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THE WORD OF GOD.—No. 7.

PROF. W. W. PRESCOTT.

At the close of our last study we were considering Christ as the head of the church, and I believe that the last line of thought which was presented was that when one member of the body of Christ suffers, all the members suffer. Let us continue the consideration of this general subject, and we will begin with the second part of 1 Cor. 12: 26: "Or one member be honored, all the members rejoice with it."

This is all the time on the basis that Jesus Christ is the head of the church, that we are members one of another, and that we are the body and that Christ is the living head. Thus when all the members are united together, and are united with the living head by birth, by that living connection which comes from being born again, it brings honor to all, and all rejoice when one member is exalted, because it is the exaltation of that body as a whole, of which each one is a member. And when that unity prevails and that estimate of each member prevails as God would have it, there cannot possibly be anything else than rejoicing among all the other members when one member is honored in any way.

The practical application of this principle would, of course, do away with any possibility of envy or jealousy in the church; it would do away with the possibility of any envy or jealousy in the State conference or in the General Conference. There could not be any feeling when one member is suggested for an important work: "Why, I ought to have had that place. I could do better than he can." You remember that anecdote of the little girl, who, when the fruit was passing, and the one next to her took the big apple, said: "You selfish thing! I was go-

ing to take that myself!" Well, older people are not so honest. They do not say: "You selfish thing; I intended to have had that place myself," but they say: "I think Brother So-and-so is a pretty good man but,—"

Well, when any member is honored in any way, all the other members will rejoice, when Christ is the head of each individual member, and when he is really and truly given his place in the church; and all the instruction that the Lord gives concerning his church is on this basis,—that Christ is the head of the church. When he is there as head of the church, he then gives instruction about the church, and about the authority of the church, and the work of the church, but all the while on the basis that he, himself, is the living head of the church. And it is upon this basis that the Lord has delegated to his church the authority that does belong to the church.

It is true with reference to this point, as it is with other points upon which the Roman Catholic Church has widely diverged from the truth, that there is a basis of truth upon which their idea rests. That shows that there was that truth in the church originally; but when you lose sight of this one thought that Jesus Christ is the head of the church, and allow any man to come in his place as head of the church, than it sets everything else awry that would otherwise be in good order. But there is a real truth that there is authority in the church. The church is not simply a social company; it is not simply those who have united on a certain basis that they have agreed upon among themselves. The foundation of the church is wholly divine, and the head of the church is Jesus Christ himself; and on that basis God has delegated authority to the church.

But since man has put man in place of God, and put a human head upon the church instead of the divine head, now being shorn of that divine power, and having only human power, the authority of the church is despised; it is looked upon as of little account. "What do we care

whether the church censures or not? what do we care whether the church disfellowships or not? We are just as good as they are." But when Jesus Christ is given his place indeed as head of the church, and the church is built upon the true foundation, and follows closely the instruction given by inspiration concerning the church, there is authority in the church; and on that basis, when one despises the authority of the church, he despises the authority of Jesus Christ; and when Jesus Christ is given his place as head of the church, is recognized by the church itself in the way that he should be, as head of the church, there will be a power in the church, and the church will be something whose membership will be prized and desired, and censure from a church on that basis does mean something—but always on the foundation that Jesus Christ himself, and no other one, is the living head of the church.

Now, on this basis, when the church comes together to act in any organized capacity, the first thing is to recognize Jesus Christ as the living head, and the prayer of faith will bring Jesus Christ into the midst of his church, as the divine counsellor; and when decisions are reached by the church on this basis, subject to Jesus Christ, and when Jesus Christ, as head of the church, is present, invited by the prayer of faith, and the guidance of the Spirit is submitted to,—then when decisions are reached by his church on that basis, those decisions are ratified in heaven. And then it means something that the censure of the church rests upon a man; then it means something that a man has been cut off from the church. It means that he has been cut off from the body of Christ; and you can see the foundation of that idea which is openly taught by the Catholic church,—that it being the only true church of Christ, there is no salvation outside of that church, and that when a man is excommunicated, he is cut off from all hopes of salvation. But the trouble in that whole thing is in that one thought,—that a man has been put in the place of Jesus Christ as head of the church.

So it is altogether of man, and the decisions reached are altogether of man; and on no such basis as that does the Lord agree to ratify decisions in heaven. But it does not make any difference about the name; you may call it the Roman Catholic Church, you may call it the Methodist Church, or you may call it the Seventh-day Adventist Church; it is only when Jesus Christ has his place as head that its decisions are ratified in heaven, and it is just as easy under some other name to put a human head on the church as under the Roman Catholic name. In his own church, Jesus Christ is

the living head, and he should be given the place that belongs to him. Then the affairs of the church will not be treated lightly. Then there will be no spirit of readiness to censure; that is not Jesus Christ's spirit. There will be no spirit of readiness to cut off somebody from the church; that was not Jesus Christ's spirit. His instructions all the way through are with reference to retaining members in the church. He tells what efforts to make to keep them; and the instructions are very explicit, and none has the right to say that the decisions of the church will be ratified in heaven when the explicit instructions of the Head of the church have been disregarded.

You must have observed that the instruction upon this point is with reference to saving them in the church, not cutting them off. The eighteenth chapter of Matthew (fifteenth verse) tells what to do, and how to do it: "Go and tell him his fault between thee and him alone." Then if he does not hear, take some one with you; and then if he does not hear, tell it to the church. But unless those steps are followed by the members of the church, how can we expect that Jesus Christ will ratify the decision? So I say again, that when the instructions which Jesus Christ, the head of the church, has given upon this point, have been followed, Jesus Christ recognized as head of the church, his Spirit submitted to as guide, then the actions of the church mean something. And yet, you ask, "Does that make the church infallible?" Never, never! And Jesus Christ has reserved all the time for the guidance of his church the privilege of correcting them, by speaking to them directly, so that when, with the best of intent, and yet through weakness of the flesh, mistakes are committed, he, as head of the church, is ready to correct that mistake. So the spirit of prophecy is not given to make any individual or any church infallible, but it is given to correct the mistakes that the fallible man and the fallible church may make. That is, it does not make any one infallible; but Jesus Christ, the head of the church, is infallible, and when he speaks, what he says is infallibly true; but he makes no human being infallible, not even the instrument through which he speaks. The infallibility is altogether of him and in him.

But in making that change, and putting a man as head of the church instead of Jesus Christ, everything that belongs in it is human, and, of course, wrong; and while the form is present, and the same scriptures are applied, it is altogether human, because the head of the whole thing is altogether human, and Jesus Christ has been put aside from the place in which he belongs as head of the church, and

humanity has taken his place. Now as we are studying this question of the spirit of prophecy from the stand-point of the infallibility doctrine, it may be well to refer somewhat particularly to what the infallibility doctrine really is, and from what it grows, and so be able more intelligently to see the contrast between true and false infallibility. I will present almost wholly Catholic definitions, so as not to misrepresent in any way.

Before the adoption of the definition of infallibility by the Vatican Council in 1870, there were two parties in the Roman Catholic Church. One was called the Liberal party, the other the Old Catholic party. The Old Catholic party was conservative, and inclined to stand by the original principles of the church; the other party was the progressive party, and previous to 1870 it was not universally adopted by the church that the pope was infallible. Previous to that time, the doctrines upon which all were agreed was that when an ecumenical council was called (An ecumenical council is one to which an invitation has been extended to all the bishops in the world. It is not necessary that they should attend, but when the bishops have all been invited, it becomes an ecumenical council, although they may not attend, provided it is presided over either by the pope in person or by his representative.), the decrees of that council were infallible, after having been approved by the pope. But there was quite a good-sized party all the time claiming that the pope was infallible apart from the council, and that he did not need to have what he spoke *ex cathedra* ratified by the council. There was a division upon that point, and it was not an article of faith.

In 1837, in that debate between Archbishop Purcell and Dr. Alexander Campbell, this matter of infallibility was brought up. In his first speech, Archbishop Purcell said:—

No enlightened Catholic holds the pope's infallibility to be an article of faith. I do not; and none of my brethren, that I know of, do.

That was in 1837. In the course of the debate, Archbishop Purcell said:—

But the Roman Catholic Church has changed, at least in discipline. [That is what Alexander Campbell said.] Grant it. And what of that? Is it not the very nature of discipline that it must be modified by times, places, peculiarities, or nations, and other circumstances, in order to be adapted to the wants of man in all the varieties of his being? Truth is unchangeable. Like God, it is always the same. But the form of the dress of the clergy, the color of the wine to be used at mass, days of fasting and abstinence, and of public meetings for prayer and certain essential rites in administration of the sacraments, may be changed. The constitution of the church should possess this element of good government. She has the power to make these

changes, and she has made them as the wants of her children seemed to require. But the doctrine is invariable. Heaven and earth shall pass away, but, of it, not an iota shall change.

Now observe again: "No enlightened Catholic holds the pope's infallibility to be an article of faith. I do not; and none of my brethren, that I know of, do." But the time has come when it is necessary to hold that as an article of faith or to be counted as a heretic, and I will read from the "Vatican Council," by Cardinal Manning, of England, a Catholic:—

And, lastly, that though the consent of the Episcopate [that is, the whole body of bishops] of the church be not required, as a condition to the intrinsic value of the infallible definitions of the Roman pontiff, nevertheless it cannot without heresy be said or conceived that the consent of the Episcopate and the Church can ever be absent. For if the pontiff be divinely assisted, both the active and passive infallibility of the Church exclude such a supposition as heretical. To deny such infallible assistance now after the definition, is heresy. And even before the definition, to deny it was proximate to heresy, because it was a revealed truth, and the divine fact, on which the unity of the Church has depended from the beginning.—Pages 118, 119.

Now Archbishop Purcell says that he does not believe in the infallibility of the pope, and does not know of any Catholic who does. It is not an article of faith; but Manning says that if a man does not now believe, and says he does not believe, he is a heretic, because the church has said that he must believe in the infallibility of the pope apart from the church. So you observe that this doctrine has changed in the church, and now papal infallibility, as defined by the church itself, means that the pope, apart from the Episcopate, entirely distinct from the church, when he speaks *ex cathedra* concerning faith and morals, is infallible. Then it is important to know what it means to speak concerning faith and morals, and I will quote again from Cardinal Manning in explanation of this phrase, that you may see the real scope of the infallibility doctrine:—

The phrase, then, "faith and morals," signifies the whole revelation of faith, the whole way of salvation through faith, or the whole supernatural order, with all that is essential to the sanctification and salvation of man through Jesus Christ.—Page 66.

Then he quotes the various church authorities to prove it, and proceeds:—

Here we have the single word "faith" put to stand for the whole revealed order of salvation: for morals are contained under faith; and this, which is the ultimate object of infallibility, is expressed in the following and various formulas: (1) Concerning faith; (2) In things of faith and morals; (3) Things which pertain to faith; (4) Things necessary to salvation; (5) Precepts of morals binding the whole church; (6) Things pertaining to piety; (7) Things of religion; (8) Things of faith, speculative and practical; (9) Things pertaining to doctrine; (10) Controversies of religion; (11) Things pertaining to the natural and divine law; (12) Things pertaining to the spiritual health of souls; (13) And to the salvation of the faithful; (14)

To the good estate of the Church; (15) The deciding of controversies and the extermination of errors; (16) Things which regard piety and the whole Church; (17) Matters of religion. These might be greatly multiplied. They will, however, suffice to show how wide and general is the simple formula "in faith and morals," which is the traditional expression of the object of the infallibility of the Church. It is clear that these phrases are all equivalent. They are more or less explicit, but they contain the same ultimate meaning; namely, that the Church has an infallible guidance in treating of all matters of faith, morals, piety, and the general good of the Church.—Pages 71, 72.

Speaking in further explanation, he says:—

This extends to certain truths of natural science, as, for example, the existence; and to truths of the natural reason, such as that the soul is immaterial, that it is "the form of the body," and the like. It extends also to certain truths of the supernatural order, which are not revealed; as the authenticity of certain texts or versions of the Holy Scripture.—Page 74.

The whole matter is summed up in this statement:

I will not here attempt to enumerate the subject-matters which fall within the limits of the infallibility of the Church. It belongs to the Church alone to determine the limits of its own infallibility.—Page 84.

But who is it in the church that speaks infallibly?—Why, it is the pope. Then it belongs to the pope himself to define the limits of his own infallibility; and when he defines those limits, he defines them infallibly, and they are not subject to reform or change in any way. Would it be possible any more explicitly and openly to put a man in God's place than to put him in as head of the church, define that what he speaks *ex cathedra* on the subject of faith and morals is infallible, and cannot be reformed, and then say that he, himself, is the only one that can of right determine the limits of that infallibility? What is that but putting him in the place of God,—“sitting in the temple of God, showing himself that he is God.”

But it is perhaps best to ask next, How does the church itself attempt to establish its doctrine of infallibility? It is done this way: If you ask an intelligent Catholic how he knows that the church is infallible, he will tell you, if he follows the teaching of the church, that it is because the Bible says so. You ask him how he knows that the Bible is inspired, and he will say: "Because the church says so." That is, the Bible proves the infallibility of the church; and if you want to know whether the Bible is inspired or not, that infallible church says so.

Now, that would certainly appear to be reasoning around in a circle. But it is not, after all,—to a Catholic, I mean; because the Catholic views the Bible under two aspects: He proves that the Bible

is true, just the same as you would establish the authenticity of any document. Whether he can do this or not to your satisfaction, that is not the thought just now, but this is the way he does it: He proceeds by a course of reasoning to establish that the Bible is true. Then from that Bible which is true, he proves that the church is infallible. Then that infallible church turns around and says that that Bible is not only true, but it is inspired. So you have the Bible presented in two aspects: First, simply as true, but not necessarily inspired. The true Bible says that the church is infallible; then the infallible church turns around and says that the Bible is not only true, but it is inspired. Now you ask the Roman Catholic, "How do you know that the Bible is the inspired book?"—"Why, because the infallible church says so." "How do you know that that church is infallible?"—"Because the true Bible says so." "How do you know that the Bible is true (not inspired)?"—"Why, I have proved that by a course of reasoning that has established it to my mind."

Do you see that in that way it is not reasoning in a circle strictly? But observe this: The first thing to establish is that the Bible is true. But it is the true Bible resting upon the foundation of reason. Then upon that the Catholics rear the doctrine that the church is infallible; and then all the other doctrines are built upon that. Now here comes some keener reasoner than the one who reasoned out the truth of the Bible, and he sees that the foundation is wholly a rationalistic one; and he reasons away that very foundation, and down goes the true Bible and the infallibility and all the doctrine and everything, because the whole thing rests upon an uncertain foundation. So you see the whole thing does not rest after all upon the infallibility foundation, but it rests upon reason; and when you knock that down, all the rest goes,—everything, infallibility and all.

Now what scriptures are appealed to to prove that the true Bible establishes the infallibility of the church? First and always: "Thou art Peter, and upon this rock I will build my church." But what is the Catholic rule for the interpretation of the Scriptures? I will read it in the creed of Pope Pius IV. Before reading that, I ought to say this: When the true Bible has established the church to be infallible, and then the infallible church has made that book inspired, which is at the top, the church, or the Bible?—The church, of course. That is, the church is above the inspired Bible, because the church decides that the Bible is inspired; so that necessarily puts the church above the Bible, and

makes the whole authority for the inspiration of the Bible to rest upon the church.

Now we are prepared to read this creed, and see how these ideas are there stated:—

I most steadfastly admit and embrace the Apostolical and Ecclesiastical Traditions, and all other observances and constitutions of the same Church. I also admit the Holy Scriptures. [You see, "I also admit the Holy Scriptures." But how does he admit the Holy Scriptures?—"I also admit the Holy Scriptures?"] according to that sense which our holy Mother the Church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures.—*Catholic Belief*, p. 251.

The Mother church and her interpretation are to determine the matter, and therefore it is by the unanimous consent of the Fathers that this interpretation of the Scriptures must be established. Then let us see where this infallibility doctrine is, on that basis. In the "Vatican Council," by L. W. Bacon, I find this from the speech of Archbishop Kenrick, of St. Louis, which was prepared to be delivered before the Vatican Council when this infallibility question was under consideration. This speech was not delivered, and he could not get it printed in the city of Rome; so he went over to Naples, and had it printed and circulated it among the bishops, and some of the copies got out, and this is a translation of the speech:—

The primacy of the Roman Pontiff, both in honor and in jurisdiction, in the universal church, I acknowledge. Primacy, I say, not *lordship*. But that the primacy is vested in him as the successor of Peter, all the tradition of the church testifies, from the beginning. And on the sole strength of this testimony I accept it as an absolutely certain principle and dogma of faith. But that it can be proved from the words of Holy Scriptures, by any one who would be faithful to the rule of interpretation prescribed to us in that profession of faith which we have uttered at the opening of this Council, and so often on other occasions, I deny.—*Page 106.*

And the profession of faith which was uttered at the opening of the council was made in a foot-note as follows:—

I will never take nor interpret the Holy Scriptures, except in accordance with the unanimous consent of the Fathers.

Then he goes on:—

Accepting this rule, we are compelled to abandon the usual modern exposition of the words, "On this rock I will build my church." In a remarkable pamphlet, "printed in fac-simile of manuscript," and presented to the fathers almost two months ago, we find five different interpretations of the word "rock," in the place cited, "the first of which declares (I transcribe the words) "that the church was built on Peter; and this interpretation is followed by seventeen fathers." [Then he names them.]

The second interpretation understands from these words "on this rock will I build my church," that the church was built on *all* the apostles, whom Peter represented by virtue of the primacy. And this opinion is followed by eight fathers—among them, Origen, Cyprian, Jerome, Augustine, and Theodoret.

The third interpretation asserts that the words "on this rock," etc., are to be understood of the faith which Peter had professed; that this faith, this profession of faith, by which we believe Christ to be the Son of the living God, is the everlasting and immovable foundation of the church. This interpretation is the weightiest of all, since it is followed by forty-four fathers and doctors; among them, from the East are Gregory of Nyssa, Cyril of Alexandria, Chrysostom, Theophylact; from the West, Hilary, Ambrose, Leo the Great; from Africa, Augustine.

The fourth interpretation declares that the words "on this rock," etc., are to be understood of that rock which Peter had confessed, that of Christ—that the church was built upon Christ. This interpretation is followed by sixteen fathers and doctors.

The fifth interpretation of the Fathers understands, by the name of "the rock," the faithful themselves, who, believing Christ to be the Son of God, are constituted living stones out of which the church is built.

Thus far the author of the pamphlet aforesaid, in which may be read the words of the Fathers and doctors whom he cites.

From this it follows either that no argument at all, or one of the slenderest probability, is to be derived from the words, "On this rock will I build my church," in support of the primacy. Unless it is certain that by *the rock* is to be understood the apostle Peter in his own person, and not in his capacity as the chief apostle speaking for them all, the word supplies no argument whatever, I do not say in proof of papal infallibility, but even in support of the *primacy* of the bishop of Rome.—*Pages 107-109.*

You remember that this is a Roman Catholic archbishop that is speaking. Now he suggests an interpretation for that text, "On this Rock," etc., and he says:—

And the adversaries of the faith are disarmed of the weapon which they have so effectively wielded against us, when they say that the Catholics believe the church to be built, not on Christ, but on a mortal man; and (a matter of no small account in the present discussion) the underpinning is taken out from the argument which the advocates of the infallibility of the pope himself alone are wont to derive from a figurative expression of doubtful meaning,—riding the metaphor to death,—to prove that he received from Christ an authority not only supreme, but absolute. *Page 113.*

I admit, indeed, that a great privilege was granted to Peter above the rest; but I am led to this conviction by the testimony, not of the Scriptures, but of all Christian antiquity.—*Page 120.*

It appears, then, from the argument of Archbishop Kenrick that the very principle of interpretation laid down by the Catholic Church does not allow the infallibility of the pope to be deduced from this text, because the Fathers were all divided on it; and you cannot take any interpretation, and have the unanimous consent of the Fathers. Of course Archbishop Purcell in his debate rings all the changes on that text, "On this rock." Of course, Catholics believe that that has reference to Peter as being the foundation of the church, but you observe that the rule of interpretation laid down by the Catholic Church itself, as Archbishop Kenrick says, forbids such an application of the text.

I will call your attention to the way in which Archbishop Purcell treats the Lord's words to Peter, "Feed my lambs," "Feed my sheep," and Dr. Campbell's reply. The Archbishop having claimed that by "lambs" the lay members were intended, but that the "sheep" were the clergy, and that therefore our Lord gave to Peter, and through him to his successors, authority over both the lay members and the clergy, Dr. Campbell simply read that interpretation into the tenth chapter of John, as follows:—

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the "clergy." To him the porter openeth; and the "clergy" hear his voice: and he calleth his own "clergy" by name, and leadeth them out. And when he putteth forth his own "clergy," he goeth before them, and the "clergy" follow him; for they know his voice.

This is a sufficient reply, but Archbishop Kenrick puts it in another way:—

In the little work *De Pontificia Infallibilitate*, almost of the same tenor as the *Observations* aforesaid, which I have printed lately at Naples. [He had to get it printed at Naples; he could not get it printed in Rome]

By a typographical error the word *πρόβατα* occurs instead of *πρόβαττα*, as it was in my manuscript, and as it appears in the Synopsis. But, after all, it is a fact that in the Greek text of Hahn the same word *πρόβατα* does correspond to both the words, lambs and sheep, in the place cited. But the only difference produced by the variation of reading is this: In Tischendorf's text there is nothing whatever to correspond to the word "sheep;" for *πρόβαττα* means either "little lambs" or "little sheep," but not "sheep" at all. But in the other text of Hahn, the word *πρόβατα* signifies "sheep;" notwithstanding which the author of the Vulgate version chose to make a variation, by rendering the same word *πρόβατα* in one case by "lambs," and in the other by "sheep."—*The Vatican Council*, page 98.

And then the argument is that the lambs mean the laity, and the sheep the clergy, and so the pope has control of all, as the successor of Peter. Now notice the comment of the translator:—

There is a decree of the Council of Trent in these terms: . . . "The sacred and holy Synod . . . doth obtain and declare that the said old and Vulgate edition . . . be, in public lectures, disputations, preachings, and expositions, held as authentic; and that no one is to dare or presume to reject it under any pretext whatsoever." How Archbishop Keurick justifies himself in rejecting the Vulgate version of this text, in favor of the true reading and correct translation, we are not prepared to say; but it is probably on the ground that this was not intended as a public exposition, but a private and confidential communication to his fellow-bishops.

I have called attention to some of these points, and may refer to others further to show that it is not all clear sailing even in the Catholic Church on the infallibility question; that even in the church itself it meets some little difficulty, and those statements

are just as true to-day as they were before July 18, 1870, when the council declared the pope to be infallible.

THE CANVASSER'S LEGITIMATE WORK.

Z. SHERRIG.

(Read before the State Agents' Convention.)

MUCH has been said in the past about the importance of the canvassing work, but it seems that we have reached a time when we realize more the importance of it than we ever did before. The only reason why many of our canvassers have staid in the field, especially the last year when times were so hard and money so scarce, was because they realized the importance of the work, and the truthfulness of the following statements:—

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

It is a fact that the circulation of our papers is doing even a greater work than the living preacher can do.—*Supplement to Signs, Feb. 24, 1887.*

Before we say anything about the canvasser's legitimate work, it might be well to ask, What is the object of this branch of the work? This the Lord tells us in a few very plain words:—

The canvassing work is God's means of reaching many that would not otherwise be impressed with the truth.—*"Testimony" 32, p. 161.*

Now, as the Lord does not tell us who those "many" are, or where they are to be found, we see that the canvasser has to enter the mansion of the great, the palace of the rich, the office of the business man, the home of the laborer, the cabin of the lowly by the wayside, or stop in public thoroughfares, whenever he can get a chance.

God's plan in sending the truth to the people wherever they are found seems to be foretold by the prophet in the following language: "Behold, I will send for many fishers, said the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rock." Jer. 16: 16. And by reading the history of God's people, we find that this work has been carried on ever since the time of the Waldenses.

We read about the Waldenses:—

The work of these missionaries began in the plains and valleys at the foot of their own mountains, but it extended far beyond these limits. With naked feet and with garments coarse and travel-stained as were those of their Master, they passed through great cities, and penetrated to distant lands; everywhere they scattered the precious seed.

They secretly carried about with them copies of the Bible, in whole or in part, and wherever opportunity was presented, they called the attention of their customers to these manuscripts. Often an interest to read God's word was thus awakened, and some portion was gladly left with those who desired it.—“*Great Controversy*,” p. 71.

We are told in the “*Spirit of Prophecy*,” Vol. 4, page 688, that—

The burden of selling our publications should not rest upon ministers who labor in word and doctrine. . . . Their time and strength should not be drawn upon to sell our books, when they can be properly brought before the public by those who have not the burden of preaching the Word.

The minister's time and strength should not be drawn upon to sell books. This principle seems to have been recognized in the days of Luther. We read in history that “Luther's writings were welcome alike in city and in hamlet. . . . Monks who had been led to see the unlawfulness of the monastic obligations, desirous of exchanging a life of indolence for one of activity, but too ignorant to be able themselves to proclaim the word of God, traversed the provinces, selling the writings of the Reformer and his friends. Germany was ere long overrun with these enterprising colporters.”

From this we learn that those who could not preach, but were anxious to do something for the Lord, went as pioneers all over Germany, and in that manner prepared the way for the Reformation. Another thing we learn from history is how the canvassers were supported at that time:—

The writings of the German reformers were translated into the French language, and, together with the French Bible, were printed in large quantities. These works were sold extensively in France. They were furnished to the colporters at a low price, and thus the profits of the work enabled them to continue it.—“*Great Controversy*,” p. 231.

In this way “New Testaments and tracts were freely distributed, and they reached many who dare not come openly to listen to the new doctrines.” This shows the Lord's object in the canvassing work,—that it is God's means of reaching many who would not otherwise be impressed with the truth.

Further, we learn that those canvassers in time past had to pass through an examination before they were allowed to enter the work.

One Lucian was sent to Zurich with some of Luther's writings by a friend of the reformed faith at Basel, who suggested that the sales of these books might be a powerful means of scattering the light. “Ascertain,” he wrote to Zwingle, “whether this certain Lucian possesses a sufficient share of discretion and address; if it shall appear that he does, let him go from city to city, from town to town, from village to village,—nay, from house to house,—all over Switzerland, carrying with him the writings of Luther.—“*Great Controversy*,” p. 178.

We learn from these few historical facts and from the spirit of prophecy, that the object of the canvassing work is and has always been to bring light to those who in no other way could be reached. We learn that the canvassers had to visit every house, and that they got their books so cheap that they could make their work self-supporting. We learn another lesson from this, and that is the necessity of examining the canvassers before permitting them to enter the field. It is much to be regretted that we have neglected this more or less in the past. This lesson we ought never to forget. We are now standing on the very border of the heavenly Canaan. Every step we take, every word we speak, every act we perform, and every influence we leave behind us, tells for time and eternity. How careful we should be from this on in regard to selecting canvassers, if we do not want the work of God to be misrepresented or his name dishonored!

After having considered the importance and the object of the canvassing work, it might be in place to ask, Who should be engaged in that work? To this question different answers have been given: 1. Let only those handle our books who believe what they teach. 2. If a man is honest, even if he does not believe the whole truth, let him canvass. 3. If a man can get a good recommendation, even if he is an outsider, let him canvass. 4. If a person will attend the institute and learn the printed canvass, then let him sell our books.

Now as we have experienced some very bad results in the past from letting everybody who came along canvass, we are not going to discuss this question again, before we have asked the Lord this question: “Who do you want for canvassers?” The Lord has already answered this more than fifteen years ago; but once more we will listen, and then when we have heard his advice, the best thing we can do is to do just as he tells us to. Brethren, what do you say?

Let the self-denying and self-sacrificing, the lovers of God and humanity, join the army of workers. Let them come, not expecting ease, but to be brave and of good courage under rebuffs and hardships. Let those come who can give a good report of our publications, because they, themselves, appreciate their value.—“*Testimony*” 32, p. 162.

In all parts of the field canvassers should be selected,—not the floating elements of society, not from among men and women who are good for nothing else, and have made a success of nothing, but from among those who have good address, tact, keen foresight, and ability.—“*Spirit of Prophecy*,” Vol. 4, p. 889.

The canvassing work is more important than many have regarded it, and as much care and wisdom should be used in selecting the workers as in selecting men for the ministry.—“*Testimony*” 32, p. 161.

Our brethren should show discretion in selecting canvassers, . . . unless they have made up their minds to have the truth misapprehended and misrepresented.—“*Testimony*” 32, p. 159.

And because the Lord wants only God-fearing men and women to sell books containing his truth, he has told us that it will not be an easy thing to find canvassers.

There are battles to be fought to arrest the attention of men and women, and interest them in really valuable books that have the Bible for their foundation; and it will be a still greater task to find conscientious, God-fearing workers who will enter the field to canvass for these books [not for the sake of earning a lot of money, nor because a person has not anything else to do, or because he cannot succeed in anything else, but] for the purpose of diffusing light.

The only thing that should lead the canvasser to enter the field is the love of Jesus in his soul.—“*Gospel Workers.*”

And “if the canvasser pursues a wrong course, if he utters falsehood or practices deception, he loses his own self-respect.” And that is not all; the people will not only blame him who deceives them, but they will blame the whole denomination. The people will be prejudiced, and woe to that man or woman who shall be sent into that territory with another Seventh-day Adventist book. The Lord says to the wicked (and that must surely mean those whose hearts are not right with him) “What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee.” Ps. 50: 16, 17.

It does not seem necessary to refer to any more testimonies to show what kind of workers the Lord wants, or to show how careful we should be in selecting them.

The canvasser must not expect that every door on which he knocks will be opened. He must not expect always to see a friendly face or hear a hearty welcome when he enters a house and makes his business known. He must not expect always to get a good healthful meal when he is hungry, nor always to get a bed in a house when night comes on and he is tired; but he can expect that all who are actively engaged in the cause of God, seeking to unvail the deceptions of the evil one and to present Christ before the people, will be able to join in the testimony of Paul, in which he speaks of serving the Lord with all humility of mind, with many tears and temptations.

THE WOMEN OF JAPAN.

MRS. J. A. BRUNSON.

(A lecture delivered in the Tabernacle, February 26.)

THE first glimpse of land that gladdens the eye as the vessel approaches the shore of Japan, is Fujiyama, the matchless mountain of the empire, looming up

against the horizon “like a queen on a throne of granite arrayed in a garment of lava.” The first rays of the rising sun kiss into blushes her fair brow, upon which rests a crown of spotless snow, until it glitters and flashes in the morning sunlight like a coronet of pearls and diamonds, and she stands arrayed as a queen for her bridal. His last beams linger caressingly about her, veiling her in refulgent tints of gold and of purple until the night comes down, and enshrouds all things in the gray hues of death and of silence,—true emblem of all Japan, upon which a beneficent Creator has bestowed a wealth of natural beauty.

Yet the country is enshrouded in a night of superstition so dense that nothing but the gospel light can ever dissipate it. Buddhism, the most potent engine ever devised for ensnaring and keeping the people in subjection to the grossest errors, seeing the material progress of Japan, is endeavoring to bind its votaries with manacles and chains still stronger. The easiest victims are the women, because they are more ignorant and helpless than the men. A Japanese girl must have no will of her own, but must obey her parents implicitly, even if they send her to a life of torture or shame. She must go with a smile upon her face, if it hides a broken heart; then after she marries, she is compelled to obey her husband and his parents, or be sent home in disgrace. One thing that will cause a Japanese mother to endure almost any indignity rather than be divorced, is the fact that the husband, no matter how wicked and dissolute he may be, has absolute control over and possession of the children. Even if the law would permit her to take them, she could not give them bread; for there are so few means of employment for women in Japan that they become wholly dependent upon some male relative in case of divorce.

While we were in Japan a young girl who was living with her widowed mother became converted, and Mr. Brunson baptized her. Her mother, who was not unfavorable to Christianity, was compelled to drive her daughter from home, and forbid her again to enter the house unless she renounced her faith, else the support that she and her children were receiving from male relatives would have been withdrawn, not only from the daughter, but from the mother and helpless babes. And again to show you how lightly the rights and privileges of women are esteemed in Japan, I will tell you of an instance of a man who came to this country to be educated, leaving a wife and two children in Japan. During his absence, the wife worked to support herself and little ones, and by her father's aid and the most rigid economy, managed to send him a little money to as-

sist him in obtaining an education. After he graduated, he returned to Japan, and received a position as principal of a government school, with a large salary. Elated with his attainments and prosperity, he now began to consider his faithful little wife as beneath him, and so cast both her and the children off, and married a rich man's daughter. Shortly after this the wife's sister committed suicide, alleging as her reason that her poor old father and sister were so overworked and overburdened that she could not bear to tax them any longer, and so ended her life. His conduct was so far condoned that it did not affect his position either in the school or in society.

Now you can readily see that the women in Japan are so accustomed to being ruled in their domestic relations that they fall an easy prey to the machinations of their religious teachers. The priests practice upon their credulity, and extort money from them in every possible way. The women of Japan constitute the main strength of Buddhism. Consider that magnificent temple at Kioto in process of erection. It has already cost \$5,000,000, and will probably cost as much more. Why, the very ropes with which those gigantic timbers were elevated to their places were made from the hair cut from the heads of the devoted women of Japan. I noticed numbers of those ropes, immense coils almost as tall as I am, the shining tresses of maidens interwoven with the gray and faded locks of aged grandmothers. Is not that a spirit of sacrificial devotion? O, if the daughters of America, blessed beyond their sisters of all other countries, were as faithful to Christ as these poor children of the East are to Buddha, it would not be long before that grand and beautiful temple, dedicated to a heathen deity, would resound with the hymns of praise to the Redeemer. The priest who lives in this temple is regarded by the Buddhists as the Catholics regard the pope. The people pay large sums of money in order to see him, and have him bless them. For example, some time ago his son went to Kokura, where we lived, and the people actually grovelled in the dust at his feet; and they brought their children to him, and paid him fifty cents for each child upon whose head he placed his hands. The press was so great that the missionaries who distributed tracts had to be protected by the police, so eager were the people to receive them.

A sight often to be seen near the water courses in Japan is the Nagara Kanjo, or "flowing invocation." It consists of four upright pieces of bamboo set in the ground, to which are attached a piece of cloth. Upon it a name is written, such as the priests give a person after death, with the inscription, *Namu mio*

horen ge kio, the meaning of which is,—Glory to the salvation-bringing scriptures. In the sockets of the bamboo are placed flowers, such as one sees upon the graves in the cemeteries. There is a bamboo dipper near by, and if you wait long enough, you will notice that the passer-by dips up a ladle full of water, pours it upon the cloth, and waits till it strains through before passing on. The pathetic significance of this is as follows: A mother in the first joy of maternity has passed away, leaving a little infant to the care of others. Now the Japanese believe that all pain and sorrow in this life are due to sin committed in this or in a previous state of existence, perhaps a chiliad ago. For this she must relinquish her mother joy, and sink to the darkness of hell,—there to writhe in a lake of blood till the "flowing invocation" ceases by reason of the water falling through the worn-out cloth. In order to be efficacious, these cloths can be procured only from a priest. And it is an open secret that the wealthy, who are able to pay well for them, can obtain napkins that have been scraped so thin in the middle that the water soon drops through without straining; but the poor, who can pay only a small pittance, can procure only some sort of coarse cloth that will long resist the action of the water; and so they are tortured for months, believing that their dead are writhing in agony in this horrible lake of blood. This will give you an idea of the charity of some of the priests.

There are many temples in Japan where the people go to worship. I will give you a description of one, which will give you a general idea of what they are like. Within the temple grounds there is a babel of noise and confusion—booths where a variety of articles are sold; beggars, thieves, and pick-pockets, all plying their special vocations; venders going about hawking their wares, and adding their quota of noise to the general hubbub. It is the busiest mart in the city,—a regular fair. At the entrance to the temple stand two gigantic and hideous demons, reminding one more of the mythological gate-keepers of the infernal regions than of the guards to a sacred place. They are adorned with sandals hung all over them by coolies and rustics, in order to propitiate them, and cause the gods to give them strength in their feet.

Within the *penetralium* there is a chaos of noise, dust, bad smells, and confusion. Sacred pigeons, whirring about here and there, children with dirty-faced babies on their backs, ladies arrayed in elegant silks and satins, all mingling promiscuously in the motley crowd, making their offerings and saying their prayers. The chief god is placed upon the

main altar, which is protected by a wire grating; and the worshiper must be careful to throw money into the coffers before making his requests known. He writes his prayer on a slip of paper, puts it into his mouth, chews it into a soft wad, and spits it at the god. If it hits him and sticks, it is considered a good omen, and the prayer will be answered. The efficacy of the prayer, you see, depends upon the softness of the wad and the agility of the spitter. Of course this god is a disgusting looking object, with these spit-balls sticking all over him.

Near by stands the ugly old god, Benzuru, noted for his supposed therapeutical skill. He who comes to him to be healed, rubs him on that part of the body corresponding with his own diseased part, and then appropriates to himself the benefit supposed to have been received. Parts of the body are thus utterly worn away by attrition. It is greasy and filthy beyond description, and no doubt is a means of conveying infectious diseases. I have seen women bring their suffering little babes, and pray and rub this disgusting looking object, and then rub the grime and germs thus obtained into the delicate skin of their children. But pitiful beyond the power of words to express was to see old men and women, bending beneath the weight of years, tottering on the brink of eternity, supplicating this monster to heal them of their bodily infirmities, and knowing nothing of the great Soul-healer.

Now you can very readily see that the Japanese have very little idea of the laws of life and hygiene. I will give you a few instances of their mode of treatment. On one occasion one of our evangelists was taken quite sick, and we sent him to the house of a doctor to be treated. In a few days we went to see him, and inquired how he was getting along. He said the doctor administered some medicine which did not have the desired effect. So he then prescribed a long earth-worm. We said, "Well, did you swallow it?" "O yes," he said, "I did! and I am doing very well now." Some of you Sanitarium patients who have to swallow the tube for *lavage* think it is pretty hard, but I think you would not be willing to exchange Dr. Kellogg's prescriptions for those which the Japanese give.

There is another treatment that is called "moxa," which consists of a little wad wound up and stuck into the flesh, to which fire is applied, and allowed to remain till it burns severely. I have noticed many Japanese with great cicatrices on their backs from this cause. After all, fomentations and spine-bags are not so bad.

A friend of mine had a sick child, on one occasion, who was suffering from dyspepsia. I went to see

her, and found that she was feeding it upon hard boiled rice, and other indigestible Japanese eatables. I went home and prepared some suitable food, and sent it to her. The next day I paid her a visit, and asked her how the child was getting along. "O," she said, "the little girl did not like the foreign food, so I did not insist upon her taking it." The child was then sitting upon the floor, surrounded by the following dishes: A bowl of boiled rice, some raw fish, a plate full of of hard-baked cakes, and a cup of wine. The mother was busily engaged in poking the rice into the child's mouth with a pair of chop sticks. She would then stuff in a chunk of raw fish, and wash it all down with the wine, and this was the diet of a little dyspeptic. Can't we send them a few nurses and women doctors, seeing that they need them so badly?

Now it is true that the Japanese have made much progress in many ways, and Christianity has also made rapid advances in Japan. But we must remember that before the Bible could be openly taught or preached, the country had been flooded with Western materialism and skepticism, infidel books being widely circulated both in Japanese and English. The works of Huxley, Darwin, and Spencer have been widely scattered among the educated classes, and there are many devotees at the shrines of these men. Infidelity is creeping like a miasm into the upper and middle classes, filling their minds with its poison, and blinding them to the truth.

But there are truth-seekers the world over, and I verily believe that many of these people would accept the truth if they had an opportunity to hear it, and it seems to me that the time is ripe for the Third Angel's Message to be proclaimed in Japan. The Japanese have been charged with fickleness. It is said that when a new thing comes along from the West, they readily accept it until something else comes, when they give it up, and take the newest fad. Is this true? I appeal to history.

You will remember that when the Japanese government tried to establish Catholicism in Japan, thousands died for their faith. They were persecuted, thrown into the sea, and burned and butchered in every cruel way that hate and revenge could devise. The Christians that were tortured and martyred by Nero met death no more calmly than they did. Women came, bringing their little babes, and plunged into the flames rather than renounce their faith or leave their little ones to be taught to execrate their god. Christians in the primitive church who died for their faith can lay no truer claims to a martyr's crown than these children of

the Orient. But now they are like sheep scattered abroad without a shepherd, not knowing where peace or safety can be found. If you could see, as I have seen so many times, the look of hopeless sorrow upon the patient, suffering faces of the mothers bereaved of their children, and could see them, as I have seen them, placing food upon the graves day by day, and offering it at the shrine of idols, and binding little faded garments that their darlings wore, upon the hard stone necks of the idols in order to propitiate them, and cause them to treat their little ones kindly in the land where they believe that they have gone, and where they can never hope to rejoin them, your hearts would bleed within you, and you would feel that God has been very good to you in a land where the gospel sun has been shining for centuries, causing life to be radiant, and making bright the dark portals of death with its hallowed and glorious light.

The deluded followers of Buddha hope for no joy in the future. Their lives are so full of grinding poverty and pain and sorrow that many of them actually look eagerly forward to the time when all the rills and streams of trouble that fret over the stones of their darkened, shadowed life, shall have found surcease in the bosom of the Great Buddha. Then all shall be still and peaceful, and they shall have found perfect peace in the Lethe of nothingness. Their imagination, unaided by the gospel light, has been unable to picture a happy home beyond the grave. O, for the love of Christ and of humanity, do n't let us turn a deaf ear to that despairing cry of the dying that every breeze from the ocean bears upon its wings! Let us remember our Saviour as he stood on earth for the last time. Think of his last direct command. It applies to you and to me, "Go ye into all the world, and preach the gospel;" and if we are faithful to the trust that has been committed to us, it will not be long before the Third Angel's Message is proclaimed in Japan, and it can be said of them that "the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

SPENDING SABBATH AND SUNDAY AMONG STRANGERS.

F. W. MORSE.

(Read before the State Agents' Convention.)

WHEN it is practicable, I would advise that canvassers go out two and two, and secure a room to which they can return each Friday, and spend Sabbath together. In their association with all classes I

think it best that they should give no just occasion for busy tongues of opposition to cut off their influence among the people; for their influence and standing among the people in the community are important items of capital stock in their business.

They are not to allow themselves to be diverted from the main line of their work, so as to enter into publishing the truths that they carry by their own testimony, only so far as a faithful Christian deportment and application to their business will do this. They should so conduct themselves that the books they carry shall become mouth-pieces for God. Then let them be content to be known as "book agents," and not by any manner of conduct set themselves up as missionaries, Bible-workers, or evangelists. They are the advance guard of the Lord's army of workers, thrown out to conduct a self-supporting campaign into the enemy's country.

It is much more consistent to avoid opposition than to waste time and strength to cope with it when once aroused. I have heard of people who, it is said, "drag their tree through the world by the top." I have heard canvassers instructed always to arrange with the stranger's family where they expect to spend Sabbath, with special reference to the day as Sabbath. I am not prepared to maintain that this is always advisable. There is a proper time, place, and way of getting at all things. In finding these consists one very important element of success to every canvasser. A safe thing for the agent to do is that he always guard against the over-conspicuous display of those things of most radical variance between his own position and that of those whom he desires to help. Our Sabbaths and Sundays among the people, whoever they are, whatever their ideas and belief, should be with humble faith put into the hands of Him who guides his own work, and who will properly guide all things that are beyond our control, to his own name's honor and glory, if we will only let him do so. Among the things the canvasser does not always know, nor can he always control, is the place where the end of the week shall find him. As we shall go to our God for the providing of a home each night in the land of strangers, so should we also commit to him our location and quarters for the approaching Sabbath. Every worker for Christ who has proved the force of the promise to those who go out from house and home for love of souls, knows what it is to experience God's tender care in guiding him to the right place.

The word of God tells us about "preparing the way," and it is entirely commendable even to "gather out the stones." Our great Leader himself did not "cry nor cause his voice to be heard in the streets."

The unassuming simplicity of a steady concentration of effort toward getting the books into the homes of those we visit, is a field for self-improvement broad enough to engage the labor of any mind. The profitable guiding of the conversation is an important item to the canvasser at all times, and more particularly on the Sabbath-day. The canvasser should be master of the situation, so far as is suitable, and with the blessing of God the general drift of the talk may be conducted so as to contribute to his success, and be to the honor and glory of God. I can recommend to canvassers the usefulness of becoming familiar with a well-chosen list of good selections which they can readily command at any time; and if watchful and humbly desirous for the advancement of God's work, they may use those selections, and the advantage is two-fold, calculated to awaken fond impulses in the minds of those who listen, and an improvement of mind to one's own self. These selections may be some of the old hymns, and all of the canvassers ought to know many of these by heart; they may be some of the best productions of the leading writers, and most and best of all, the worker should have a ready knowledge of whole chapters in the Bible. What is better than the twenty-third psalm or the great chapters like the "Consecration Chapter" (Romans 12), the "Joyful Psalm" (Psalms 98), the "Business Man's Chapter" (Proverbs 8), and many others.

But it must be borne in mind that with one's entertainers Saturday is their busy day, perhaps, where the Sabbath finds him, and not infrequently does it occur that no comfortable room separate from the busy house-work can be supplied. Here is a good chance to repair to those hallowed places of retreat which were "God's first temples."

Here in the grove or the park the worker may sharpen his faculties for better work by the study of the word of God and the book he is selling, far better than could be done by argument and discussion over points of difference in faith and practice. Then as to mingling in religious services with the people on Sunday, or for that matter at any other time, I think it well to be posted on their state and standing in spiritual things. To this end, go with them, or join in worship, but always shun everything in word or manner that would be justly construed as setting one's self up before them in any respect — over and above what we truly are, or at least should be, plain, honest "book agents." What we offer to the people are books to be instruments in revealing to them the gospel, "the power of God unto salvation." They are to aid in the right comprehension of Him who taketh away the sin of the world.

Then let it be the aim in all things to hide self behind the good and commendable work we are doing. Magnify the good book, but let the personal display of the agent, either as to wit, wisdom, or piety, be lost sight of in the enthusiasm he awakens in behalf of the book he carries.

THE WORD OF GOD.— NO. 8.

PROF. W. W. PRESCOTT.

I HOPE none will misunderstand the nature and purpose of this study which we are pursuing at this time. The purpose is not to establish whether there is at the present time among this people a manifestation of this gift by which Jesus Christ speaks infallibly. We are not studying that question now. When we were studying the nature of the word of God, we did not attempt to prove to you that it was the word of God. I understand that this people believe that this is the word of God, and I am not trying to establish the fact that it is. I understand that this people believe that there is a manifestation among them of what we term the spirit of prophecy, and I am not attempting to establish that fact. The point of the studies just now is to view this subject of the spirit of prophecy from the standpoint of the infallibility doctrine, and to bring out and emphasize this idea that true infallibility does belong to the church of Jesus Christ, and that it belongs in the true head of the church, which is Jesus Christ; and that when he speaks, no matter when, or through whom, what he says is infallibly true; and that this is the true idea of infallibility.

And to make the contrast clear upon what I regard as the true and the false ideas of infallibility in the church, I have brought to your attention statements made by the false and the true for your consideration; but the thought in this is simply to consider the question of the spirit of prophecy from the standpoint of infallibility, not to establish the spirit of prophecy. And I have taken occasion to call attention to this matter, because I feel very sure that the question of infallibility will be pressed upon us in the near future, as never before, and I have thought it might be helpful to us if some hints and suggestions were thrown out on this general question to open the way for further study; for from such study as I have been able to give to the subject already, it has seemed very clear to me that in having the truth upon this subject, as upon other subjects that God has given us light upon, we are fully able to meet every form of error upon this subject, and

that when the true and the false ideas of infallibility in the church are contrasted, the true will shine with a clearer light; and I hope we may appreciate more what God is doing for his church in this way, and that we may have a clearer understanding of its place, its purpose, and the right use to make of it.

So continuing further, we will this evening draw a contrast between the true and the false in the way that they refer to the Scriptures, and the power which each one claims for itself. I would like first to call attention to the points brought out in a recent study as to the purpose of the written word of God as suggested by the preface to Luke's gospel, first chapter, and the first four verses. Revised Version, marginal reading: —

Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the words which thou wast taught by word of mouth.

That is, the written word was given in order that the individual might be, not infallible, but *certain* concerning the things which have been taught him by word of mouth; that is, that the written word is the test of tradition, and that the purpose of it is that the individual might be certain. It may be well to call attention to the difference between certainty in an individual and infallibility. The difference between certainty and infallibility may be stated this way: A person who is infallible *cannot* go wrong; one who is certain, *can* go wrong, but does not. Observe the difference again: An individual who is infallible *cannot* make a mistake; an individual who is certain, *can* make a mistake, but does not. It is in exactly this sense that infallibility is claimed for the pope or for a council. Even Catholic writers go so far as to emphasize this idea in the very strongest way, by stating that when an ecumenical council has been properly called, and is presided over either by the pope or by some one who is the authorized representative of the pope, it would be impossible for that council to decide anything wrong; and if they should do their very best, they could not go wrong, because under those circumstances they are infallible, and cannot err; it is beyond the bounds of possibility for them to err under any circumstances whatever. That is infallibility. Certainty is the knowledge that one is right, and yet he is at liberty all the time to go wrong if he wants to.

To illustrate the idea: Here is one who is making a journey on foot through a country strange to him.

His purpose is to reach a city. Not knowing the way, he seeks a guide. One is found for him. The inquiry is, "Do you know the way to this city?" — "I do." "What evidence will you give that you know the way?" — "I have been there. I have traveled over this very road." "Tell me about it." And the guide gives him a full description of the road. He not only tells him the right road, but he speaks of roads that lead in the wrong direction,— roads that appear in themselves as being more inviting, being broad and smooth, and warns him that he should not take such a road as that; it is not the road to the city. Satisfied with the truth of this statement, the journey is begun, and at every step of the way the description given by the guide becomes true. He calls attention as they go on their journey to what he spoke of in the earlier conversation. He says, "That road appears to be more smooth, and you observe that many people are going that way, but we are not to take that road. This rougher way is the way that leads to the city." Now as the traveler journeys on, the certainty grows in his mind that he is on the right road to the city, and that the guide knows what he is talking about; and when they come to partings of the way, and the guide says, "This is the way," he hesitates not to follow the direction of the guide. Yet he himself does not thereby become infallible concerning this way, and he can take any one of the other ways if he wishes to do so, but having confidence in the guide, he is certain that he is on the right road.

You will easily be able to draw the parallel. We are on the way to the city; our guide has told us of the way; he has described both the right and the wrong way, and he has gone this way himself, and he says: "I will guide you with mine eye;" but when we go farther than is possible in the case of humanity, and know that this guide who promises to lead us on the way to the city is himself infallible, and that what he says is infallibly true, then we are certain from the very first step that we are on the right course. And though a multitude of others take another course, it does not lead us to take that course, because the infallible guide says: "This is the way, walk ye in it;" and what the infallible guide says is infallibly true, and what he says makes us certain, but not infallible. So all the time the infallibility is in Jesus Christ alone, and never in any human being, and not even in the instrument that he may use through whom to speak. He is infallible, and what he says is infallibly true; but the instrument is never infallible. That is the true doctrine of infallibility.

Let me add a word right here: Because we have

learned that Jesus Christ is the head of every individual, and that Jesus Christ is infallible, do not make a mistaken application by concluding, therefore, that each individual is infallible: "And therefore, since Jesus Christ is my head, I do not propose to be directed any more by any committee. The Lord has given me credentials, and called me to do his work; and Jesus Christ is my head, and I have nothing to do with any such arrangement,"—all of which would show that the very essence of the doctrine is wholly misunderstood, wholly misapprehended. Remember that there is more to it than that Jesus Christ is the head of the individual. He is also the head of the church; and when Jesus Christ is the head of the individual and is the head of the church, there will be no conflict whatever between the individual member and the body, and the head will not say to the feet, I have no need of you, neither will the feet say to the head, I have no need of you, but there will be a spirit of union throughout. That other way of regarding it would be self coming in in another form, and you may be sure that that same old devil, who is deceiving so many, will be at hand to give those truths just a little turn which will make them totally wrong. Let the wisdom of God guide in it, and we shall gladly accept it with the firm confidence that Jesus Christ is not only the head of the individual but that he is also the head of the church. And therefore there will be perfect harmony.

Now let us continue the contrast between the true and the false infallibility with reference to the Scriptures. I called attention last evening to the fact that the Catholic Church puts itself above the word of God, by the very course of reasoning which it uses to establish the infallibility doctrine. Now let us hear a word from the other source. In one of the very first issues from the spirit of prophecy given to this people, now found as the first part of "Early Writings," at the close occurs this statement:—

I recommend you to read the word of God as the rule of your faith and practice. By that word we are to be judged. God has that word promised to give visions in the last days, not for a new rule of faith, but for the comfort of his people, and to correct those who err from Bible truth.

What relation does this sustain to the word of God?—It exalts the word of God, and commends the reader to the word, and says that the visions to be given in the last days were not for a new rule of faith,—not to say something contrary to the word,—but for the comfort of the people, and to correct those who err from Bible truth. Furthermore, in the second part of "Early Writings," which was per-

haps the second issue of the "Spirit of Prophecy," on page 85 I find as follows:—

Then I saw that God knew that Satan would try every art to destroy man; therefore he had caused his word to be written out, and had made his purposes in regard to the human race so plain that the weakest need not err.

There is a great difference between that and that he could not err. God, by writing out his word, made his purposes in regard to the human race so clear, so plain, that the weakest need not err.

After having given his word to man, he had carefully preserved it from destruction by Satan or his angels, or by any of his agents or representatives. While other books might be destroyed, this was to be immortal. And down near the close of time, when the delusions of Satan should increase, it was to be so multiplied that all who desired might have a copy, and, if they would, might arm themselves against the deceptions and lying wonders of Satan.

I saw that God had especially guarded the Bible; yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition. But I saw that the word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err.

They are not infallible; they can go wrong, but they need not err.

True seekers for truth need not err; for not only is the word of God plain and simple in declaring the way of life, but the Holy Spirit is given as a guide in understanding the way of life therein revealed.

I will read further from "Testimony" No. 33, beginning on page 191:—

That the Testimonies were not given to take the place of the Bible the following extract from a testimony published in 1876 will show:—

Brother R. would confuse the mind by seeking to make it appear that the light God has given through the Testimonies is in addition to the word of God; but in this he presents the matter in a false light. God has seen fit in this manner to bring the minds of his people to his word, to give them a clearer understanding of it. The word of God is sufficient to enlighten the most beclouded mind, and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the word of God their study, are found living in direct opposition to its plainest teachings. Then to leave men and women without excuse, God gives plain and pointed testimonies bringing them back to the word that they have neglected to follow.

If you had made God's word your study, with a desire to reach the Bible standard, and attain to Christian perfection, you would not have needed the Testimonies. It is because you have neglected to acquaint yourselves with God's inspired book that he has sought to reach you by simple, direct testimonies, calling your attention to the words of inspiration which you have neglected to obey, and urging you to fashion your lives in accordance with its pure and elevated teachings.

The Lord designs to warn you, to reprove, to counsel, through the testimonies given, and to impress your minds with the impor-

tance of the truth of his word. The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. Man's duty to God and to his fellow-men has been distinctly specified in God's word; yet but few of you are obedient to the light given. Additional truth is not brought out; but God has through the Testimonies simplified the great truths already given, and in his own chosen way brought them before the people, to awaken and impress the mind with them, that all may be left without excuse.

Pride, self love, selfishness, hatred, envy, and jealousy have beclouded the perceptive powers, and the truth, which would make you wise unto salvation, has lost its power to charm and control the mind. The very essential principles of godliness are not understood, because there is not a hungering and thirsting for Bible knowledge, purity of heart, and holiness of life. The Testimonies are not to belittle the word of God, but to exalt it, and attract minds to it, that the beautiful simplicity of truth may impress all.

That is the position that the spirit of prophecy, the true manifestation of infallibility, takes with reference to the word of God. Now let us read a few words from the other standpoint, just for the sake of contrast. And as we bring out these contrasts, watch for the principle, and see how easy it is for us to get on the same ground in principle, although we reject it in name. I will read from "Catholic Belief," beginning on page 39. This is an authorized book for instruction in the Catholic Church:—

Besides the written word of God, Catholics believe also in the unwritten word.

Now their definition of tradition:—

By tradition we do not mean a mere report, a hearsay, wanting sufficient evidence to deserve belief, or a local tradition started by men, and therefore merely human, as were those traditions of the Pharisees condemned by our Lord; but we mean a tradition first coming from God, continually taught, recorded, and in all desirable ways kept alive by a body of trustworthy men successively chosen in a divine or divinely appointed manner.—*Ib.*, pp. 39, 40.

That is the Catholic definition of tradition; that is the theory of it. You are to observe whether it is so in fact. Now speaking in reference to the written word, and the unwritten word, tradition, as being both the word of God, the inquiry is made:—

Some may ask: Which of these two divine words is the more useful to us?—*Ib.*, page 44.

Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, tradition is to us more clear and safe.—*Ib.*, page 45.

Taking, therefore, this position with reference to the unwritten word, or tradition, of course the Bible is to be tested by tradition. And what tradition says, must be the authoritative teaching of the church, no matter whether it be in harmony with the Scriptures or not. Let me call attention to two or three instances that illustrate this. Why was it that the

Catholic Church at this time, in the controversy on the Sabbath question, was willing to print officially and send forth to all the world that series of articles which we have reprinted under the title of "Rome's Challenge," in which it is distinctly stated over and over, and emphasized again and again, that there is not a word of Scripture authority from Genesis to Revelation for the observance of the first day of the week as the Sabbath?—Why, because having what to them is a higher authority than the Scriptures, they are perfectly willing to admit that the Bible teaches nothing in favor of the sacredness of Sunday; but the higher authority does, and the higher authority overrules the Bible. That is but the logical outcome of this very statement that tradition is more clear and more safe.

I found an illustration of this not long since, which touches upon it from a new standpoint. I will read from pages 170, 171 of "Protestantism and Infidelity," by a Jesuit priest, F. X. Weninger, D. D.:—

Tell me why you baptize infants, though there is not a word about infant baptism in the whole Scripture? and why you do not wash one another's feet, although Christ apparently commands the practice as necessary to salvation? Here is the answer: You administer infant baptism and omit the other practice, because the tradition of the Catholic Church has taught you that the baptism of infants is necessary for their salvation, but the washing of one another's feet was not commanded as an indispensable rite. Relinquishing the letter of the Bible on these points, and throwing yourself back on tradition, why do you maintain that the Bible is the only rule of faith? Your practice, as well as your theory, is inconsistent with itself.

When I read that, I thought I would like to have the author present, and have a little dialogue: "Tell me why you baptize infants."—"I do not." "Tell me why you do not wash one another's feet."—"But we do." "Ah!" How easy the truth will meet every such charge of inconsistency. But true to the statement that tradition is above the word of God, a guide more clear and more safe, they are free to acknowledge that there is no command for Sunday-keeping in the word of God. That is logical. I am thankful that God has given us so clearly the light of truth that those inconsistencies may be avoided. And when we study the truth aright, we shall find that there will be truth in the word of God, clear and plain, that will meet every single point in that mystery of iniquity.

Further, as to the interpretation of the Scriptures, let us compare the true and the false. I have not taken the pains, nor considered it necessary, to bring to your attention extracts from the spirit of prophecy in which we are instructed over and over to study the Bible for ourselves, and that under the

guidance of the Spirit of God we are able to form our opinions for ourselves from the word. And have we not been warned repeatedly against fixing our faith upon what any one says, and upon the teachings of any man, no matter who he is? And have we not been warned against this idea of infallibility in some man? There is a word upon that point from a testimony dated Oct. 27, 1894:—

The only true knowledge of the message of the righteousness of Christ, the only true test, is personal acceptance of it. The effect will be vitalizing to the human soul. By poor, misguided agents, the messenger of truth may be regarded as infallible; by human minds that think themselves wise, he may be placed where God should be, and be left to reveal that he is not infallible. Then the ones who have looked for something to condemn, feel a triumph in iniquity, and those who exalt the human agent may be just as willing to turn against him.

But there is the message all the same; it is not changed; it trembles not from any shock it may receive. The men who have been lauded and exalted may reveal the weakness of humanity, because they did begin to think that they were more than common humanity; but what then? Will they adhere to error? Here is the test: If, when they see the danger, they flee from it, they show to the world, to angels, and to men, that the citadel of the heart is the temple of the Holy Spirit, and that they will in no case harmonize with selfishness of any description.

How often has the instruction been repeated to us not to depend upon any man; and when it is in the Seventh-day Adventist Church it is just as bad as in the Roman Catholic Church. We must not believe that a certain thing is so because Elder So-and-so said it. That is exactly the papal principle. It is the truth because God says it, and that is why we are to believe it always; and we are to know that God says it. But what says the false? Now I want you to decide where you agree and where you disagree. We must learn to know the truth, even if it is in a book that has a Catholic imprint upon the cover.

The Holy Scriptures are the word of God. This, I will assume, as admitted by the Protestants generally, but it is clear that if the Scriptures are wrongly interpreted, they become the word of man.

Protestants should consider well this point, especially those who so confidently and plausibly boast that they stand by the Bible alone, and imagine that to stand by the Bible alone means that they rely not upon human authority, but upon the word of God.

Certainly nothing can be better than to stand by the word of God, but whether what they call standing by the Bible alone be to stand by the word of God, we shall see.

The Bible because a written document, remains always silent unless interpreted, that is, unless some meaning is affixed to the words by some one. It is clear that the Bible cannot speak and interpret itself.—“*Catholic Belief*,” pp. 48, 49.

And I will just read another statement which I think I have here to this effect, speaking of the Bible.

It is not a book which is its own interpreter.—“*Protestantism and Infidelity*,” page 177.

That is the Catholic view. Let me drop in here the contrast upon that particular point.

The Bible is its own expositor. One passage will prove to be a key that will unlock other passages, and in that way light will be shed upon the hidden meaning of the Word. By comparing different texts treating upon the same subject, viewing their bearing on every side, the true meaning of the Scriptures will be made evident.—“*Christian Education*,” page 85.

You see how diametrically opposed those two are at every point. Well, this work says:—

Let us consider, secondly, that the Bible, because a written document, remains always silent unless interpreted,—that is, unless some meaning is affixed to the words by some one. It is clear that the Bible cannot speak and interpret itself. You must take the Book in your hand, open it, read it, compare passages, and attach a certain meaning to those words which fall under your eyes.

(Continued on page 429.)

OUR RELATION TO THE DIFFERENT SUBSCRIPTION BOOKS

H. C. WILCOX.

(Read before the State Agents' Convention.)

It is evident that the relation which our subscription books sustain to the Bible determines, to a great extent, our proper relations to the books.

The Bible is the best book in the world, for it contains all revealed truth for all time; and the real value of any other religious book lies in its efficiency to lead men to search the Scriptures, by further unfolding the truths revealed, so that their minds may be able to grasp them.

The true object of all our missionary canvassing is to place such books in the hands of the people as will best accomplish this work. And there is no single book which meets the requirements of all.

Some of our books appear to be adapted to the needs of a much larger class of people than other works are. Hence there is a great tendency among canvassers to decide in favor of a certain book as the best. Then they talk of it as being preferable to any of the others; thus many are led to think that it is the only book that should be pushed to the front. There are many, however, who would not be impressed by it, or see anything in that particular book of special value or importance to them, but who would readily be induced to purchase some work presenting the truth from a different standpoint.

The smaller books and pamphlets are well calcu-

lated to attract the attention and interest of the busy people of the world, and thus open the way for them to receive further light. In "Testimony" No. 32 we are told that "men with one talent may reach a class that those of two or five talents cannot approach." This is equally true of some of our publications, which are likely to be considered of little importance as compared with others. Yet these very works, by presenting some of the various points of truth in a clear and simple manner, may be the key to open the hearts of many to a thorough study of our deepest books.

There is great danger of our casting aside as of little worth some of the instrumentalities which God has provided to convey the truth to minds that could never be reached by other means. The value of a work which may save one soul can never be estimated.

Our many books are as well adapted to the needs of the different agents as to those for whom they labor, and each is the best for the special work which God designs it should accomplish. Therefore we are not to become judges of their comparative merits, but should esteem them all as good, and push them all to the fullest extent.

In "Gospel Workers," p. 353, are found the following statements, which cover the whole question:—

No canvasser should exalt the book for which he is working above others that set forth the truth for this time.

Should our canvassers drop all but one book, and concentrate their energies on that, the work would not be carried on as God would have it. It is necessary that a variety of books should be in the field, as minds are not constituted alike, and what would be food for one might fail to interest another. Some classes would be more benefited by papers and tracts than by books, and it will be necessary for the canvasser to make a wise selection of his books.

When one book is exalted above another, there is danger that the very work best adapted to give light to the people will be crowded out.

There is no need of contrasting different books, and judging which will do the most good, and then pushing to the wall the one deemed the weakest, for the advancement of another. God has a place for all the voices and all the pens that he has inspired to utterance for him. It will be difficult for some minds to fathom our most profound works, and a simple way of putting the truth will reach them more readily.

From these plain statements we can see that all the books and pamphlets, also the papers and tracts, must receive their due share of attention, if we carry forward the work as God would have it. And certainly his way is the best, if we are to attain to the greatest degree of success possible in this work.

There is danger of some getting the idea that about all we can do from this on is to sell pamphlets, papers, and tracts. Now while this work is very important, we must not slacken our efforts with the large books, but push them more than ever. I quote again from "Gospel Workers," p. 354.

Papers and pamphlets and tracts all need attention in the canvassing work; for they are as little wedges that open the way for larger works.

They are simply an introduction to the large books, and in no way calculated to take their place, but sustain about the same relation to the large books as the small lines first used by life-saving crews to reach wrecked vessels, bear to the other apparatus required to bring the unfortunate mariners to a place of safety; and we cannot drop either without great loss to the cause.

STATE AGENTS' CONVENTION.

THE last meeting of the State Agents' Convention was held at 7:45, A. M., February 22. The hour was occupied in quite an informal manner, and was much enjoyed. Elder S. H. Lane, President of the New York Conference, was present, and in response to an invitation by the Chair, made some very fitting remarks in his characteristic, happy manner. He specially emphasized the importance of the State agent's keeping in close touch with his workers by correspondence, but more particularly by joining with them in their labors in the field. These remarks were followed by a short social service, in which every agent present expressed in very appreciative terms his thankfulness for the privileges enjoyed during the Convention.

The General Agent made touching reference to the separation from several who would soon sail to foreign lands, and might not soon enjoy another privilege like the one just past. In response to his thanks for the agents' co-operation in the past work, Brother N. Z. Town, of England, moved the adoption of the following resolution:—

Resolved, That we extend to our General Agent our sincere thanks for his patience with us in the past, his words of counsel and advice, and his untiring labors in planning and conducting the Convention for the good of the agents, and that branch of the cause which we represent.

The resolution was unanimously carried. The occasion was one which will not soon be forgotten, and pleasant memories will linger about this Convention, however widely our future fields may be separated.

E. R. PALMER, *Secretary*.

S. D. A. MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

THE third meeting of the Benevolent Association met according to adjournment, February 27, at 4 P. M. Elder A. J. Breed led the assembly in prayer.

The minutes of the previous meeting were read and approved.

The matter of the constitution of the Association was taken up, and the following amendment, known as "D," Art. 5, of the constitution, was adopted unanimously:—

All presidents of the S. D. A. conferences in the United States and elsewhere, shall be *ex-officio* members of the Association, during their respective terms of office, and no longer.

A. O. Tait, as secretary of the committee to which Resolution 2 was referred at the last meeting, submitted the following substitution:—

Whereas, The Christian Help work is in harmony with the example of our Saviour; therefore,—

Resolved, That we heartily indorse what has been done in this line of work, and urge its extension into conferences and other fields where it has not yet entered; and that we request the General Conference Committee and Medical Missionary Board to formulate definite plans for future work.

The resolution was amended by a vote suggesting that the General Conference Committee and Medical Missionary Board call in five presidents of conferences to act with them in formulating plans for future work.

The resolution with this addition was then adopted.

Elder D. T. Jones was invited to speak upon Resolution 5, giving something of his experience in Mexico in establishing and conducting a medical mission. This was a new work. Some sixteen cities were visited where missionaries were located. Suggestions were received, but not much practical instruction as to conducting the medical work.

The work was started. Within a week an application for medical aid was made. In a very short time they had all the work they could do, and opportunities for more. Some days a hundred applicants have been ministered to or treated.

The Catholic priests have done much to oppose the work, but the people have not regarded their restraining influence. Three opposition hospitals have been established within a few blocks, but there is no appreciable diminution in the patronage of our institution.

Elder Holser expressed the belief that our work would more and more assume this form, and that it would in this way be rapidly advanced. He stated

that three persons are already representing the Association in Europe, and are doing excellent work, which is found to be self-supporting. One is in Italy, one in Switzerland, the other in France.

The one in France is having as many applications as he can well attend, and has accomplished much toward getting the people to leave off pork and tobacco, and adopt a vegetarian diet.

Dr. Wm. Hubbard was asked to speak upon Resolution 6, relating to the Chicago Mission. He stated that he had visited many of the societies in Chicago doing similar work; and finds that without exception they look favorably upon our work and commend it.

Prof. Graf, of Chicago, being present, was asked by the President, Dr. Kellogg, to address the Association. He stated that he met with a severe accident, and his means being very limited, he was recommended by some one to the Mission. He could not express his appreciation of the benefit he had received, not only physically, but spiritually. He soon became a worker in the Mission and in the vineyard of the Lord. He now says of the Mission: "I found the truth there, thanks to the Lord!"

By vote the names of the cities of London and Philadelphia were introduced into Resolution 7. So these cities are included in the list for medical missions.

As provision had been made by the General Conference Committee for collections for "maintenance funds" referred to in resolutions 9 and 10, these were withdrawn by the Committee on Resolutions.

The following names were presented by the Committee on Nominations:—

For four years—O. A. Olsen, J. H. Kellogg, S. N. Haskell, A. R. Henry, W. W. Prescott.

For two years—J. H. Morrison, G. E. Tyszkiewicz, W. C. White, L. Mc Coy.

J. FARGO,
R. C. PORTER, } *Committee.*
H. P. HOLSER.

By unanimous vote Elder Loughborough was instructed to cast the vote for nominees, and they were declared elected.

Adjourned *sine die*.

TRACT SOCIETY COUNCIL MEETING.

(Held February 27 and 28.)

THE subject of "Colporter Work" was taken up to-day. Elder S. H. Lane led in the discussion, the key note of his remarks being that the more personal our work becomes, the better. He spoke of one brother who had visited extensively in Denmark.

He visited some of the families a number of times, talking and praying with the people. Has not the time come for this kind of work in this country?

Incidents were cited of most noble efforts being made by those who are doing this kind of work, supporting themselves, or nearly so; and excellent results are seen. The urgent need of many giving themselves to this work was set forth.

The time was so limited that a full discussion of plans could not be held. It is hoped that more time may yet be given to the subject.

At the meeting on February 28, Elder H. E. Robinson presented some thoughts upon "old fashioned missionary work." He believes we fail to do much good that might be done, through not being prepared to hand out a tract or publication of some kind, that will meet the inquiries which may and should be awakened by our conversation with individuals we meet. We should not make ourselves offensive to strangers by going up to them and beginning an argument; but our work must be done in a courteous way, and not obtrusively.

Another important line of missionary work is that of correspondence. This has fallen largely into disuse, and should be revived, and faithfully carried forward.

Elder W. B. White urged that we do not become discouraged. A case was mentioned of a man whose attention was brought to the gospel by a short conversation and a few tracts. This was followed up for months by kind letters and earnest prayers; and now this person and three more of his family are rejoicing in the present truth. The gentleman wrote the faithful one who had worked and prayed for him and his: "I am so glad for your persistency in following me, and getting the light before me."

Elder Lane stated that in 1855 he saw Sister White in vision in which she said that the time will come in the loud cry before the Lord comes, when many around us will begin to think that the Sabbath of the Lord will gain the ascendancy. He then read the following extract from a published sermon on the "Lord's Day":—

It is true that of late years a sect has arisen which seeks to overthrow the Christian Sunday, and substitute, or rather re-establish, the Jewish Sabbath. And it is also true that this sect is rapidly increasing in numbers. The cause is not hard to find. A large number of those who profess and call themselves Christians, have unwisely rallied to the cry of "The Bible, and the Bible only, as the religion of Protestants," and as the change from Saturday to Sunday is neither authorized nor even mentioned in the Bible, they are of course defenseless against the attack of Sabbatarians. When these advance their arguments, the so-called Bible Christians have nothing to reply; and if they are really consistent, they must leave the denomination to which they belong, and unite with the

Sabbatarians. Many of them are doing so; more will certainly follow, and it need not be a matter of surprise if the boundary lines of Protestantism are entirely changed by the attacking forces of this comparatively new sect.

Elder Lane was glad, and let us all be glad, that we are so near the fulfillment of what was revealed so long ago. The time has come to sound more loudly than ever the cry of the "Bible and the Bible only," and to live out its precepts in our lives, and teach its preciousness to all with whom we have an opportunity to be associated.

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

THE second meeting of the Seventh-day Adventist Publishing Association convened in the Tabernacle in Battle Creek, Mich., February 28, 1895, at 3 p. m., President O. A. Olsen in the chair. Elder G. D. Ballou offered prayer.

The minutes of the previous meeting were read and approved.

F. D. Starr, secretary of the Committee on Resolutions, presented the following report:—

Your Committee on Resolutions would respectfully submit the following report:—

In view of the good degree of prosperity that has been enjoyed by this Association and the confidence reposed in it by our own people and others, while so many large corporations have failed under the financial reverses of the past few years; therefore,—

1. *Resolved*, That we express devout gratitude to God for his special care and blessing in its behalf.

2. *Resolved*, That the stockholders of this Association are in harmony with the sentiments expressed in Resolution No. 19 of the General Conference Proceedings (page 358 of the BULLETIN).

3. *Resolved*, That Section 7 of Article 1 of the By-Laws be amended to read as follows:—

Section 7. The Board of Directors shall appoint and employ, and may discharge and remove for cause, all officers, writers, committees, workers, authors, artists, specialists, agents, and employees of the Association; and shall fix the salaries, wages, and the compensation of all its employees, and shall employ as editors of all its different papers such persons as shall be selected for such positions by the Seventh-day Adventist General Conference.

Whereas, What is known as the cumulative system of voting is legal in a few of the States of the Union, Michigan being among the number; and,—

Whereas, This system of voting is in our judgment manifestly unfair and liable to abuse; and,—

Whereas, Article 3, Section 9, of the By-Laws of this Association seems to show that this system of voting has the approval of the stockholders of this Association; therefore,—

4. *Resolved*, (1) That this system of voting does not meet with our approval.

(2) That Article 3, Section 9, of the By-Laws be amended by striking out all the words in said section between the thirty-ninth and eighty-fifth words so that as amended it shall read as follows:—

Section 9. In all elections for Directors every stockholder shall have the right to vote in person or by proxy the number of shares of stock owned by him, for as many persons as there may be Directors to be elected. All the Directors must be elected annually, and the entire number of Directors shall be balloted for at one and the same time, and not separately.

5. *Resolved*, That we authorize the Board of Trustees to furnish the proposed educational journal to those who pay full price for the *Review and Herald* without additional charge.

F. D. STARR,
H. W. KELLOGG, } *Committee.*
D. A. ROBINSON.

M. C. Wilcox moved that the report be adopted by considering and acting upon each item separately.

Upon the resolution relating to the system of voting S. H. Lane inquired, if a stockholder still desired to use the cumulative method of voting, could he be legally debarred from doing so? The legal counsel of the Association, Mr. Hulburt, being present, answered that such a member could not be legally debarred, and that the present action could only be considered as expressive of the stockholders' disapproval of the method.

An explanation of the "cumulative system of voting" was requested, and H. W. Kellogg gave the same, illustrating upon the blackboard.

R. A. Underwood, as Secretary of the Nominating Committee, submitted the following names for members of the Publishing Association Board of Directors:—

A. R. Henry, H. W. Kellogg, W. W. Prescott, U. Smith, H. Lindsay, W. C. Sisley, F. D. Starr.

It was voted that O. A. Olsen continue to act as Chairman; further voted that he appoint tellers. C. D. Rhodes, C. H. Jones, C. Eldridge were so appointed, and the nominees were declared elected.

The directors, through their attorney, presented the following report:—

To the Stockholders of the Seventh-day Adventist Publishing Association, Assembled in regular meeting at Battle Creek, Michigan, February 28, 1895:—

Your Directors now and hereby report to you that the following and annexed schedule "A" [not given here] is a list of the stock of this Association, which has not been represented in stockholders' meetings for the five successive years immediately preceding this date; to-wit, preceding February 28, 1895, and that the dates when any of said stock has been represented at any stockholders' meeting of this Association, regular or special, are all prior to May 3, 1889, and that your Directors are not able to ascertain and do not know the residence or address of the owners of such stock, nor who such owners are.

The annexed schedule "A" is an alphabetical list of such stock, giving the names of the persons in whose name the stock now stands on the stock books, the number of certificate, the number of shares of stock represented by the certificate, and the date of the certificate.

On schedule "B" is given three different forms of stock certificates used by this Association for the issue of said stock, and comprehending all the different forms so used.

Said forms are marked "A," "B," and "C," and opposite each person's name in said schedule "A" is the letter "A," "B," or "C," which is intended to refer to the form of certificate so marked in the schedule "B," and shows what form of certificate each such person has.

Since the schedule "A" was prepared, some information has been obtained as to who the owners of some of said stock may possibly be, and where some of such owners may possibly reside or be addressed, and some information as to the life or death of some of such persons, but all of such information is hearsay and not primary proof; and while your Directors will promptly and faithfully follow up the information so received, and endeavor to prove the truth thereof, yet as all of the said stock has been and still is unrepresented as aforesaid, and much or all of said information may prove unreliable and profitless, your Directors have retained in said schedule "A," all of the stock so unrepresented, and at present unknown, as aforesaid; and so far as investigations, based on said information, leads to the knowledge required by law, and as soon as said legal knowledge is obtained, such persons and stock will be struck from said schedule "A," and dropped out of all proceedings for abandonment, and dealt with as by law required, and in a class other than that of abandoned stock.

Dated Feb. 28, 1895.

OLE A. OLSEN,
LYCURGUS MC COY,
W. H. EDWARDS,
ARCHIBALD R. HENRY,
HARMON LINDSAY,
H. W. KELLOGG,
U. SMITH.

Following the reception of this report, the preamble and resolution given below were presented to the meeting:—

Whereas, The Directors of the Seventh-day Adventist Publishing Association have reported to the stockholders of said Association, certain stock as being stock which has not been represented in stockholders' meetings for five successive years prior to this Feb. 28, 1895, and none of which stock has been represented in any stockholders' meetings, regular or special, except at meetings prior to May 3, 1889, and which stock the Directors of said Association are not able to ascertain, and do not know the residence or address thereof, nor who such owners are, which report has fully specified and identified the stock so far as the same is capable thereof and,—

Whereas, Schedules "A." and "B." hereto annexed are a list of the said stock and of the form of the certificate used, and the number and date of each certificate, and the number of shares of stock included in each certificate, now—

Resolved, That the Directors of this Association are hereby required and directed to forthwith take the necessary measures pursuant to the law in such case made and provided, to have said stock declared abandoned and surrendered and for the re-issue of the same.

This resolution was moved by Charles M. Andrews, and was supported by John N. Loughborough, The stock present was 6512 shares. The vote was, Aye, 6512; Nay, none. On motion of H. M. Mitchell, seconded by H. Lindsay, the meeting adjourned *sine die*.

GENERAL CONFERENCE PROCEEDINGS.

THE thirteenth meeting of the General Conference was held February 28, at 10 A. M. The meeting opened by singing, and Elder A. E. Place offered prayer. The minutes were read by L. T. Nicola, and accepted.

Reports of committees were then called for, and the Committee on Distribution of Labor submitted a partial report, as follows:—

REPORT OF COMMITTEE ON DISTRIBUTION OF LABOR.

Your Committee on Distribution of Labor would respectfully present the following recommendations:—

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 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, Meeke, Scovey, 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 District 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, and Dr. F. E. Braucht and wife, of Michigan, go to New Guinea to open up mission work.

6. That J. M. Cole and wife, of Norfolk, go to the Fiji Islands to begin mission work, and that E. S. Butz and wife, of California, join Elder Cole in labor in that island.

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 Zambesia, 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 E. P. Gade, of Wisconsin, labor in Iowa in the interests of the German work.

13. That Elder E. G. Olson, of Iowa, labor in the interests of the Scandinavian work in Iowa, Illinois, Nebraska, and Kansas.

14. 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.

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

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

17. 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.

18. That Elder J. W. Westphall, of Wisconsin, labor in the German work in District No. 5.

19. That Elder H. Shultz labor in the German work in Districts Nos. 3 and 4.

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

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

22. 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.

There being no further reports from committees, the next business in consecutive order was stated to be the report of the Committee on Education, on page 358 of the BULLETIN.

J. E. Jayne moved that the report be considered and adopted. The motion being seconded, the Chair placed the question of the adoption of the report before the house. As the report related to the work in Mexico, the chairman of the Committee called on Dan T. Jones, who stated, that it was difficult for us in this country to understand the circumstances under which educational work must be prosecuted in Mexico. Their school now in operation was started last May. One hundred and fifty days in the year are church feast-days; allowing these days, but few children attend school, and the priests continually work to excite prejudice in the minds of the people against Protestants, and to work against their schools. It therefore becomes very essential to bring the children more immediately under the influence and control of the managers of the school. This can only be done by establishing a boarding school. The speaker referred to the experiences of other denominations, showing that the success of their schools was largely dependent upon their having the pupils directly under their own control.

W. W. Prescott, being called upon, stated that he thought the matter had been sufficiently set before the Conference so that they could act intelligently. The question was called for, and the resolution was carried without objection.

The attention of the Conference was next directed to the report of the Educational Committee found on page 371 of the BULLETIN. O. A. Johnson moved and A. F. Harrison seconded that the resolutions and preambles be adopted. W. W. Prescott, in explanation of the general principles of the resolution, stated that these schools were the outgrowth of Biblical institutes which have been held in the years past. The results which have already been reached are very favorable, and the Committee considered that other sections of the country should be favored with their benefits, especially since large schools were not necessary to the success of such an undertaking. It was also thought that a more permanent character should be given to the work by lengthening

out the courses of study. They had therefore recommended a three years' course; but as each year embraced at most but twenty-four weeks, the three years would scarcely equal two years of ordinary schooling. It was confidently expected that such schools would aid in the development of laborers, and would benefit a large class to whom the advantages of a more regular course would not be available.

O. A. Johnson raised the query as to whether the courses of instruction would include Bible-work and public speaking. The chairman of the Committee stated that the Committee had not considered the details of the work, although to his own mind it seemed very proper that these branches should be included.

J. H. Durland suggested that General Conference District No. 2 be included among the proposed localities for these schools. He had found that the laborers who came to the Bible-school from the South greatly appreciated the benefits they had received. He believed that such schools would be highly profitable for that section of the country.

W. W. Prescott replied that the Committee would have no objection to extending the facilities to any part of the field where the demand for such a school might indicate. It was not their intention to limit the extension of the schools to the localities mentioned. The Committee was willing to make the addition suggested by Brother Durland, and if there were no objections, would do so. There being no objection, the addition of General Conference District No. 2 was made in the recommendation.

J. H. Haughey inquired in reference to the grading of the school, whether in the same year's study there would be three grades of classes. It was answered that it would hardly be necessary in Biblical studies, though in the study of languages and sciences, it might be necessary to grade more carefully.

H. S. Shaw spoke in behalf of extending the school privileges to the colored people of the South. The chairman of the Committee on Education explained that preparations were already being made to supply the wants of this people. Some discussion upon this point ensued, in which H. S. Shaw, A. T. Jones, A. O. Tait, D. H. Lamson, G. W. Caviness, W. W. Prescott, and A. J. Breed participated, and the resolution was adopted.

The Chair then called up the report of the Committee on the brigantine "Pitcairn," page 371. Allen Moon moved the adoption of the report. Captain J. E. Graham explained the necessity of better accommodations for passengers, and larger carrying capacity both for passengers and for freight. He

referred to the circumstances in which the present vessel was used, and the inconveniences which were often imposed upon passengers by the limited room on the vessel.

R. C. Porter questioned the propriety of stating the definite price upon the "Pitcairn," and publishing it to the world; thought it better be left to the discretion of the General Conference Association. C. H. Jones concurred in the opinion of the last speaker, and moved an amendment accordingly, which received a second.

S. H. Lane thought that the building of the new vessel should not depend upon the sale of the present one; for there are many vessels on the market, and it might be a long time before this one could be disposed of. He was in favor of going forward and building what was required, and selling the "Pitcairn" as soon as possible. J. R. Palmer suggested the idea of keeping the "Pitcairn" for local work among the islands, and building a larger vessel for long voyages. J. E. Graham being asked for his opinion upon this suggestion, replied that the "Pitcairn" was a staunchly built vessel, but that it was rather too large a vessel for local work. He spoke also of the necessity of a vessel to be used among the islands, sailing under the French flag. Otherwise her operations would be considerably restricted, for she would not be permitted to visit all the islands.

D. A. Robinson suggested an amendment to the amendment, to the effect that the "Pitcairn" be placed on the market and sold, and that a larger and more commodious vessel be built for the island work as soon as consistent. This amendment was accepted by the movers of the original amendment.

The question was raised, Why do we have a missionary vessel? to which Elder E. H. Gates replied that it would be impossible to reach certain of the islands without a vessel of our own; and the second reason was that the moral effect of our having a missionary vessel was to stimulate the contributions to the missions.

It was then suggested to have small vessels to be used in the island work, and to depend upon regular lines of steamers for sending workers and supplies into the island field. This point received some attention by different speakers. A. J. Read spoke, giving it as his opinion that this would be a difficult plan, since the vessels for transportation among the islands were often uncertain, unsuitable, and even unsafe.

W. W. Prescott, in view of the extended discussion which the subject had called out, and the matter now being placed sufficiently before the Confer-

ence, moved that the resolution be referred to the General Conference Association, with power to act. This motion received a second, and was carried unanimously.

The General Conference resolution without number, on page 371, was then taken up. The chairman of the Committee stated that in view of the fact that two years ago a similar recommendation had been passed by the General Conference, the Committee asked the privilege of withdrawing the present resolution. The request was granted.

The Conference now proceeded to the consideration of the report of the Finance Committee, on pages 401 and 402. J. N. Loughborough moved and A. J. Breed seconded that the report be adopted. Resolutions 1 and 2 were passed without discussion. Resolution 3 was spoken to at some length by Elder D. T. Jones, from Mexico, who spoke of the openings for medical missionary work, the good that such work could accomplish, and the influence which would be exerted through it over the people at large. He cited numerous instances showing how readily people are attracted to the truth and to our work by this beneficent means. The discussion was discontinued at this point.

The Committee on Credentials and Licenses, through its secretary, N. W. Allee, presented a partial report, including only the names for ministers' credentials, as follows:—

Your Committee on Credentials and Licenses respectfully submits the following report:—

Credentials—O. A. Olsen, S. N. Haskell, J. N. Loughborough, W. W. Prescott, W. C. White, A. J. Breed, R. C. Porter, G. A. Irwin, J. H. Durland, J. H. Morrison, H. P. Holser, Geo. I. Butler, A. F. Ballenger, M. H. Brown, D. T. Bourdeau, Z. G. Baharian, J. T. Böttcher, A. C. Bourdeau, L. R. Conradi, B. J. Cady, J. M. Cole, J. W. Collie, G. W. Colcord, J. M. Erickson, E. W. Farnsworth, O. O. Farnsworth, E. Franchiger, W. H. Falconer, C. M. Gardner, J. E. Graham, Francis Hope, Frank J. Hutchins, A. J. Haysmer, A. T. Jones, D. T. Jones, C. M. Kinney, J. Klein, C. H. Keslake, G. W. Kneeland, I. E. Kimball, R. M. Kilgore, C. Laubhan, H. J. Löbsack, J. G. Matteson, W. A. McCutchen, C. N. Martin, L. McCoy, Allen Moon, L. T. Nicola, H. Nicola, Rodney Owen, J. G. Oblander, M. M. Olsen, S. Osborn, J. R. Palmer, D. A. Robinson, A. J. Read, F. I. Richardson, Uriah Smith, D. T. Shireman, H. S. Shaw, W. A. Spicer, F. D. Starr, Smith Sharp, H. Shultz, W. J. Stone, A. O. Tait, G. C. Tenney, I. D. Van Horn, E. J. Waggoner, Mrs. E. G. White, F. H. Westphal, J. S. Washburn, R. S. Webber, E. W. Webster, F. M. Wilcox, W. H. Wakeham, J. M. Willoughby, M. C. Wilcox, George Wagner.

J. N. LOUGHBOROUGH,	} Committee.
R. M. KILGORE,	
R. S. DONNELL,	
C. McREYNOLDS,	
N. W. ALLEE,	
E. G. OLSEN,	
G. B. TRIPP.	

Adjourned to call of Chair.

GENERAL CONFERENCE PROCEEDINGS.

THE fourteenth meeting of the General Conference was called by the Chair at 4:15 P. M., Feb. 28, 1895. Prayer was offered by Elder McCoy, and the minutes of the previous meeting were read and accepted. Reports of committees were called for, but none being prepared to report, the discussion of Resolution 3 in the report of the Financial Committee, page 402, which was pending at the time of adjournment, was taken up. H. P. Holser moved, Joseph Curdy seconded, that the words "Central Europe" be inserted after "Mexico." J. E. Graham moved to strike out the word "your" in the last line of the resolution. This motion was seconded and carried, after which the amendment proposed by Elder Holser was also carried, and the resolution as amended adopted.

Resolution 4 was read and passed without discussion. Resolution 5 was read. The Chair remarked that as we are a body of laborers, he hoped that they would all say "yes," to the resolution, and then be sure to do the work implied in the resolution after returning home. The resolution was adopted. The next resolution was read and adopted without discussion.

Resolution 6 was read, and amended by substituting the word "Australasia" for "New Zealand," and was passed without objection.

The Chair announced that the next business for the Conference would be the report of the Committee on Nominations, found on page 402. G. A. Irwin moved that the report be adopted. The motion was seconded, and the question was placed before the house. The Committee on Nominations requested permission to change the title of the "Trustees" of Union College and Walla Walla College to "Board of Managers." Permission was granted.

F. D. Starr moved that the name of G. W. Caviness be substituted for his own in the Committee on Foreign Missions. A. T. Jones seconded. Motion was lost.

R. S. Donnell moved that on account of the prospective removal of Greenville Holbrook from College Place, the name of T. L. Ragsdale be substituted for that of Brother Holbrook. Carried.

D. A. Robinson moved that the name of The International Tract Society, Ltd., London, be added to the Committee on Transportation. The motion was seconded and carried.

N. W. Allee moved that the name of A. G. Adams, of Minneapolis, also be added to the Committee on Transportation. This motion was adopted.

The Chair stated that it had been suggested to him

that a transportation agent for the Northwest should be located in Portland, Oregon, and invited the consideration of the suggestion by the Conference.

R. S. Donnell replied that he thought it was doubtful if the railroads would recognize two transportation agents; and on account of the special favors which had been in the past granted by the railroads to the previous agent, which favors would probably be sacrificed by the election of another, it would probably be better to let the matter remain as it is. The Conference concurred in his opinion.

C. Mc Reynolds inquired how far the business of a transportation agent extended into that of a local or State business. He had been requested by the railroad authorities to appoint a State transportation agent, and this agent was recognized by the railroads for the transaction of their State business. The Chair replied that the appointment of General Conference transportation agents would not supersede the business of the State conferences where they were established or where they might be needed.

Other questions of similar import were raised, and it was decided to leave local railroad business in the hands of conference agents.

W. W. Prescott stated that in view of the past services of Greenville Holbrook in connection with the work in Walla Walla, his experience on the Board would be of great value, especially since the names now mentioned on the Board of Managers are mostly new. He would not draw any comparisons between the value of the different nominees, but in regard to all the circumstances, he would suggest that the name of Greenville Holbrook be substituted for that of W. W. Sharp on the Board of Managers for Walla Walla College. Carried.

W. B. White suggested that the name of C. Mc Reynolds be substituted for president for the Kansas Conference on the Board of Managers for Union College. The Chair explained that the reason for presenting the name indefinitely was that there had been some prospect that Brother Mc Reynolds would take another field of labor. In that case his successor would fill the place on the Board; otherwise Brother Mc Reynolds would remain a member of the Board of Managers. The motion was lost.

The question of representation of the Sanitarium on the Committee on Foreign Missions was then brought up. W. W. Prescott moved as an amendment to the report that the By-Laws be so changed as to call for the election of a committee of eight in-

stead of six, and that the names of J. H. Kellogg and L. McCoy be added to the nominees. The Chair decided the motion would not be in order. The question of the adoption of the report of the Committee as amended was then placed before the house and was carried without objection.

W. W. Prescott then moved that Article 1, Section 10, of the By-Laws be amended so as to read as follows: "The Conference shall elect a Foreign Mission Committee of eight, whose term of office shall be the same as that of the officers of the General Conference." The motion was carried, the Committee on Nominations was requested to bring in two additional names, and the Conference adjourned.

EDITORIAL NOTES.

THE partial report of the Committee on Distribution of Labor will be read with interest. And the rest of it will be awaited with even greater interest. But it is very noticeable that a feeling of willingness to labor anywhere that duty may call, prevails very generally, and hence there is no special terror for any one in the recommendations of the Committee. It makes but little difference how we spend our time and where we expend our strength, if it be only as and where it will best glorify God.

THE chairmen of our councils very obligingly permit members to second and sometimes to offer motions without the formality of "obtaining the floor." The consequence is that the BULLETIN does not always get sight of the mover or his second, and thus their names are not given.

Two interesting meetings of the Conference were held yesterday. The minutes of both are given.

TWO CORRECTIONS.—The name of G. W. Colcord appears in the list of members of the Medical Missionary and Benevolent Association as given on page 404. That of G. W. Caviness should appear instead.

On page 401 is found an amendment to a resolution moved by W. W. Prescott. The amendment should include the last portion of the amended resolution: "And that better provision be made for the Sloyd department."