself into the public schools, Sunday-schools, and churches.

On the other hand, there has been as never before, parallel with this Napoleonism, a revival of Lincoln and his times, Lincoln speeches, lives of Lincoln, etc., scattered all over the land. And this is the counteracting spirit of liberty and the rights of the people.

And thus God has prepared the public mind for these very things which, in the Third Message, he has given to us for the world. O, if we had only taken that Supreme Court decision when it came forth to us! The whole nation was prepared right upon that one issue for the Third Angel's Message, and God had opened and prepared the minds of the public so that through that issue we could have reached men, as nothing else would have enabled us to reach them, with the Third Angel's Message. That is the very thing that their minds had been turned to all this time. And yet, all this very time, these two years or more we have let slip, and it is a dead loss; and even now instead of being ready, we have got to begin the study of it. Why should those things have been neglected? Why should we pass all this time by, when the Lord had so fully prepared it? Haven't we lost time? Shall we lose any more time?—That is the question.

Let me read you what he says about who to appeal to. That is the question,—appeal to what? Page 101, Lincoln and Douglas. Lincoln appealed to the people, and so can we—not to courts or governments, but appeal to the people. And we are the people. But here here is the principle he proposed. He did not expect that thing to be reversed as it was by the war; he did not expect it to come in his day at all. He intended right principle to grow, until every court in the land would be ashamed to support the Dred Scott decision as a political or judicial ruling, and he stated it this way:—

With public sentiment, nothing can fall. Without it, nothing can succeed. Consequently, he who molds public sentiment—

What is Christianity in the world for?—To create right opinion; to implant right principles, and spread them abroad in the hearts of men; and then let the public sentiment shape itself as it may.

Christianity has nothing to do with shaping it. It is to create it.

He who molds public sentiment, goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible or impossible to be executed.

Then who occupies the highest position? We, the people, the free man, — the free Christian man, occupies a higher position than the chief justice of the United States, or the president of the United States. Then think of asking a Christian to come down from that high office where God has put him, and run for the office of justice of the peace or congressman! What kind of idea can one have of a Christian's position, to think he would stoop to such a thing as to accept a political office.

And I am just as well satisfied as I am that tomorrow is coming, that if every Seventh-day Adventist preacher had taken up the "Christian nation" decision, and treated it upon these principles, we could have created such a public opinion that the National Reformers would have been forced again to work for a constitutional amendment. They would have been ashamed to plead that this is a Christian nation, because public opinion could have been so broadened and awakened as to have seen the iniquity of the thing. Yes, sir; we could have done it; God would have given the power to do it, and it is our fault that we have lost the time, and frittered away the glorious opportunity he gave us to do it.

I do not say that it is too late yet. I really believe that if every Seventh-day Adventist preacher would rise up with these principles in his heart and in his life, I am not sure that the National Reformers would not even yet have to call for a constitutional amendment. But with the public mind already molded in their favor, and nobody calling the attention of anybody to this, they do not need a constitutional amendment. They can go along little by little, layer after layer, as they intended to back there, and then when they have all they want, we and all the people will be helpless, and tied down, and at the last, run over like sheep. May the Lord wake us up, and save us from it.

We have lost a good deal of time, that is true; but I do not say it is too late. There will be times, it is true, when they will not listen to it; there were times when they would not listen to Abraham

Lincoln. There was a time when they would not listen to him in his own home town. Once an announcement was made that he was going to make a speech on this subject. His law partner hired a band to play in the streets, great posters announced the meeting, the bells were rung; but when they had come to the meeting, not a soul came. His law partner was there, and the janitor had to be there. Yet Lincoln made a speech. And the reason that he made a speech was because he knew the principle which he was preaching was divine, and was certain to win, whether the people would hear or forbear. And when nobody would come at all, he would make a speech any way.

We are to find our principle, and be wedded to it just like that. A personal friend, a preacher, once asked Lincoln how he could stand it to be of such good cheer and go on as he did, when everybody was against him, and nobody seemed to care what he was doing. His answer was: "If there is one thing more than another that convinces me that the human is allied to the divine, it is the power to stand for a principle when the whole world forsakes me." That is just where we are to stand, every one for himself; we should be so wedded to principle, have it so clearly in the mind, let it have such a hold upon the heart, that we shall stand for that principle, though the whole world may be against us. Now that speech: —

GENTLEMEN: This meeting is larger than I knew it would be, as I knew Herndon and myself would come; but I did not know that any one else would be here: and yet another has come — you, John Payne, the janitor.

Now we are not sure that John Payne really *went* to the meeting. Being the janitor, he *had* to be there, of course; but, brethren, there is a man's name immortalized by the mere fact of his being there. People may refuse to hear us, but the day is coming when they would be glad to hear us, if we shall find our bearings as he found his, and know the principle as he knew his. Now the speech itself: that was only the introduction: —

These are bad times, and seem out of joint.

That is present truth. This is my speech this afternoon, brethren. It is the *close* of my speech.

These are bad times, and seem out of joint. All seems dead, dead, *dead*; but the *age* is not yet dead: it liveth, as sure as our Maker liveth. Under all this seeming want of life and motion, the

world does move nevertheless. Be hopeful. And now let us adjourn and appeal to the people.

Yes, sir; there was a man that knew where he stood, and knew why he stood there. He would appeal to the people, if there were no people in the universe that would listen to his appeal. That is the message; these are the things that God has put into our hands; shall we take them and send them? It will require study, that is so; but what are we here for but for that? It will require hard work, but it is worth it all. The mere value that we will get out of this for ourselves, will be worth all that it will require to get it. Those words with the power of God accompanying them will be overwhelmingly worth all that it will cost. So "now let us adjourn, and *appeal to the people.*"

MONDAY EVENING, MARCH 4.

I had supposed that my active part in this course of Bible study ended with the lesson yesterday afternoon; but the brethren have asked me to say a few words at the beginning of the services this evening. I am the more willing to do this since there was handed me last night a copy of the *Catholic Mirror* of March 2, 1895, which contains an item that puts such an emphasis on the points in our lesson of Sabbath afternoon [the above lesson in the BULLETIN. — Ed.], that it ought to be set before you. This is from a sermon by "Father" Lyons, of St. Benedict's church, Baltimore, on "Catholic Doctrines Misrepresented." He is attempting to represent Catholic doctrines so as to make it appear that they are perfectly proper and harmless things. One of these is infallibility; and he illustrates its propriety and harmlessness by creating a parallel in the United States Constitution, the Supreme Court, and the people. Here are the words:—

It is strange that a rule which requires a Supreme Court to give final decision on disputed points in our Constitution, should be abused and slandered when employed by the Catholic Church. Citizens and others may read the Constitution; but they are not allowed to interpret it for themselves, but must submit to the interpretation given by the Superior [Supreme (?)] Court. The Bible is the Constitution of the Catholic Church, and while all are exhorted to read this divine Constitution, the interpretation of its true meaning must be left to the Superior Court of the Church founded by Christ. The decision of the Supreme Court is final; the decision of the Superior Court of the Church is final also; and, in virtue of the divine prerogative of inerrancy granted the church, infallible.

You can readily see the aim and the bearing of this view. The papacy is interested in having the notion prevail that a decision of the Supreme Court is final, so that through this she may insinuate a false view of her doctrine of infallibility, and then upon that fasten upon the people the true view of her false doctrine of infallibility in all its despotism. It is a deep laid and treacherous scheme. And the National Reformers, the Civic Federationists, the "Christian Endeavorers," and all the other apostate Protestants who cite the "Christian nation" decision of the Supreme Court as the final authority, are but playing into the hands of the papacy in this evil thing; and so are all people who hold the view of the finality of Supreme Court decisions on constitutional questions. And the great mass of the people are ready to have this pernicious, un-American, and anti-Christian doctrine fastened upon them; but God has put into the world the Third Angel's Message against this evil thing. O, is it not time to preach that message as never before, and through this very issue, too? Will you awake, and arise, and preach that message to all people as it is, as it should be preached, and as it must be preached to-day? Will you? That is all that I have to say on this point, as I merely wanted to give you the statement, in order that you might see that the points made in the speech Sabbath afternoon are living, present truth.

Now as for anything further, I do not see that I should occupy the time. I may say, however, that I have enjoyed this Conference, and especially the Bible studies, as much as any of you, I think. I have learned many new truths from the word; many which I knew before, have been enlarged, made more clear, and more glorious; of all of which I am glad. As for any testimony of personal experience, all that I need to say is that the precious Bible lessons that have been brought forth day by day by the light of the Spirit of God, have been only my daily Christian experience. I need say no more than this.

CLOSING REMARKS OF ELDER O. A. OLSEN.

WE have now come to the close of our meeting, and I join with you most heartily in thankfulness to God for his blessing and presence that has been

with us. Truly the Master of assemblies has been in our midst. Truly the Captain of the Lord's hosts has been here in a manifest manner; and for this I feel very thankful.

We are now going forth to our different fields of labor. There will be trials; there will be cares; there will be perplexities; but you are not going alone; the Lord is with you, and will be with you. Some will go to far-off lands, to far-away fields; but those fields far-away from us are just as near to God as is Battle Creek; and the Lord will hear your prayers there just as well as in this Tabernacle, and the Angel of the Lord's presence will guide you there, just as well as those near by. I thank God for that. We are going only at the Master's bidding; we are going forth only in the Master's work. Though the conflict may prove severe, yet it will be short. In a little while from this there will be a meeting where the triumph will be sung in better language than we can sing to-night,—the final gathering of the saints in the kingdom of God. And, brethren, everything indicates most plainly that that gathering is close at hand; and that soon it will be our privilege, as also that of the beloved John, of whom we have just heard, to lay our head upon the bosom of the blessed Saviour. O, praise the Lord for the privilege of being laborers together with God!

So, brethren and sisters, old and young, be strong in the Lord, and of good courage. Quit you like men. Fight faithfully the battle that is before you. In a little from this it shall be our privilege to go to our Father's home, bringing our sheaves with us. So may the love of God fill your hearts. Be true to the commission on which he has sent you. Let our united prayers meet daily at the throne of grace; then by and by we shall meet there to sing the triumph of our victory through him who hath loved us even to the end.

DISTRICT NUMBER SEVEN.

W. C. WHITE, SUPT.

(This report reached us since the Conference closed.—ED.)

THAT portion of the General Conference territory known in the United States as District Number Seven, we, at the antipodes, prefer to designate as

the Australasian Union Conference. In this vast territory of more than three millions of square miles, having a total population of upwards of four millions of people, there are, at present, but two conferences, known respectively as the New Zealand Conference, and the Australian Conference. These were united, during the visit of Elder Olsen, at the beginning of 1894, in forming the Australasian Union Conference, which meets once in two years, for the consideration of questions of mutual interest, and for the election of an executive committee to advise in general missionary operations, and to manage the institutions and enterprises which both annual conferences unite in constituting, and sustaining.

New Zealand.—This colony is about the size of Colorado. It has 104,471 square miles of territory and a population of 634,058. Its larger towns and densest population are along the coast. The proclamation of the Third Angel's Message has been mostly confined to the coast towns till the last two years. There are eight churches in the New Zealand Conference. Five of these are in coast towns, and three are inland. Five of these churches worship in meeting-houses of their own.

Seventy-six names have been added to the Conference during the year, making a membership of three hundred and twenty-six. These have paid \$3,034.54 tithes, and have contributed \$242.83 for the support of missions. Only two ministers have been in the field during the year, one licentiate acting as a local preacher without remuneration, and one colporter evangelist. Most of the time nine canvassers have been in the field, and they have sold \$5,338.54 worth of books.

New Zealand is a most interesting field for all classes of laborers. The people outside of the large towns are generally kind and hospitable; and to a considerable degree independent in thought, and courageous in action. But New Zealand is a field that is expensive, and hard to work, because of a wide separation of its populous portions. Therefore it will always call for men of strong physique, and of dauntless energy.

During the year just passed more attention than formerly has been given to colporter work in Wellington, and among the many ships of all classes which visit that port. The results of this effort

are quite encouraging. Another line of work which has received special attention is correspondence with those who have purchased books, or whose names were gathered by canvassers or others, and sent to the secretary of the Tract Society. It appears that there is no kind of labor which is more needed, or which brings such large results for the effort put forth, as wise and timely correspondence with these isolated persons seeking for truth.

In New Zealand there is a wide field of usefulness for men who, while supporting themselves as hawkers, canvassers, or tradesmen, will penetrate into the interior, and scatter the precious seeds of truth, by means of short conversations, by the distribution of papers and tracts, and by gathering addresses of persons to whom our corresponding secretaries may send literature, and letters. Especially effective are such labors among those who enjoy but few religious privileges.

Australia.—The Conference bearing this name is supposed to include all the Australian continent, with its 3,030,771 square miles of territory, and its 3,112,500 people; and in addition to this Tasmania, having 26,215 miles of territory, and 152,619 in population. In this immense territory there have been ten ministers. Three were engaged in teaching and editorial work, and seven in laboring among the churches, or carrying the message to new fields. These have been assisted a portion of the year, by one licentiate, and three Bible workers. The nine churches of the conference are located in four colonies. One in South Australia, two in Tasmania, four in Victoria, and four in New South Wales. The size of the territory of this conference, and the location of its churches, may be illustrated by supposing you had a conference including all the United States west of the Mississippi River, and that there was one church at Los Angeles, three near Oakland, one in Sacramento, four in Southern Oregon, and two in the Faralone Islands. The natural difficulty, and unavoidable expense of managing such a conference can be seen without argument.

The membership of the conference has increased by ninety-six during the year; and now numbers seven hundred and fifty-eight. The tithes for the year amounted to \$6,275.56, and the contributions to missions \$415.89. There are forty-one canvass-

ers in the field, who have sold publications to the value of \$23,392.57.

A most excellent influence has followed the conscientious and earnest labors of many of the canvassers. Here and there, all over the field, persons are inquiring after, and embracing, the message. And several small companies have been brought out as the result of a few weeks of labor, in visiting, holding Bible readings, organizing prayer and social meetings, and Sabbath-schools, by the State Agent, or an experienced colporter, or minister sent by the conference, in response to the call of the canvasser who began the work. It was in this way that a small company was brought out of Muswellbrook, N. S. W., and a very earnest and active company in Broken Hill, Australia's greatest mining town, which lies five hundred miles north of Adelaide. The work in Rockhampton, Queensland, was begun in the same way, also. With more laborers and the means to support them, we believe that there might be such an enlargement of the work in Australia, as would call for its division into two or three conferences, each of which would soon grow to a membership larger than we now have on the whole continent.

RESOLUTIONS PASSED BY THE GENERAL CONFERENCE.

1. *Whereas*, Through divine grace, general prosperity has attended all departments of our work during the last two years; therefore,—

Resolved, That we express anew to God our deep gratitude for these additional evidences of his love, and our high sense of the continued obligations resting upon us in meeting the demands for light and truth witnessed in all parts of the world.

2. *Whereas*, Death has entered the ranks of our workers, and taken from their fields of labor our beloved brethren, A. S. Hutchins, A. E. Flowers, and Knud Brorsen [and Albert Stone]; therefore,—

Resolved, That while we bow in submission to these afflictions, we tender our sympathies to the relatives and friends of the deceased, and express our sense of loss in being deprived of their faithful labors.

6. *We recommend*, That the International Tract and Missionary Society be requested to publish as fast as possible such of our tracts and pamphlets as may be considered of a permanent character in the various languages of the world.

8. *Resolved*, That we request State Conferences and tract societies to encourage all their churches, unorganized com-

panies, and isolated members to take clubs of the *Signs of the Times* for missionary work, to sell, loan, and give away as opportunity may afford.

9. *Resolved*, That we approve of the plan of inserting in the *Signs of the Times*, the *Present Truth*, and the *American Sentinel*, a limited amount of carefully selected advertisements, the illustrating of the papers to be left with the publishers.

10. *Resolved*, That we urge our brethren in Great Britain to push more vigorously the circulation of the *Present Truth*, and that we make an appropriation of \$5000 to aid in the work the coming year.

11. *Whereas*, Opportunities have arisen and doubtless will arise in the future to secure from various civil governments grants and donations; and,—

Whereas, To seek or even to accept any such thing from any civil government in any country would be a violation of the fundamental principles of separation of Church and State; therefore,—

Resolved, That we ought not as a denomination either to seek or accept from any civil government, supreme, local, or otherwise, any gift, or grant, either of land, money, or other thing of value.

14. *Resolved*, That the General Conference Association be requested to make arrangements with the Pacific Press Publishing Company for the purchase of the *Bible Students' and Apples of Gold Libraries*, and that the said association, through the International Tract and Missionary Society, publish all our tracts, pamphlets, and libraries, and place the same on the market at as low a price as possible.

15. *Whereas*, The rapid enlargement of the work brings in larger burdens to be borne by those in responsible positions; and,—

Whereas, It is impracticable for the General Conference Committee to deal with the many details of the work in the General Conference districts; therefore,—

Resolved, That the presidents of the Conferences, chairmen of mission boards, and the district superintendent of each district, constitute an executive board for their field, to take under advisement, with power to act, such local matters as shall be named by the General Conference, as follows:—

(1) The changing of laborers from one Conference to another in the same district Conference, providing such changes do not conflict with appointments made by the General Conference Committee or the Foreign Mission Board.

(2) The arranging of all camp-meetings and other general meetings in the district.

(3) The originating and conducting of canvassers' and church schools of more than four weeks' duration.

(4) The appointment of a treasurer for each district outside of North America, who shall receive all General Conference funds, disbursing the same as the General Conference may direct.

15a. *Resolved*, That in case there is not a uniformity of action in any question before the Board, the matter be

referred to the General Conference Committee for instruction.

16. *Resolved*, That all moves in connection with the district work that call for larger expenditure of means, be referred to the General Conference Committee for counsel.

17. *Resolved*, That this Board, with as many of the laborers of each Conference as shall be chosen by the State Conference executive committee, meet in counsel at least once a year, to make a study of the best plans for carrying forward the work; and that a series of Bible studies be conducted during this council, the time, place, and length of this council to be decided by the district executive board; and,—

Further, That the District Board hold other meetings for counsel as often as the district superintendent, in correspondence with the several Conference presidents in his district, shall appoint.

And, That the President of the General Conference be requested to attend the councils of these districts as far as shall be consistent with his other duties.

18. *Whereas*, The closing work is not only to go to all the world, but also to go with great rapidity; and,—

Whereas, It has been urged upon us repeatedly to send laborers to the "regions beyond;" therefore,—

Resolved, That we approve of the course that has been pursued by the Foreign Mission Board in the past, and request them to continue to study carefully the field, and to send forth laborers as fast as the proper persons can be selected and fitted for the work, and as fast as means are on hand with which to send them.

19. *Resolved*, That it be expressed as the sense of this body that the editorial control and the shaping of the general policy of the *Review and Herald*, *Signs of the Times*, *American Sentinel*, *Home Missionary*, *Youth's Instructor*, *Our Little Friend*, and the Danish, German, Swedish, and Holland papers be placed in the hands of the General Conference, it being understood that the business and financial management of these journals remain in the control of the organizations now governing the same, and that the editors of these papers be appointed by the General Conference Committee. And, further,—

20. *Resolved*, That steps be taken to reduce the cost of our missionary paper, the *Signs of the Times*, so as to enable our people to give it a much wider circulation than it has ever yet had.

22. *Whereas*, It is desirable to have detailed reports from the various Conferences, mission fields, tract societies, and Sabbath-school associations; and,—

Whereas, It would be more convenient for all parties to have these reports sent to one person; therefore,—

Resolved, That blanks be furnished the proper officials of the various Conferences, mission fields, tract societies, and Sabbath-school associations, and all our institutions. That these officials be requested to fill out these blanks as fully as possible semi-annually, the reports to close

June 30 and Dec. 31. That the statistician of the denomination furnish the necessary reports to the members of the General Conference Committee and such other officials as may desire them. That this shall not interfere with the present system of Sabbath-school reporting.

23. *Whereas*, The religious-liberty work is not designed merely to prepare the way for the third angel's message, but is the giving of the message itself; therefore,—

Resolved, That we urge upon all friends of religious liberty everywhere, and especially upon ministers and other Conference laborers, the importance of a thorough preparation for the intelligent presentation of religious-liberty questions.

24. *Whereas*, The introduction of numerous Sunday bills and other measures of like character into the legislatures and courts of the various States and countries, affords good opportunities for placing before legislators and other men in public life the fundamental principles of the gospel; therefore,—

Resolved, That we urge upon all our Conference and mission field officers the importance of meeting these issues by the general circulation of literature and by presenting to jurists and members of legislatures, personally, the principles involved.

(a) *Resolved*, That we request the General Conference Committee to continue a competent man in the religious-liberty work at the capital of the nation, especially during the next session of Congress.

(b) *Whereas*, The *American Sentinel* is one of the very best means of interesting public men in religious-liberty principles, and as a result, in kindred truths; therefore,—

Resolved, That we encourage an increased circulation of this paper.

The committee on finance submitted the following, which were adopted:—

Whereas, There is great financial depression throughout this and other countries, a great scarcity of money, and a general reduction of prices, both in labor and material, and in nearly everything in the market; therefore,—

Resolved, That we recommend that officers and managers of our different Conferences, schools, and various institutions, ought to consider carefully all these conditions in settling with their workers.

Whereas, God's plan for supporting those who devote their time especially to the teaching of his word is to pay them out of the tithes; therefore,—

Resolved, That we recommend that Conferences patronizing schools where Bible instructors are employed, be asked to consider favorably the propriety of contributing to the support of such instructors.

Whereas, It seems necessary, in carrying forward the work of the Third Angel's Message, to establish health institutions and medical missions, as has been done at College View, Neb.; Boulder, Col.; Guadalajara, Mexico, and other places; therefore,—

Resolved, That the furnishing of aid in the establishment of such institutions be left to the General Conference, who should be managers and financial controllers of such enterprises; and we would make mention of Mexico, Colorado, and Central Europe as fields worthy of immediate and especial attention.

Whereas, there are enterprises occasionally undertaken by individuals and State Conferences which involve a large expenditure of means, frequently bringing them into embarrassment, which the General Conference is called upon to relieve; therefore,—

Resolved, That we advise all concerned not to invest money in school buildings or other enterprises, without first consulting with the General Conference, and that the General Conference exercise great caution in affording aid to such enterprises started without their sanction.

Whereas, Money will be continually needed to carry on the work already begun in this and other countries, and to enter new fields; therefore,—

(a) *Resolved*, That the importance of our methods for raising money, such as first-day offerings, Sabbath-school donations, and free-will and annual offerings, be constantly kept before our people by all our public laborers.

(b) *Resolved*, That the calls which come from foreign countries, such as South America, Africa, Japan, China, etc., receive favorable consideration, and that financial aid be rendered in carrying the gospel to these countries, keeping in view continually the strictest economy consistent with the circumstances.

Whereas, There are occasional calls in this and other countries for assistance to erect church buildings in large cities, where our people are unable to build them without financial aid; therefore,—

Resolved, That the General Conference take this matter under favorable consideration, and when they deem it necessary, aid to a limited extent in such cases; and especially would we call attention to the request made for such aid from Copenhagen (Denmark), and Australasia.

The Committee on Education presented the following resolutions, which were adopted:—

1. That a more decided effort be made to conduct the work in all our educational institutions with special reference to the work of the denomination, giving the first place to lines of study which are most directly helpful in developing workers of the highest type for carrying forward the gospel work committed to this people, and making such changes as will bring our schools into harmony with this suggestion; and that opportunities for manual labor, both as a means of support and of education, be provided for the students as far and as fast as practicable.

2. That arrangements be made by the General Conference Committee with the Texas Conference to take charge of the school recently established in that State, provided terms of transfer satisfactory to the General Conference Association can be arranged; that a board of managers

be elected by the General Conference; that sufficient means be invested to put the school upon a good, strong basis; that such a course of study be introduced as will be in the fullest harmony with the instruction given and the principles laid down in the "Spirit of Prophecy" upon the subject of education; and that the plan of manual labor for students be further developed and carried out.

3. That a monthly educational journal (ten numbers a year) be published under the direction of the General Conference Committee, as a means of bringing before the schools and the denomination generally, the best plans for educational work, of suggesting to parents definite plans of home education for their children, and of presenting and supervising a regular course of study and reading for ministers and other laborers of the denomination.

4. *Whereas*, There is a demand for church and Conference schools in various parts of the field, and to secure the best results it is highly important that teachers be selected who are thoroughly prepared for the lines of work to be carried, also that the schools be established upon a safe financial basis; therefore,—

Resolved, That it is the sense of this Conference that before starting such schools, there be careful deliberation and consultation between the local conference committee or the local mission board and the educational secretary.

5. *Whereas*, A school has been opened in connection with the medical mission in Guadalajara, Mexico; and,—

Whereas, Conditions are such in that country as to require a more vigilant supervision over the moral and religious training of the children than can be obtained through the medium of a day-school; we would, therefore,—

Recommend, That such steps be taken to place the school on a basis which will make it efficient in the propagation of gospel truth, as may be agreed upon by the managers of the mission and the Foreign Mission Board; and that the necessary funds be appropriated for its support.

6. *Whereas*, The greatly increased demand for educated laborers at home and abroad has demonstrated the necessity of facilities for instructing those who cannot attend our regularly organized schools; and,—

Whereas, The General Conference Bible schools now in successful operation at Battle Creek and College View do not meet the wants of the laborers in other parts of the field; therefore,—

Resolved, That similar schools be established at Walla Walla, Healdsburg, South Lancaster, and Dist. No. 2, as the demand may indicate; and that ministers, licentiates, colporters, and Bible workers be encouraged to attend as far as practicable, and that a uniform course of study, covering a period of three years, be adopted in all these schools.

The above resolutions have been given in the Conference proceedings, but are here reproduced for convenient reference.

DISTRIBUTION OF LABOR.

The following recommendations were voted by the Conference:—

1. That the Minnesota Conference be requested to relinquish North Dakota, and that the two Dakotas, be known as the Dakota Conference, with the present South Dakota Conference committee over the whole.

2. That the Nebraska Conference be requested to take as a part of her Conference that part of South Dakota known as the Black Hills Country; namely, the counties of Shannon, Fall River, Custer, Washington, Pennington, Ziebach, Lawrence, Meade, Scobey Delano, and Butte.

3. That in harmony with the requests of the California and Colorado Conferences, Arizona and New Mexico be taken under the jurisdiction of the General Conference, and that the territory be made a part of Dist. No. 5.

4. That Elder Matthew Larson, of Iowa, labor in the New Mexico and Arizona mission field.

5. That Elder A. J. Read and wife, of Tahiti, Dr. F. E. Braucht and wife, of Michigan, go to New Guinea to open up mission work. [See 62.]

6. That J. M. Cole and wife, of Norfolk, go to the Fiji Islands to begin mission work, and that E. S. Bntz and wife, of Colifornia, join Elder Cole in labor in those islands.

7. That Elder H. F. Graf and wife, of Nebraska, make Brazil their field of labor.

8. That W. H. Anderson and wife and Clifton Tarr and wife, join the company to go to Zambesis, Interior Africa.

9. That Elder J. E. Graham take the captaincy of the "Pitcairn."

10. That E. R. Palmer and wife go to Australasia to labor.

11. That Elder E. W. Webster and wife, of South Carolina, make Trinidad their future field of labor

12. That D. P. Gade, of Kansas, labor in Iowa in the interests of the German work.

13. That in view of the poor health of the president of the Texas Conference and his desire to be released, Elder H. W. Decker, of Illinois, take the presidency of the Texas Conference.

14. That Elder S. H. Lane, of New York, take the presidency of the Illinois Conference.

15. That Elder A. E. Place take the presidency of the New York Conference.

16. That Elder H. W. Cottrell take the presidency of the New England Conference, made vacant by placing Elder R. C. Porter on the General Conference Committee.

17. That Elder J. W. Westphal, of Wisconsin, labor in the German work in Dist. No. 5.

18. That Elder H. Shultz labor in the German work in Dist. Nos. 3 and 4.

19. That Elder E. A. Curtis, of Minnesota, go to the Illinois Conference to labor.

20. That Elder C. Santee, of Missouri, go to the Minnesota Conference to labor.

21. That Elder C. W. Flaiz, of Minnesota, go to the Dakota Conference, and take the place on the Conference committee made vacant by the removal of Elder H. R. Johnson.

22. That Elder D. H. Lamson, of Nebraska, go to the Indiana Conference to labor.

23. That Elder Smith Sharp labor in the Cumberland mission field.

24. That Elder D. H. Oberholtzer, of Indiana, go to Kansas to labor.
25. That R. W. Parmelee, of Michigan, go to Oklahoma. and take the place made vacant by the removal of E. R. Palmer.
26. That Elder H. J. Farman, of New England, and Elder G. E. Langdon, of Nebraska, go to the Maritime Provinces to labor.
27. That Henry Duerksen, of North Dakota, go to Wisconsin to labor.
28. That M. S. Babcock labor in Dist. No. 2, under the direction of the superintendent of the same.
29. That Elder E. A. Merrell and wife, of Illinois, go to the Texas Conference to labor.
30. That the name of Elder E. H. Gates be referred to the Foreign Mission Board for appointment as soon as he is in a condition of health to engage in active labor. [See Recommendation by F. M. Board.]
31. That C. M. Perrin and Nettie Perrin go to Jamaica to engage in the canvassing work, the former to take charge of the canvassing work in the island.
32. That D. U. Hale, of Texas, and G. P. Riggs, of Florida, go to West Africa in company with W. W. Eastman.
33. That Elder S. S. Shrock, of Kansas, go to Ohio to labor.
34. That Elder I. D. Van Horn take the presidency of the Ohio Conference made vacant by the placing of Elder G. A. Irwin on the General Conference Committee.
35. That Lucy B. Post, of Ohio, go to Argentina to labor in the Bible work.
36. That Elder James A. Morrow, of Kansas, connect in labor with the Central American mission field.
37. That Elder John A. Brunson and wife be referred to the General Conference Committee for appointment as soon as they are prepared to take up labor.
38. That Elder W. S. Cruzan, of Texas, labor in the Missouri Conference.
39. That Elder W. N. Hyatt, of Nebraska, go to Texas to labor.
40. That Elder G. B. Tripp, of Virginia, go to Zambesia, Interior Africa, to take charge of the mission work.
41. That J. E. Evans, of Michigan, go to Texas to labor.
42. That Elder V. H. Lucas, of Colorado, go to the New Mexico and Arizona mission field, to connect in labor with Elder Matthew Larson; and that Watson Ziegler take the place on the Colorado Conference committee made vacant by the removal of Elder V. H. Lucas.
43. That J. J. Devereaux, of Nebraska, go to Colorado, to take charge of the canvassing work.
44. That Mrs. Rachel Flowers go to Guadalajara, to assist in the work of the mission.
45. That Frank Mosebar go to the Central American mission field to labor as the superintendent of the same may direct.
46. That L. A. Smith, of England, return to this country to labor under the direction of the General Conference Committee.
47. That Chinese mission work be opened up in Honolulu, and that the Foreign Mission Board be requested to furnish laborers for the work.
48. That the Foreign Mission Board secure a nurse to work in Trinidad.
49. That the eastern boundary of the North Pacific Conference be extended to the Klukit River north of the Columbia River, and to the Des Chutes River south of the Columbia, as this territory is more naturally connected with that Conference than with the Upper Columbia Conference.
50. That Elder L. A. Hoopes take the presidency of the Virginia

Conference, made vacant by the removal of Elder G. B. Tripp. [See 64.]

51. That R. A. Underwood labor in Pennsylvania.
52. That Elder J. P. Henderson, of Iowa, go to Illinois to labor.
53. That Elder J. S. Shrock, of Minnesota, go to Illinois to labor in the German work.
54. That Ole Oppegard go to Argentina to canvass among the Scandinavians as a self-supporting worker.
55. That P. Giddings return to British Guiana to labor.
56. That Elder J. T. Boettcher remain in this country to engage in educational work.
57. That Elder W. T. Drummond, of Texas, labor in Dist. No. 2, under the direction of the district superintendent.
58. That Daniel Nettleton, W. A. Hennig, and C. N. Harr take the places made vacant on the Nebraska Conference committee by removals. [See 65.]
59. That all other calls for labor be referred to the General Conference Committee and Foreign Mission Board.
60. That in view of the evident need of the workers going to New Guinea having some special training, the opening of the work in that island be deferred for the present, and that Elder A. J. Reed and wife be permitted to remain in this country to take some special preparation for the work; and further,—
61. That in view of this change, the question of Dr. Braucht's field of labor be left to the Foreign Mission Board.
62. That the name of Elder W. A. McCutchen, of Georgia, be substituted for that of Elder L. A. Hoopes, as president of the Virginia Conference.
63. That in view of Elder L. A. Hoopes' remaining in Nebraska, the name of C. N. Harr be omitted from the Nebraska Conference committee.

PROCEEDINGS OF MEETINGS OF THE GENERAL CONFERENCE COMMITTEE.

DURING the two weeks following the adjournment of the General Conference, thirteen meetings of the General Conference Committee were held. The business of these meetings related largely to arranging the details of general work laid out by the General Conference. The following recommendations of general interest have been gleaned from the minutes of the meetings for the readers of the BULLETIN:—

DISTRIBUTION OF LABOR.

1. That the following appointments of General Conference District Superintendents be made:—

Elder R. C. Porter.....	District	No. 1.
Elder Geo. A. Irwin.....	"	" 2.
Elder J. H. Morrison.....	"	" 3.
Elder J. H. Durland.....	"	" 4.
Elder J. N. Loughborough.....	"	" 5.
Elder A. J. Breed.....	"	" 6.
Elder W. C. White.....	"	" 7.
Elder H. P. Holser.....	"	" 8.

2. That Elder S. N. Haekell be invited to return to the United States, to engage in general labor as circumstances may require,

leaving Africa when in his judgment it would be best for him to do so.

3. That Elder H. P. Holser be invited to visit Union College and such German churches and German centers in this country before returning to Europe, as may seem consistent with plans already made for work in his home field.

4. That counsel having been asked by Elder J. F. Hansen in regard to arrangements for labor among the Scandinavians, he be advised to labor in this country the present year, it being the design that he then go to Denmark to labor, if the state of the Danish work in this field and Europe is such as may make such change advisable.

5. That Elder J. T. Böttcher, of Norwalk, Ohio, go to College View, Neb., to act as German Bible instructor in place of Elder H. F. Graf, called to another field.

6. That, in view of Elder C. W. Flaiz not having been communicated with in regard to his removal to South Dakota, before the recommendation for his change of field was made by the General Conference, and it appearing exceedingly inconvenient for him to go to South Dakota, the matter of his removal be left to the decision of the Chairman of the General Conference Committee and the Superintendent of District No. 4.

7. That Elder S. B. Whitney, of Arkansas, be invited to attend the Institute soon to be held in Arkansas, to assist in the work of the institute, as Bible instructor.

8. That Elders Geo. I. Butler and John A. Brunson labor together in District No. 2, as may be arranged by the district superintendent.

9. That Elder R. M. Kilgore and Brother Milton S. Babcock enter upon labor at Meridian, Miss.

10. That Elder B. F. Purdham join Elder D. T. Shireman in labor in North Carolina.

11. That Elder W. T. Drummond associate in labor with B. L. Dieffenbacher, in Alabama.

12. That Wm. Woodford, of Ohio, connect in labor with Elder R. S. Owen, in Georgia.

13. That Elder I. E. Kimball and J. O. Johnston continue in labor together in South Carolina.

14. That, since it is inexpedient for J. E. Evans to follow the recommendation of the General Conference to go to Texas to labor, he go to Louisville, Kentucky, to join Elder J. W. Collie.

15. That Elder Smith Sharp and E. L. Sanford engage in labor in the Cumberland Mission field.

16. That N. S. Miller and W. J. Sloan locate at Louisville, Ky., to engage in the canvassing work.

17. That the selection of a laborer for the Louisiana field be left with the president of the General Conference, and members of the committee available for advice at the time action should be taken.

18. That, in view of the needs of the Pennsylvania field for assistance in the religious liberty work, Elder A. F. Ballenger be recommended to that Conference to labor.

ORDINATION AND CREDENTIALS.

That Jean Vuilleumier, recommended to go to Argentina, South America; and William Woodford, recommended to labor in Georgia, be ordained to the gospel ministry and receive credentials from the General Conference.

MINISTERIAL LICENSES.

That J. E. Evans and B. F. Purdham be granted ministerial license from the General Conference.

MISSIONARY CREDENTIALS.

That the following named persons receive Missionary Credentials from the General Conference:—

Dr. B. J. Ferciot, E. L. Sanford, O. Opegard, C. N. Perrin, N. Z. Town, Willis Hackett, C. F. Parmele, C. D. Wolf, T. Brookings, A. Bachmyer, F. W. Morse, E. H. Huntley, E. P. Noggs, S. G. Haughey, W. W. Eastman, C. F. Dart, L. E. Johnson, and W. L. Killen.

EDITORIAL APPOINTMENTS.

In harmony with the action of the General Conference, the General Conference Committee appointed the editors for all S. D. A. periodicals. The following is the list:—

Advent Review and Sabbath Herald.—Editors: Uriah Smith and George C. Tenney; Special Contributors: Stephen N. Haskell, George I. Butler, Ole A. Olsen, Alonzo T. Jones, William W. Prescott, and L. Richard Conradi.

Signs of the Times.—Editors: Milton C. Wilcox and Ellet J. Waggoner; Special Contributors: Dan T. Jones, Stephen N. Haskell, John H. Durland, Francis M. Wilcox, Henry P. Holser, and A. Oscar Tait.

American Sentinel.—Editors: Alonzo T. Jones and Calvin P. Bollman; Assistant Editor, Leon A. Smith.

Home Missionary.—Editor: Francis M. Wilcox; Assistant Editors, A. Oscar Tait and Leroy T. Nicola.

Youth's Instructor.—Editors: John H. Durland and Merret E. Kellogg; Special Contributors: Mrs. Vesta J. Farnsworth and Mrs. Jessie F. Waggoner.

Our Little Friend.—Appointment of editors to be made by Executive Board of the International Sabbath-school Association.

Christlicher Hausfreund.—Editor: Theodore Valentiner; Special Contributors: L. Richard Conradi, J. T. Böttcher and Henry P. Holser.

Evangeliebode.—Editor: J. Kolvoord.

Evangeliets sendebud.—Editor: John G. Matteson.

Zions Vaktare.—Editor: August Swedberg.

Present Truth.—Editors: Ellet J. Waggoner and William A. Spicer.

Tidens Tecken.—Editor: Emil J. Åhren.

Tedernes Tegn.—Editor: C. Castberg.

Herold der Wahrheit.—Editors: L. Richard Conradi and J. Erzenberger; Assistant Editors: W. H. McKee and F. H. Schu-berth.

Les Signes des Temps.—Editor: J. Curdy; Corresponding Editors: J. Erzenberger, J. Vuilleumier, and W. H. McKee.

Bible Echo.—Editors: Willard A. Colcord and Arthur G. Daniels; Assistant: Miss E. J. Burnham; Contributing Editors: John O. Corliss and R. Hare.

General Conference Bulletin.—Editors: Leroy T. Nicola and Francis M. Wilcox.

CAMP-MEETINGS FOR 1895.

That camp-meetings be held the coming season as follows:—
District No. 1.

Quebec	June 14-24.
Pennsylvania	June 19 to July 1.
Vermont (local)	June 25 to July 1.
Atlantic	Aug. 1-12.
Virginia	Aug. 8-19.
Vermont	Aug. 16-26.
Maine	Aug. 22 to Sept. 2.
New England	Aug. 30 to Sept. 9.
New York	Sept. 5-16.
West Virginia	Sept. 12-23.

District No. 3.

Indiana.....	July 30 to Aug. 12.
Ohio.....	Aug. 9-19.
Illinois.....	Aug. 19 to Sept. 2.
Michigan.....	Sept. 11-30.

District No. 4.

Iowa.....	May 23 to June 3.
Minnesota.....	June 4-11.
Wisconsin.....	June 11-17.
South Dakota.....	June 18-24.
North Dakota.....	July 3-9.
Nebraska.....	Aug. 26 to Sept. 9.

District No. 5.

Texas.....	Aug. 8-19.
Arkansas.....	Aug. 16-26.
Oklahoma.....	Aug. 22 to Sept. 2.
Colorado.....	Aug. 29 to Sept. 9.
Kansas.....	Sept. 12-23.
Missouri.....	Sept. 25 to Oct. 7.

District No. 6.

North Pacific.....	May 9-20.
Upper Columbia.....	May 16-27.
California.....	May 30 to June 10.
Montana.....	June 14-24.

District No. 8.

Norway.....	June 4-16.
Sweden.....	June 18-30.
Denmark.....	July 2-14.
Germany.....	July 16-28.
Switzerland.....	Aug. 1-11.
England.....	Aug. 15-25.

Perhaps all the meetings in this District can not be conducted as camp-meetings.

MISCELLANEOUS.

1. That the following arrangements be made with reference to the General Conference BULLETIN:—

a. To issue the paper quarterly during the General Conference biennial period, in a single volume, at fifty cents for the entire time, including the Extras during the General Conference session.

b. To issue the next number in April; it being understood that it should contain a workers' directory, a grouping of all the resolutions and actions of the Conference recently held, together with index of the proceedings of the same, etc.

c. To cut off all copies in clubs to delegates and such, except in cases where twenty-five cents additional is paid on single subscriptions.

d. To close the orders for bound copies with the April number, and send to all subscribers for same.

2. That three tents be furnished by the General Conference as follows: One for Louisville, Ky., one for Meridian, Miss., and one for the New Mexico and Arizona field, when it is decided when and where operations should begin.

3. That J. V. Wilson and wife, and A. J. Howard be recommended to take the special six months' training course at the Sanitarium at Battle Creek, Mich., and that B. F. Goudy take the regular two years' course at the same institution.

4. That Presidents of Conferences should take the same interest in organized work in foreign languages found within their Conference limits, as in the American work.

5. That the Chicago Transportation office be continued, and that it be placed in charge of the International Tract Society and Review and Herald Chicago branch office.

PROCEEDINGS OF THE FOREIGN MISSION BOARD.

SINCE the close of the General Conference, the following recommendations have been made:—

1. That Elder S. J. Hersum and wife, of the Atlantic Conference, go to Newfoundland to open up mission work.
2. That Dr. J. H. Neall and wife defer their mission to Rio de Janeiro for the present and respond to the urgent call from Guadalajara, Mexico.
3. That Prof. E. B. Miller, of South Africa, return to this country to engage in educational work.
4. That Elder E. H. Gates and wife, of California, and H. H. Brand and wife, of Chicago, go to Honolulu, H. I., to open up mission work.
5. That Elder F. I. Richardson, of the Maritime Provinces, join Elder A. J. Haysmer in labor in the Island of Jamaica, West Indies.
6. That the following persons go to England to engage in the canvassing work: Frank McCormick, Miss M. I. Gresswell, James and Walter Gillis, Frank McMortim.
7. That Elder A. T. Jones attend the general meetings to be held in Europe during the present season.
8. That Jean Vuilleumier, of the New England Conference, go to Argentina to labor in the French work.
9. That Prof. W. W. Prescott in the interest of school work visit Australia, South Africa, and Europe in the order named.
10. That Elder D. A. Robinson and wife, of England, go to India to open up mission work as soon as Sister Robinson's health will permit, and suitable help can be provided for the English field.
11. That the recommendation for Clifton Tarr and wife to go to Zambesia be withdrawn for further consideration.

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DECISIONS OF COMMITTEE RELATING TO THE GENERAL CONFERENCE BULLETIN.

IT was voted by the General Conference Committee, Wednesday 3 P. M., March 6,—

1. To issue the BULLETIN quarterly during the General Conference biennial period, in a single volume, at fifty cents for the entire time, including the Extras during the General Conference session.

2. To issue the next number in April; it being understood that it should contain a Workers' Directory, a grouping of all the resolutions and actions of the Conference recently held, together with an index of the proceedings of the same, etc.

3. To cut off all copies in clubs to delegates and schools, except in cases where twenty-five cents additional is paid on single subscriptions.

4. To close the orders for bound copies with the April number, and send to all subscribers for same.

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