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THE WORD OF GOD.—NO. 8.

PROF. W. W. PRESCOTT.

(Continued from page 420.)

WHAT does the Lord say? not only in that extract that I have read, but what does he say? "Consider what I say; for the Lord shall give thee understanding in all things." 2 Tim. 2:7, R. V. That is what the word says. What does it say further on that same point? "And we know that the Son of God has come and has given us a mind [Dr. Young] that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ." 1 John 5:20. He has given us a mind that we may know him that is true. That is what the word says. Now let us see the argument that is built upon the statement quoted above:—

Therefore when a Protestant says: "I stand by the Bible alone," he does not mean that he stands by the Bible uninterpreted, for in such case the Bible is mute. He does not mean that he stands by the Bible as interpreted by the Church, for that would not be the Protestant, but the Catholic principle. Nor does he mean that he stands by the Bible as interpreted by somebody else: as that would be, according to his notion, to give up his right of private interpretation. But he means that he stands by the Bible alone as interpreted by himself, and that the sense in which he himself understands it is *the word of God*.

And therefore a person who is guided by this principle says in effect: "The Bible interpreted by the Fathers may or may not be the word of God; the Bible interpreted by the Church may or may not be the word of God; the Bible interpreted by any one besides myself may or may not be the word of God; but the Bible interpreted by *me*,—that is indeed the word of God, my only teacher, my guide, my infallible authority. — "*Catholic Belief*," pp. 49, 50.

You will observe that the Catholic view of what the Bible is, degrades it, and belittles it:—

Those who refuse to hear and to follow the legitimate interpretation and the faith of the Church, instead of the word of God,—that is, what God really meant in Holy Scripture,—have often only their own inventions and errors, and these they mistake for the word of God.—*Ib.* pp. 53, 54.

Now think whether you stand on that ground, and whether professed Protestants would stand on that ground. Observe a word further from Cardinal Gibbons in his book, "Faith of our Fathers," page 160:—

A Protestant bishop in the course of a sermon against papal infallibility recently used the following language: "For my part I have an infallible Bible, and this is the only infallibility that I require."

Now, says Cardinal Gibbons:—

This assertion, though plausible at first sight, cannot for a moment stand the test of sound criticism. Let us see, sir, whether the infallible Bible is sufficient for you. Either you are infallibly certain that your interpretation of the Bible is correct, or you are not.

If you are infallibly certain, then you assert for yourself, and of course for every reader of the Scripture, a personal infallibility which you deny to the pope, and which we claim only for him. You make every man his own pope.

If you are not infallibly certain that you understand the true meaning of the whole Bible,—and this is a privilege you do not claim,—then, I ask, Of what use to you is the objective infallibility of the Bible, without an infallible interpreter?

So he says on page 86:—

An infallible book is of no use to me without an infallible interpreter, as the history of Protestantism too clearly demonstrates.

"An infallible book is of no use to me without an infallible interpreter" of that book. We will not have any quarrel with him over that, will we?—No, but we will not call any human being an infallible interpreter. But we will have him to be an infallible interpreter, who, when he was here, interpreted to his disciples in all the Scriptures the things concerning himself. Why, Cardinal Gibbons really touches upon the right principle here, when he says:—

If, indeed, our Saviour had visibly remained among us, no interpreter would be needed, since he would explain his gospel to us; but as he withdrew his visible presence from us, it was eminently reasonable that he should designate some one to expound for us the meaning of his word.

But, says the Scripture, "We see Jesus," and Moses "endured as seeing him who is invisible." And Jesus Christ himself says: "Lo, I am with you alway; even unto the end of the world." Well, then, upon that very doctrine there is no need of any other interpreter; for we have an infallible interpreter, and we do not need to put any human being in that place. Jesus Christ himself fills that place; but without going into the Catholic Church you can find those who do put, and have put, themselves right upon that ground — either going wholly upon Catholic ground in their attempts to define the meaning of the Scriptures, or taking from underneath their feet the very foundation that they should stand upon; for they deny the whole question of infallibility. Now the true way to meet the infallibility doctrine is not to deny the doctrine of intallibility in the church, but it is to put infallibility in the right place; and then there is no argument that can move it; there is no sophistry that can becloud it; there is no inconsistency that can overthrow it; it stands as everything should stand that is built upon the rock Jesus-Christ. Going further: —

The Bible is not the word of God, nor infallible, *with regard to us*, unless *rightly* interpreted,—that is, interpreted with authority, certainty, and infallibility. For if the interpretation be wrong, the Bible ceases to be, with regard to the reader, the word of God; and if the interpretation be unauthorized, doubtful, fallible, the Bible becomes, with regard to the reader, unbinding, doubtful, fallible.— "*Catholic Belief*," pp. 50, 51.

There is the whole thing. A man, or a set of men, tells what God means in his word. Now don't you be caught on that very thing by telling somebody what the Bible means. You know you have asked, "What does that text mean?" and perhaps you felt a little ruffled because somebody said, It means just what it says. Well, you would better take that answer then to get him to tell you what it means; because that is going right onto that ground that is occupied by the Catholic Church. Is not God able to teach us himself? But it does not follow at all that we are able to understand all there is in the Scripture, and we need not attempt to explain everything there is in the Bible. So don't ask some one to explain to you these two texts that seem to contradict each other; do n't fall into that way, because that is tending toward the papal idea.

Now that does not preclude our helping each other and counseling together; but understand on what ground you do it. The human agent is not to teach what God means. He is to teach what God says. Why, was not God able to tell what he means? When one of the churches in olden time received a letter from Paul the apostle, do you suppose they

called the church together, and said: Now, brethren we have got a letter from Paul, and of course we do not know what it means; and would not we better have a council, and decide what is the meaning of the letter, and then bring in a carefully-prepared statement, so that we will know what it means? What was God's purpose in committing to the church his word? Was he not imparting to them something that he wanted them to know? And has he not given his Spirit in order that we may understand it? "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."

JAPAN.

ELDER JOHN A. BRUNSON.

(*Discourse in the Tabernacle, Tuesday Evening, February 26.*)

Mrs. BRUNSON having already spoken somewhat minutely as to certain features of Japanese life, their religion, and customs, I shall speak more generally of Japan as a mission field, and I do this the more cheerfully because as a Christian people, burdened with the duty of carrying the gospel of the kingdom to the whole inhabited world, we are deeply interested in Japan. In my humble judgment, Japan is one of the most interesting and encouraging missionary fields on the face of the globe, because of the spirit of progress that permeates the empire. The present emperor is undoubtedly one of the most progressive monarchs in the Orient.

Until a few years ago, the people had no voice in making their laws; but the emperor freely, and without solicitation, caused a liberal constitution to be prepared and promulgated, and now the people who once had no voice in government affairs have certain constitutional rights and privileges granted to them. Conspicuous among these is the palladium of freemen's rights, the elective franchise. The law-making power is now vested in a Diet. This Diet consists of an upper and lower house, somewhat corresponding to our own Congress,—the Senate and House of representatives; or, more correctly speaking, to the English Parliament, the House of Lords, and the House of Commons. The members of the Upper House receive their seats by inheritance and by appointment from the emperor. The members of the Lower House are elected by popular vote.

The Constitution's deliverance in respect to religious freedom is of great interest. It declares that any man of any country, whatever may be his con-

dition, has a perfect right in Japan to teach and preach any religion that is not detrimental to the interests of good government. Now that means a good deal. Twenty-five years ago this was not so. At that time there was still posted along the highways and thoroughfares of Japan that ancient decree interdicting the Christian religion. No man was allowed to preach, or even believe in, Jesus Christ. There are missionaries living to-day who saw that decree posted along the highways. I have seen and talked with a missionary who is now doing good work in Japan whose teacher was apprehended in the middle of the night and delivered to prison, and there confined until death released him, his only crime being that he had believed in Jesus Christ, and assisted in translating the gospel into the Japanese language. Now all that has changed. Religious freedom is guaranteed by the Constitution, and every man has a right to believe and to preach according to the dictates of his conscience.

How were these changes wrought? Not by violent revolutions, but by evolutions. There were simply infused into the people the spirit of liberty, the sentiment of progress, and gradually these changes were wrought in and of themselves. The liberties which we have, which we enjoy, and which we should sacredly defend, were bought by our forefathers with the price of their lives. But with the Japanese, the liberties that they have were granted to them by a liberal and progressive emperor. And for that reason, then, I declare that the Japanese are ready for the gospel to be preached among them, and their country promises to us a most encouraging field for missionary labor. And I do most sincerely hope that arrangements may soon be consummated whereby someone of our people will be found ready to go to Japan, and preach to them the Third Angel's Message.

Fifty years ago Japan was just as much a hermit nation as Corea. She was both exclusive and inclusive. She excluded foreigners from her shores, and prohibited her own people from leaving the country. But now, within the last few years, she has concluded treaties with all the leading nations of the world, and is now engaged in extensive commerce. In consequence, we see English, American, German, and French merchants conducting business in her territory.

And by reason of the improvements there, we have all the conveniences of civilization. And then as to her internal improvements: she has her railroads, her telegraphs, her cotton factories, her post-offices, her steamboats, her navy, her armies — and by the way, those of you who have been reading the papers

lately see that her armies are able to do good service.

Speaking more minutely now of these improvements, she has nearly two thousand miles of railroad, and upward of two thousand miles of telegraph wires. These are all operated by natives. You can send a telegram even in Japanese, as intricate as the language is. Her postal service is more perfect than ours. In Japan we have free delivery throughout the entire empire. If a farmer chooses, he can subscribe for a daily newspaper, and receive the same every morning at his door, delivered to him by the mail carrier. And her cotton factories promise to do a great deal in competing with the same industry in other countries. This becomes apparent when we consider the density of the population of the empire and the consequent cheapness of labor, the manual dexterity of her workmen, their ingenuity, patience, and industry, and her proximity to the cotton fields of India. They can manufacture cotton goods now almost as cheaply as we can. Now all this has a bearing upon the gospel of the Lord Jesus Christ, which makes its greatest progress and most thorough conquests among a living, acting, earnest, wide-awake people.

We have there all the facilities for communication that can be found in any country. I have mentioned the telegraph and the postal service, and in addition to these there is the *jinrikisha*, a vehicle for transportation. The significance of the term is as follows: *Jin* means "man," *riki* means "strength," and *sha* means "vehicle." Hence *jinrikisha* means a vehicle operated by the strength of man; or, as some one has very practically remarked, a Japanese pull-man-car. If it is not a Pullman car, it is certainly a "pull man." It might properly be termed a little top sulky. It has a pair of shafts, and between these stands a Japanese man, without any harness or trappings at all. He simply takes hold of the shafts with his hands, bids the passenger to take a seat in the *jinrikisha*, and away he trots. One of those Japanese men, drawing a full-grown man, will trot forty miles a day very comfortably; and he will go fifty, and even sixty miles a day, if you will give him a few extra pennies. I have ridden forty miles a day, day after day. I have known a Japanese man to trot one hundred and twenty miles in three days, drawing a man weighing one hundred and sixty pounds. He probably would have gone on with us, but we came to an arm of the sea, and took boats. He seemed to show almost no fatigue at all.

The *jinrikishas* can be found on almost every street corner, and at almost any time of the day or night. When a man is out at night, and loses his

way, all that is necessary is for him to say "rikisha," and there will come three or four, maybe, offering to take him to his destination. He gets into the vehicle, calls out the name of the place to which he desires to go, and if the *rikisha* man does not know the way, he inquires as he trots. When he has landed his passenger, ten or fifteen cents satisfies him. The missionary, without his *jirikisha* in Japan, would almost be as a man without his right arm. When I came back to this country, it did seem somewhat strange not to see a *jirikisha* somewhere.

All of this is simply a preparation for the gospel. All of these improvements that I have referred to, have been utilized, and are now utilized, in the spread of the gospel of Jesus Christ. Now the question naturally arises, Has Japan's religious progress kept pace with her industrial development? No; by no means. It is true that a great deal has been accomplished in Japan, but there remains yet a great deal more to be done. It is true there are a great many missionaries on the field, but there is room for more. I shall be within the limits of truth when I say that there are upward of 400 missionaries in Japan of all denominations. Japan is one of the most denominational-ridden countries in the world, except America. All shades of differences, all manner of creeds, are propagated there. Do you wonder that a spirit of skepticism is prevailing there? Do you wonder, when they see so many divisions of Christianity, each of which declares itself to be right,—do you wonder I say that they are puzzled beyond measure?

As I said, a great deal has been done. Christ has been preached. The Bible has been translated, and a superficial knowledge of Christianity extends throughout the country. The Japanese are an intelligent and reading people, and readily acquaint themselves with Christian literature. Bible agents, ministers, and colporters from all of the churches have done good work. Thank God for that! but a great deal remains to be done there yet. The type of Christianity that prevails may be classed as intellectual and rationalistic. I say advisedly, without meaning to cast any reflection upon those who are now working there; for among the missionary force of Japan there are devoted men and women, with deep love for Jesus Christ. But many seem to have only an intellectual apprehension, without a heart comprehension. They appear to be destitute of deep, rich experiences of grace, having the form of godliness without the power, and of course propagate a religion after their own kind. If I believe in and practice a rationalistic type of Christianity, of course

I will propagate just that kind; but if, on the contrary, I am one who lives close to Jesus Christ, my Master, if I have imbibed deeply of his Spirit, and my trust is in him and in him alone, then I propagate a true spiritual type of Christianity.

Now because there is this intellectual kind of Christianity among the missionaries, we find it also among the natives. Moreover many of the leaders of thought in Japan were educated in this country in New England, or in England or Germany. They learn a great deal that is, and a great deal that is not, true. As "Bill Arp" used to say: "It is better for a man not to know so much, than to know so much that aint so." These men coming here and imbibing this spirit, go home and disseminate it among the people, and we see rationalism in Japan to an alarming extent. It is very common for them to say they have no religion of any kind, no creed, no cult.

Well, now there is but one remedy for all this, and that remedy consists in preaching and living Jesus Christ in their midst. The living Christian is the proof the power of the gospel. I say, *Christian*; I do not mean simply a nominal professor, but one whose life is hid with Christ in God. The Bible speaks to us of the power of the Holy Spirit. It teaches us to believe that the gospel is the power of God unto salvation. Now when one of these natives hears the preacher speaking of the power of the Holy Spirit, and hears of the experience of a new life, he demands, and justly too, the truth of the assertion that the Christian is making; and the only thing that can convince him fully is the living of a godly life before him, that he may see the power of God.

What was it that convinced the proconsul, Sergius Paulus, when Elymas the sorcerer sought to overthrow the works of Paul? — It was the power of God in answer to the prayer of Paul, that smote the man with blindness, and Sergius Paulus saw that Paul's God was a living one, and that he was in Paul and working through him for the accomplishment of his glory. Do you wonder that the record says, Sergius Paulus was astonished and believed? So I say that a life in which the power of God is manifest is the most satisfactory of all proofs of the reality of the religion of Jesus Christ.

If we as a people,—if all the professors of Christianity should act in accordance with the teachings of God's word, and when God speaks to them, yield implicit obedience, and display to the world that their trust is in God, the very stronghold of infidelity would fall, and the devil would be considerably nonplussed as to what plan next to devise to deceive mankind.

There are in Japan a great many followers of Herbert Spencer, Charles Darwin, and others. Inasmuch as these philosophical teachers are referred to there, we need to send among this people those who believe that Jesus Christ is not simply a dead Jew, but the living Redeemer of man,—one who is capable of reaching down his mighty right arm, and taking hold of man with all his weaknesses and iniquities, and making him meet for the kingdom of God. That is the only thing that will save the people, either of that country or of any other.

Now, then, I repeat: What we need is to go in and out among the people and live before them the teachings of our Master in the religion that we profess. I believe that it is mentioned in that celebrated apology of Theodore Christlieb, "Modern Doubt and Christian Belief," in the discussion of the miraculous way the work was opened up in Greenland, that the missionary there, Hans Egede, was teaching the people of Jesus Christ, and his power in man's behalf. He taught them the power of Jesus Christ to heal diseases, and those Greenlanders demanded a visible proof of the teaching. Well, what could he do? He felt so burdened for them that he went back into his house, and wrestled with God Almighty in prayer. He besought the Lord God to heal the sick that were brought to him; and when he went out, his prayer was answered, and all the sick that were brought to him were healed.

That is the kind of religion that we want. That is the kind we want to profess; and that is the kind we want to live and preach. Jesus Christ is just as able to-day as he was when he was here upon the earth. His ear is just as ready to hear the cry of his people to-day as he ever was. That is the religion for Japan. And I hope, I most earnestly pray, that God will lay his hand upon someone, and say, "Go!" and that one will say, "Lord, here am I, send me." And I hope that one will go, trusting not in his own strength, or in anything that he possesses; but that trusting in the Lord Jesus Christ he will go, and in that name, conquer!

THE THIRD ANGEL'S MESSAGE.—No. 22.

ELDER A. T. JONES.

OUR lesson to-night will begin with Ephesians 1, verses 19-21. The lesson is still the study of what we have in Christ where he is. This is the part of that prayer that "ye may know . . . what is the exceeding greatness of his power to usward who believe,

according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places," or heavenly existence, as we have had in the second chapter and the sixth verse. And that same thought is given in Phil. 3: 8-10:—

I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection.

That is the same thing that the Lord desires that we shall know, as recorded in the text: "That ye may know . . . what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." Now says Paul: "That I may know him, and the power of his resurrection." That is, not his power alone in raising Paul from the dead after he had died and gone into the grave. That is not it; but it is to know the power of his resurrection now while we live; that is, the power which is brought to us by him, by which we are crucified with him, and are dead with him and buried with him, and then made alive with him, and then raised with him, and seated with him at the right hand of God in heaven. That is the power which he referred to.

Read on, and you will see that is it so:—

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead [or out from among the dead].

He wants to know the power of Christ's resurrection in order to attain for himself unto the resurrection out from among the dead. The man who in this life never knows the power of Christ's resurrection, will never know it in the other life. True, he will be raised from the dead; but he will not know *the power* that raised from the dead, so that whoever does not get acquainted with the power of Christ's resurrection before he dies, will never know the power of Christ's resurrection from that death.

There is the Lord's prayer, that I might know what is the exceeding greatness of his power toward the man that believes, according to the working of his mighty power which he wrought in Christ when he raised him from the dead, and seated him there. In him we know the power that raises us from deadness in trespasses and sins along with him, and seats us with him in the heavenly existence. Now Eph. 1: 20, 21:—

And set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

This power of God which raised us in Christ above all the principalities and powers and might and dominion that are in this world, is what we are studying to-night. Therefore we must study first what is the nature of these principalities and powers which are in this world. Before this, however, let us notice once more that there stands the fact that in Christ we have, and are to know, what is the power which raises us in him and with him, above all principalities and power and might and dominion that are in this world. There is a separation of church and State; there is a separation from the world; that puts us in the place where we have better protection than from the powers of this world. There stands this fact of faith.

Now as to the nature of these powers; read right on into the second chapter for further connection:—

And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

There is a spirit that works in this world in the children of disobedience; and that spirit is the spirit of this prince of the power of the air. The German says: "After the prince that in the air rules; namely, after the spirit that to this time has worked in the children of unbelief."

"Formerly, when we were dead in sins, we walked according to the course of this world, according to the prince of the power of the world."

Now from that word "prince" comes the idea of principality. In monarchical forms of government there are principalities, dukedoms, kingdoms, and empires. A principality is the jurisdiction, the territory, or dominion, of a prince; a dukedom is the dominion of a duke; a kingdom, the dominion of a king; an empire, the dominion of an emperor. In the text Christ has raised us above all principality and power, and so on, that is in this world, and that is of this world. He has raised us above the rule of the spirit that rules in the children of disobedience.

We can be glad, therefore, and thank the Lord that in Christ we are raised above this prince, and all his jurisdiction, and all his power. That is the thought; for in Christ he has raised us far above all principality, and power, and might, and dominion that are in this world.

Now the sixth chapter of Ephesians, beginning with the tenth verse:—

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

Now who is it against whom the Christian is to contend in this world? As relates to the principalities, and powers, and empires of this world, who is it with whom the Christian is to contend?—The devil—"That ye may be able to stand against the wiles of the devil."

Then when any government is set against any Christian, and interferes with him, and persecutes him, is the Christian wrestling with that government? Is he contending with it?—No; he is still wrestling with the devil. That is what we want to get our minds upon. We are to understand that when governments, kingdoms, emperors, and rulers persecute the Christian, persecute us, we have nothing to do with *them* as such. We are not warring against them. We are not wrestling with them. We are wrestling against the devil, and warring against *him*.

And this suggests a testimony that came last spring, in which it was stated that the ministers should never forget to hold before the people everywhere and all the time that the strifes and commotions and contentions and conflicts that are presented outwardly in this world, do not come simply from this world and from the things that we see, but they are only the result, the outward workings, of the spiritual powers that are out of sight, that all these elements of evil that are working up, and that we see coming so fast, are simply the out-workings of that power, of that spirit, that is back of them. And the instrumentalities that we see spreading abroad the Lord's message, and carrying forward his work, demonstrate on this side that these are simply the outward workings of the Spirit and power of God that is back of these. And the word is given that we ministers see to it that we call the attention of the people to the fact that all these commotions and conflicts and contentions between right and wrong are simply the contentions between Jesus Christ and Satan—that it is the great controversy of all the ages.—(See Testimony at beginning of Lesson 23.)

It is so easy for us to get our mind upon men and governments and powers, and think we are contending with them. No; we have no contention with governments. We are not to do anything against governments; because it is written: "Let every soul be subject unto the higher powers." We are not to contend against the government. Every Christian will always be in harmony with any right law that any government can make. So he never raises any question with himself as to what law is going to be made, this way or the other, in this re-

spect, so far as the government legislates within its own jurisdiction. He does not care what laws are made there, because his life as a Christian, in the fear of God, will never come into conflict with any right law that is made,—with any law that Cæsar may make within his own jurisdiction, which God has set to him.

When Cæsar gets out of that place, and gets beyond his jurisdiction into the kingdom of God, then of course every law he makes, the Christian will be in conflict with; because *he* is right and the other thing is *wrong*. The Christian has not changed his attitude, but the other power has. Therefore, we are not to have our minds upon whether we are contending against the government or not. We have nothing to do with that. We are to have our minds upon the fact that if the government gets out of harmony with right, and takes such a course that it conflicts with us, we are not then contending with it,—we are always contending against the devil; we wrestle not with flesh and blood. Governments are flesh and blood. Men, courts, judges, legislators,—they are flesh and blood.

We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places. (Marginal reading.)

The margin is, "In heavenly places," which would refer to this heavenly jurisdiction in which Jesus Christ rules. The verbal translation of this sixth chapter and twelfth verse runs thus: "We wrestle not against flesh and blood, but against principalities, against authorities, against the rulers of the darkness of this age, against the spiritual power of wickedness in the heavenlies." It is the same heavenlies in which God has raised us up with him, and set us with him in the heavenlies far above all principalities, and power, and might, and dominion that are upon the earth. So that the marginal reading of that verse is the correct one. "Wicked spirits in heavenly places." Ours reads wicked spirits in high places.

The German reads fully as forcibly as the Greek there. Thus: "For we have not with flesh and blood to contend, but with prince and power; namely, with the Lord of the world." That is the God of this world,—Satan. So, then, we have not to wrestle with flesh and blood, but with the Lord of the world: "Namely, with the Lord of the world that in the darkness of this world rules, with the base spirits under heaven."

That is strong; that is forcible. We see who it is—it is the lord of this world; it is he against whom we wrestle,—the one who rules in the dark-

ness of this world,—the prince of this world, that in the darkness of this world rules.

Now we know, or at least ought to know, that it is not going to be very long until every dominion of this earth is going to be under the rule of the lord of this world, who rules in the darkness; and all are going to be bound in one, and aimed at the truth of God and those in whom it is represented in this world. Now I wish all knew that we are going to be there soon. I wish that every Seventh-day Adventist knew that which is the fact, that we are at the point now where all the kingdoms and dominions of the earth are, as such, set against the truth of God. But if there be those (I do not say there are) who now do not know this, it will be but a very short time, in the way in which things have been going lately and are going *now*, before they will be forced to recognize it.

As I mentioned here once before, the United States has been held before the world, and has always stood, as the very citadel of liberty of rights and of freedom of conscience; and Switzerland was the one little country, the one little republic, in Europe where freedom was likewise most full. Yet Switzerland and the United States are the two countries now on earth that are doing most against the remnant and the seed of the church who keep the commandments of God and have the testimony of Jesus Christ. And England has now actively joined these. Now, when these countries which have been the exemplars of the world, of the rights of men and the freedom of conscience, set themselves up against God and against his truth—then is n't it time that we learned that all the world is now under the rule of Satan, ready to be swung against the truth of God and the power of Jesus Christ?

Yet in the face of it all, I say that in Christ we are all right; for in him there works that power that raises us, with him, from the dead, and that has seated us at the right hand of God in the heavenly existence, far above all the power, and might, and dominion, and principalities that are upon earth and in the hand of Satan. And just now, as we are to be forced into that conflict, is n't it good that the Lord Jesus comes with his blessed truth to shine forth before us, and to raise us to where he sits, so that we shall know that we are above all these things all the time, and triumph over them?

Now we will study these things a little further; this is so much for the principality. But he says he has raised us far above all principality and power.

That word "power;" you can look at the Greek word whenever you choose, yourself, and you will

see that the absolute meaning of the word is the power of authority that is exercised as of "might as against right." That is what the word means. The literal translation is authority. There are accommodated uses of the word, that is true, aside from the absolute meaning. In accommodated uses, the character of the power is proved by the relationship in which it stands. For instance, if that word should be used of the power of Christ and the authority of the Lord, it would be proper and legitimate authority, of course, because it is the authority of the Lord. But when it is used of the powers of this world, in every instance it takes its associations from the nature of this world, and the spirit that rules here, and then it runs clear back to the absolute meaning, which is the authority and power of "might as against right."

Where did there start in this universe the assumption of any authority or power of might, as against right? It originated with the rebellion of Lucifer, in that assumption of self, away back there. He brought that power into this world, and fastened it upon this world by deception when he got possession of this world. Therefore that word is properly used to show that when God in Christ has lifted us above all the principality and power of this world, it is above this power of might as against right, which is the power of Satan, as he has brought it into this world, and as he uses it in this world.

This simply emphasizes the thought we mentioned a moment ago, that our contest is simply the contest that has been waged from the beginning between the two spiritual powers, between the legal and the illegal powers, between the power of right as against might, and the power of might as against right. The contest is between these two spiritual powers. We have been under the power of might as against right,—the power of force. Jesus Christ brought to us the knowledge of right as against might,—the power of love. We forsook the dominion and power of might as against right—the power of force; and have joined our allegiance to the power of right as against might,—the power of love. And now the contest is between these two powers, and concerning us. The contest is always between these spiritual powers. Whatever instruments may be employed in this world as the outward manifestation of that power, the contest is always between the two spiritual powers, Jesus Christ and the fallen prince.

Let us follow this, then, a little further, and see wherein we have the victory, and wherein he has brought to us the victory over these illegal powers, this power of might as against right. Read in Colossians 12, beginning with the ninth verse:—

In him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him [Christ], having forgiven you all trespasses.

Made you alive together with him. You see it is the same story we read in the second of Ephesians the other night,—that he has made us alive, and has raised us up with him from the dead, and made us sit with him where he sits. But now here comes in the key of how this victory came to us in him. "And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it;" or, as the margin and the German read, "triumphing over them *in himself*." Col. 2:15. The word "power" here is the same word in the Greek, that expresses this power of might as against right. I need not turn to the parable Jesus spake: "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth the spoil." Satan was the one who originated the authority of might as against right. By deception he became the head of this world by becoming the controlling power, or the head, of him who was the head of the world. And having taken Adam and his dominion under his control, he became the head of this dominion, the head of this world, and the head of all principality and power in the world and of it.

But a stronger than he came into the world. We know he is stronger, because the battle has been fought and won. A second Adam came, not as the first Adam was, but as the first Adam had caused his descendants to be at the time at which he came. The second Adam came at the point in the degeneracy of the race to which the race had come from the first Adam. That second Adam came thus, and disputed the dominion of this one who had taken possession. The contest was between these two upon the earth. It was a contest as to whether the spoil should be divided, or whether it should be kept intact in the hands of him who had taken it, by might as against right. He who came into this rebellious dominion, proved to be stronger than he who had possession, and he defeated him at every step while he lived. Then in order to show to the universe how completely more powerful he is than the other, Jesus not only defeated Satan at every step while he

was alive, but after that he gave himself over, dead, into the hands, into the power, of this other one, who was in possession. And this one who was in possession shut him up in his stronghold, dead, and even then he broke the power of Satan. Thus Christ has demonstrated that he is not only stronger than Satan when he is alive, but that *when dead* he is stronger than Satan. When dead he was stronger than Satan, and therefore he came forth from the tomb, and exclaimed before the universe: "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Very good! He is alive now, thank the Lord!

Well, then, when a dead Christ is stronger than all the power of the devil, what can a living Christ not do, who sits at the right hand of God to-day? Is there any room for our being discouraged? Is there any room for fear, even in the presence of all the principalities, and powers, and might, and dominions, that the devil can muster on the earth? — No; for he who is with us now alive, when dead was stronger than Satan with all his power. Now Jesus is alive forevermore; we are alive in him; and his power is enlisted in our behalf,—his *living* power. His dead power would be enough, would n't it? But he does not stop at that. It is living power. Be glad and rejoice, and conquer in it.

Jesus came unto the dominion, and at last entered into the very citadel of the stronghold, and the stronghold of the citadel, of this illegal power, of this one who held the power of this world of might as against right. This One that is stronger than he, entered in, and took possession, and came forth, carrying the keys, and he holds them still. Thank the Lord! Then if this illegal power should even get some of us into the same place, into the prison-house, it is all right; he cannot keep us there; for our Friend has the keys. When he wants us to come forth, the key is turned, the door is wide open, and out we come. And to show how completely he did have the keys, when he came forth he brought the keys, and holds them yet and forever. For that reason is it written (Eph. 4:7, 8):—

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

He spoiled principalities and powers; he led a multitude of captives from this dominion of Satan and of death when he came forth. It is written in the twenty-seventh chapter of Matthew, verses 51–53, speaking of the time of the crucifixion of Christ:—

And the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection.

The graves were opened at his crucifixion. When did they come out? — After his resurrection. Assuredly. When he came forth, it is written, he divided the spoil. When he came forth, he led a multitude of captives; and when he ascended up on high, he led them on high, in his train of captives recovered from the land of the enemy. That is the figure that is referred to here, in this having spoiled principalities and powers, and made a *show*, in a grand parade of them openly, triumphing over them in it. The word "triumph" here refers to the Roman triumph. The Roman triumph was granted to the Roman general who had gone into an enemy's country, fought the enemy, taken spoil and captives from there, and brought them home to his own city. If any of the Roman citizens were captives in that land, he brought them home. And when his victory was complete, and he had returned, the Senate granted him a triumph. In his triumph he was seated in a great and grand chariot, having six or more of the finest horses, of one color; and he, drawn by these, with all the spoil and the captives in his train, would parade up and down the streets of Rome, around about, everywhere, — all the people out in the great gala-day, doing honor to him in his triumph.

Jesus Christ, our Conqueror, the conqueror in our behalf, came into *this* land of the enemy, fought our battles — we were prisoners, taken under the power of this illegal one, — our Friend came here, our General fought our battles clear through; he went into the stronghold of the enemy, and burst his bond, and broke open the citadel; he brought the keys; he took the spoil; he brings forth the captives, and leads them in triumph upon high to his own glorious city. Now "thanks be unto God which always causeth us to triumph" in Christ. In him we triumph over this illegal power, this one whose is the power of might as against right. And in this triumph over Satan, there is displayed before the assembled universe the power of right as against might.

Now note: The power of right as against might can never use any might. Do you see that? Do you not see that in that lies the very spirit that is called non-resistance of Christians, that is, the very Spirit of Jesus Christ, — which is non-resistance? Could Christ use might in demonstrating the power of right as against might? — No.

To maintain the power of might as against right, might is to be used at every opportunity; because that is the only thing that can be used to win. In that cause *the right* has only a secondary consideration, if it has any consideration at all.

But on the other hand, the power of right as against might, *is in the right*, not in the might. The might is in the right itself. And he who is pledged to the principle of right as against might, and in whom that is to be demonstrated, can never appeal to any kind of might. He can never use any might whatever in defense of the power of right. He depends upon the power of *the right itself* to win, and to conquer all the power of might that may be brought against it. That is the secret.

Then do n't you see that that explains in a word why it is that Christ was like a lamb in the presence of these powers, and this might that was brought against him? He had nothing to do with using any might in opposing them. When Peter drew the sword, and would defend him, he said, Put up your sword: he that taketh the sword shall perish by the sword.

When we get hold of that, all things will be explained as to what we shall do here, there, or the other place. We are pledged to allegiance to the power of right as against might,—the power of love. And Jesus Christ died as a malefactor, abused, tossed about, mobbed, scoffed, spit upon, crowned with thorns, every conceivable contemptible thing put upon him, and he *died under it*, in his appeal to the power of right as against might. And that power of right which he died in allegiance to has moved the world ever since, and it is to move the world in our day as it never has been moved before. Just as soon as God can get the people who are professedly pledged to the principle, to be pledged in heart to the principle, and put the thought upon nothing at all, and never expect to appeal to anything at all, other than the absolute principle of the right and the power of it, to which we are allied, and to which we are pledged, then we shall see, and the world shall see, this power working as never before.

THE CANVASSERS' PREPARATION FOR HIS WORK.

Z. SHERRIG.

(Read before the State Agents' Convention.)

He should make thorough preparation, but should not be content with a set form of words. . . . The canvasser should be a Bible student, ever ready to give every man that asketh him a reason of the hope that is in him. . . . He should be familiar with the word of God, and have words at his command to unfold the precious trust, and to show the great value of the pure reading matter he carries.—“*Testimony*” 32, p. 161.

No one will claim that a person just leaving his farm, his shop, or any other position in life, is able

to prepare thoroughly for the canvassing work in one or two weeks' school or institute. A thorough preparation means more for a canvasser than to get a prospectus and a contract in his hand, and then go to work. It means a good deal more than to learn a printed canvass by heart, and learn how to sing it from one end to the other without making a mistake. To be prepared to enter the field means for the canvasser to be acquainted not only with his canvass, but with his book from one end to the other, and then learn how to present it in such a way that it may interest the people.

Knowledge of his book is not all that the Lord requires of the canvasser. “He needs self-culture and polished manners; not the affected and artificial manners of the world, but the agreeable manners that are the natural result of kindness of heart, and a desire to copy the example of Christ. He should cultivate thoughtful, care-taking habits,—habits of industry and discretion,—and should seek to honor God by making of himself all that it is possible for him to become.”

When the canvasser is prepared for his work, he enters the field as a missionary, a co-worker with Christ,—a representative of Him who, “when he was reviled, reviled not again; when he suffered, he threatened not.” 1 Peter 2: 23. It is the canvasser's duty to walk as he (Christ) walked (1 John 2: 6), speak as he spoke (Luke 10: 16), and to show in all his work the same spirit that Christ showed.

Even the very outward appearance of the worker is a power in his work, either for good or for evil. It will be a sermon of itself. The first impression one person gets from another is by looking at him; and as the canvasser enters, not only old, but new fields where the truth is unknown, his very appearance and conduct will leave lasting impressions upon the minds and hearts of the people with whom he comes in contact. He should always remember that some other canvasser, Bible-worker, or minister may have to follow up his work, and the very influence he leaves behind him will have much to do in shaping results for the future work.

The people who purchase a book will read it, having before them a mental photograph of the face, conduct, and spirit of the man who sold it to them; and this silent influence will weigh heavily in the decisions they make for or against the truth.—*Home Missionary*.

Therefore, the canvasser ought to present himself in such a manner that he can gain access to the people by his very appearance. He should keep himself as neat as it is possible for him to do under the circumstances by which he is surrounded. He should always keep in mind that he is representing

the most solemn message ever committed to men, and therefore he should do everything in his power to gain access to the people.

He should never look sad or downcast. Even if the work goes hard, his face should be shining with the love and peace of Jesus. He should always have a kind word for the children and for the person he approaches to canvass. "If Jesus is in his heart, the Lord will enable him to devise means to gain access to individuals and families."

The question is often asked, Should the canvasser hold Bible readings? Before I try to answer this question, I will ask, What does that word "canvasser" signify? Webster tells us that it means "one who solicits subscriptions." If the canvasser is taught what that word means before he enters the work, he can never get the idea that the canvassing work means to preach or hold Bible readings, but that it means to sell books. If a canvasser is looking out for a chance to hold Bible readings wherever he can, he will never make a successful canvasser; and before he knows it, he will have to leave the field on account of financial circumstances, and then he will say, as others have said before him, that the canvassing work is a failure. Now we will listen to what the Spirit of God has to say in regard to this very point:—

When the canvasser enters upon his line of work, he is not to allow himself to be diverted from his work, but should intelligently keep to the point with all diligence.

And yet while he is doing his canvassing, he will not be heedless of opportunities to help souls who are seeking for light and who need the consultation of the Scriptures. . . . If the canvasser walks with God, if he prays for heavenly wisdom that he may do good, and only good, in his labor, he will be quick to discern his opportunity, and the need of souls with whom he comes in contact. He will make the most of his opportunity to draw souls to Christ, not dwelling on doctrinal subjects, but upon the love of God, upon mercy and goodness in devising the plan of salvation. He will not hold a controversy with the people, but in the spirit of Christ he will be ready to speak a word in season to him who is weary. . . . It would not be proper, nor could good results ensue, to present doctrines to souls who are entirely ignorant of our faith.

There are many who are sincerely seeking for light, who know not what they must do to be saved. O, tell them of the love of God, of the sacrifice Christ made on Calvary's cross to save souls from perishing. Tell them to place their will on the side of God's will, and the Lord will open the way before them. Tell them: "If any man will do his will, he shall know of the doctrine, whether it be of God."

The difficulty most to be dreaded is that the canvasser who meets with those inquiring souls has not himself been converted, has not himself experienced the love of Jesus which passes knowledge. If he has not himself experienced the love of Jesus, how can he tell souls the precious, old, old story. The people are in need of having presented before their minds the very way to accept Christ, and to confide in him as their personal Saviour.

In our work we need far less controversy, and far more presentation of Christ. . . . Let canvassers be faithful students, learning how to be most successful, and while they are thus employed, let them keep their eyes and ears and understanding open to receive wisdom from God, that they may know how to help those who are perishing for lack of the knowledge of Christ.—*Home Missionary*.

When the canvasser is instructed that his work is to sell books, then it is expected that he will do thorough work. This cannot be expected if he is engaged in different lines of work. When a person signs a contract to canvass a certain territory, he takes upon himself the responsibility of visiting every family in that territory, living either above or below the surface of the ground, and of presenting in the best manner possible the living truths contained in his book. To accomplish this latter work, he will need wisdom not only to know what to say and how to present the truth, but he will need wisdom and sanctified judgment to know what not to say.

If a family is away from home, or sick, or in any other way hindered so the canvasser cannot get a chance to show his book, he should take the name of the family or the number of the house, so he may be able to find the same family later on.

Canvassers should not go over the ground in a careless, unconcerned manner. They should feel that they are God's workmen, and the love of souls should lead them to make every effort to enlighten men and women in regard to the truth. Providence and grace, means and ends, are closely connected. When the laborers do the very best they can, God does for them that which they cannot do for themselves — "*Testimony*" 32, p. 155.

The canvasser should always remember that his work is not done before the book is delivered; and one thing necessary for a successful delivery is to have sure orders. We have already stated how necessary it is for the canvasser to know his book from one end to the other, that he may be able to interest the people in the book itself. He should never try to get an order by concealing the fact that he is a Seventh-day Adventist or the place where the book is printed. If he does, he may expect either to lose the order or be called a deceiver, or both. Neither is it necessary to lay special stress upon the fact that his book is published by the Seventh-day Adventists, unless such information is asked for; and if it is, then give the desired information in a modest, unassuming manner, and proceed with his work as usual.

He should never try to get an order by showing a sad face, or by telling how hard the work goes; because if he gets the order by sympathy, this sympathy may be lost before he comes to deliver his book. Neither should he *persuade* a person to give an order; he is liable to lose it if he does. He should not try to get a man's name just because his

minister or some of his neighbors signed for the book; but he should create in the person he canvasses a longing for those things which the book contains. Then if he gets the name, he can count it a sure order, and he has every reason to believe that, by the help of God, he will be able to deliver that book. The canvasser should not leave his customer with his name in the order book, before that person understands that he has entered upon an agreement with the agent. The canvasser's duty is to deliver the book at a certain time, place, and at a certain price, and the subscriber's duty is to have the money ready at the time the book is to be delivered. This agreement ought not only to be understood and fulfilled by the subscriber, but it should inspire the agent to be prompt on his part in every particular, so as not to give any reason why the other person should draw back, and not take the book.

By following these few points, the canvasser need not be afraid that he will lose his orders. He will not be afraid to go over the same ground again, and meet those people who ordered a book from him. They will be glad once more to meet that man or woman who spoke so tenderly about the love of God, and of the soon-coming Saviour.

When the canvasser goes to deliver his books, he should not under any circumstances try to compel a person by law to take the book. If any one refuses to take it without some good reason, the canvasser should kindly remind him of his agreement, but never show a bad temper. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32. If a person hesitates in taking the book, the agent should give him another canvass, to recall the important things in the book, and also to remove existing prejudice or objections.

The same person who took the order ought to deliver the book. He knows his customer. He knows what took place between them when he got the order, and is therefore better able to remove objections, if such have arisen.

GENERAL CONFERENCE PROCEEDINGS.

THE fifteenth meeting of the General Conference was called to order at 10 A. M., March 1, 1895. After singing, prayer was offered by Elder I. D. Van Horn. Minutes were read and accepted.

Reports of committees being in order, the Committee on Resolutions submitted the following from the Committee on Resolutions for the Religious Liberty Association —

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

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

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

Resolved, That we urge upon all our conference and mission field officers the importance of meeting these issues by the general circulation of literature and by personal work with jurists and members of legislatures.

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

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

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

The Chair then called up the report of the Committee on Distribution of Labor, page 425 of the BULLETIN. Victor Thompson moved, D. H. Oberholtzer seconded, that it be adopted. Upon placing the question before the Conference, the Chair remarked that while this was a large report as compared with others, the growth of our cause must also be taken in mind; and when that was considered, it would be seen that the report was not disproportionately large. The Chair then read from "Gospel Workers," page 450, the following:—

It is not the best way to have one or two ministers go over the same ground again and again. There should be an interchange of laborers. They should not be confined to one field, but should labor in different conferences, that the churches may have the benefit of their different gifts. When this was done in the past, greater success attended the laborers.

And again on page 240:—

The question is asked me if it is not a mistake to remove presidents of State conferences in the field when many of the people under their present charge are unwilling to give them up. The Lord has been pleased to give me light on this question. I have been shown that ministers should not be retained in the same districts year after year, nor should the same man long preside over a conference. A change is for the good of our conferences and churches.

In view of these and similar statements, the propriety of many of these proposed moves could easily be understood, and he presumed that they would answer many inquiries which would otherwise arise. Speaking in behalf of the Committee,—although the Chair was able to be with them in

their work but very little,—he knew they had prayerfully and with great care accomplished their work.

The Committee asked the privilege of withdrawing for further consideration Recommendation 13, relating to E. G. Olsen. The request was granted.

The first recommendation was read by the Secretary, and was spoken to by J. H. Durland, Superintendent of District No. 4, who gave reasons for the changes proposed. These were because South Dakota has quite a large number of German laborers near the North Dakota line, and it being difficult to remove their families, by making this change, a field is open to them very near to where they now reside. Also in South Dakota the severe drouth has almost effectually broken up the canvassing work for the present, and the canvassers need an additional field for operation, which will be afforded to them in North Dakota. In reference to Recommendation 2, Elder Durland stated that the southwestern part of South Dakota was very difficult of access from the eastern part, whereas Nebraska already had churches contiguous to that portion of South Dakota. Nebraska workers could reach the Black Hills country much more easily than it could be reached from the eastern part of South Dakota. He also stated that the questions of finance which might arise would be satisfactorily adjusted between the conferences interested.

C. M. Everest spoke of the interest of Minnesota in North Dakota, and the fact that Minnesota had already planned and provided a large amount of work to be done in the canvassing for that field, and it would be quite a loss to relinquish their plans at this time. He also called the attention of the Conference to the difficulty of communication between North and South Dakota.

N. W. Allee stated that from the Minnesota point of view they had no object in getting rid of North Dakota; they were very closely related together in their interests and work, and it was only out of consideration for the general interests of the cause that they would consent to such an arrangement.

N. P. Nelson, of South Dakota, spoke of the loss that South Dakota as a State has suffered, both in drouth and in the dishonesty of some of its officials. He said that it was quite clearly understood that they were in financial straits, but he wished to state that the conference was not looking for financial aid, since its standing was very satisfactory. The conference owed no debts, and was able to pay its laborers; but for the reason stated by Brother Durland, they were seeking for more territory in which to locate their laborers. They now had a large class

of twenty-five canvassers ready to enter the field, and nowhere for them to work.

C. M. Everest moved, as there was not a perfect understanding on the subject, that the matter be referred back to the Committee. No second. W. B. White moved that the recommendation be referred back to the General Conference Committee. S. H. Lane seconded the motion. J. H. Durland stated that such action would affect to a greater or less extent the remainder of the report of the Committee on Distribution of Labor, and thought the matter would better be settled definitely. Motion to refer was lost.

H. Shultz remarked that it is the object of the canvassing work to get books before the people, and he did not see that it made any particular difference which conference did the work, so long as it was done; but he thought that the German workers in South Dakota would do excellent work in the territory of North Dakota, and favored the proposed change.

A. T. Jones remarked that the general interests of the cause would seem to favor the proposed change, while the objections to it were more local in their nature, and therefore the general interests should be considered.

C. M. Everest, N. W. Allee, and others, participated still further in the discussion, and the question being called, the vote was taken upon Recommendations 1 and 2, and they were carried without objection.

Recommendations 3 and 4 passed without discussion.

A. J. Read spoke to Recommendation 5, giving a brief account of the island of New Guinea, and expressed the willingness of himself and wife to go to that country if the brethren thought it advisable. He was willing to undergo the hardships and encounter the dangers to which they would be exposed, but regretted that they had not a preparation for the medical work. The Conference had partially provided for this, however, in sending a doctor along with them. The recommendation was carried.

E. H. Gates spoke to Recommendation 6, giving an interesting account of the Fiji Islands, and the work upon which those sent there would enter. Elder Cole had already expressed a wish to labor in these islands. The recommendation was carried.

Recommendation 7 was spoken to by F. M. Wilcox, who alluded to the interest which was awakening in Brazil. H. P. Holser spoke of the connection existing between those of Stangnowski's religious movement in Germany and in Brazil; said that a large number of this people were becoming interested in our work

in Germany, and the interest was by them communicated to their friends in Brazil. E. W. Snyder, from Brazil, made a few interesting remarks in reference to the work in that country. There are four hundred thousand Germans in Brazil. The canvassing work has accomplished much good. There are already a number of companies and individual Sabbath-keepers. Brazil is now open for the truth in all of its parts, and the prospects seem very favorable. There are about two thousand English-speaking people in Rio de Janeiro. It was also remarked by the Foreign Mission Secretary that Brother and Sister Graf had expressed an interest in this country, and a desire to labor there. The recommendation was carried.

Recommendation 8 was briefly spoken to by W. W. Prescott, who heartily commended those who had been chosen, and the recommendation was carried.

In regard to Number 9, the Chair stated that he felt a great relief, as did also the Foreign Mission Board, to know that their ship was under the charge of one who had had a wide experience in the different features of our work, and also in seafaring life. A. J. Read seconded the sentiments expressed by the Chair. The recommendation was carried.

Number 10 was carried without discussion.

F. M. Wilcox and E. W. Webster spoke to the eleventh recommendation. Brother Webster was willing to go anywhere. He had felt for a long time a deep impression upon his mind in reference to the work in Trinidad, and was not surprised when the recommendation came to him, and was willing to accept it as from the Lord, and believed that the Lord would go with them and assist them in their work.

A correction in the twelfth resolution was offered by H. Shultz, who stated that the name was V. P. Gade, of Kansas, and not of Wisconsin. The recommendation was carried.

In behalf of the Committee, A. J. Breed asked that the fourteenth recommendation be referred back for further consideration. Granted.

S. H. Lane said in regard to the fifteenth recommendation that he had always become strongly wedded to his field of labor wherever it had been. He felt a very strong attachment for the East, and thought he should feel the same if he were to go to a new appointment. The language of his heart was, "Anywhere, dear Saviour, to work for Thee." Carried.

The other recommendations were carried without amendments, after brief observations from different members.

The report of the Committee on Credentials and

Licenses, page 427 of the BULLETIN, was then taken up. O. A. Johnson moved that the report be accepted. The name of D. T. Bourdeau was referred to the Wisconsin Conference Committee.

The name of Z. G. Baharian was referred to the Central European Committee, for political reasons.

The names of M. C. Wilcox and M. H. Brown were taken from the list, as they belong to the California Conference, and receive their credentials there. The name of I. D. Van Horn was referred back to the Committee for further consideration. In all of these cases there was no question as to the fitness of the candidates, the only question being the locality.

The Committee on Credentials and Licenses presented an additional report as follows:—

For Credentials—G. W. Caviness, E. J. Hibbard, E. H. Gates.

For Ministerial License—T. Babienco, A. Barry, M. S. Babcock, J. C. Brooks, J. E. Caldwell, M. E. Cady, B. L. Dieffenbacher, P. Giddings, J. C. Foster, David Funk, J. O. Johnston, B. Jaeschke, H. Krumm, H. Kusmin, R. Klingbeil, H. R. Hanson, J. Löbsack, Delos Lake, P. T. Magan, W. A. Miller, J. Peiper, G. Perk, Ellery Robinson, Carl Rasmussen, F. W. Spies, F. Shubert, Gottfried Tetz, C. D. M. Williams.

The Committee on Nominations submitted the additional report as follows:—

Board of Managers of Texas School—J. N. Loughborough, W. S. Greer, G. A. Nichols, B. F. Woods, T. T. Stevenson, H. W. Decker, J. M. Rees.

Labor Bureau—A. O. Tait, W. H. Edwards, W. C. Sisley.

Additional Members of the Foreign Mission Board—J. H. Kellogg, L. Mc Coy.

General Conference Association, Executive Board—O. A. Olsen, A. R. Henry, W. W. Prescott, H. Lindsay, G. A. Irwin, L. L. Lawrence, A. J. Breed, W. B. White, S. H. Lane, I. H. Evans, C. H. Jones, J. H. Morrison, R. S. Donnell, W. S. Hyatt, Allen Moon, N. W. Allee, C. L. Boyd, R. M. Kilgore, J. N. Loughborough, R. C. Porter, T. A. Kilgore.

The Committee on Distribution of Labor presented the following additional report:—

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

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

25. That Elder D. H. Oberholtzer, of Indiana, go to Kansas to labor.

26. That R. W. Parmelee, of Michigan, go to Oklahoma, and take the place made vacant by the removal of E. R. Palmer.

27. That Elder H. J. Farman, of New England, and Elder G. E. Langdon, of Nebraska, go the Maritime Provinces to labor.

28. That Henry Duerkson, of North Dakota, go to Wisconsin to labor.

29. That M. S. Babcock labor in District No. 2, under the direction of the superintendent of the same.

30. That Elder E. A. Merrell and wife, of Illinois, go to the Texas Conference to labor.

31. That the name of Elder E. H. Gates be referred to the Foreign Mission Board for appointment, as soon as he is in a condition of health to engage in active labor.

32. That C. N. Perrin and Nettie Perrin go to Jamaica to engage in the canvassing work, the former to take charge of the canvassing work in the island.

33. That A. F. and J. T. Berger, of Washington, go to Brazil to canvass among the Germans.

34. That D. U. Hale, of Texas, and G. P. Riggs, of Florida, go to West Africa in company with W. W. Eastman.

35. That Elder S. S. Shrock, of Kansas, go to Ohio to labor.

36. That Elder I. D. Van Horn take the presidency of the Ohio Conference made vacant, by the placing of Elder G. A. Irwin on the General Conference Committee.

The Chair announced the following appointments of General Conference District Superintendents, in accordance with the suggestion of the Committee on Nominations:—

District No. 1, R. C. Porter; No. 2, G. A. Irwin; No. 3, J. H. Morrison; No. 4, J. H. Durland; No. 5, J. N. Loughborough; No. 6, A. J. Bred; No. 7, W. C. White; No. 8, H. P. Holser.

The Chair then renewed his admonition in regard to the necessity of expedition in the transaction of business, because the time allotted to the meeting was rapidly drawing to a close.

Meeting adjourned.

At the close of the meeting of the International Tract Society on the afternoon following, the Committee on Distribution of Labor presented an additional report, as follows:—

37. That Lucy Post, of Ohio, go to Argentina to engage in Bible work.

38. That Elder James A. Morrow, of Kansas, connect in labor with the Central American Mission, under the direction of Elder F. J. Hutchins.

39. That Elder John A. Brunson and wife be referred to the General Conference Committee for appointment, as soon as they are prepared to take up labor.

40. That Elder W. S. Cruzan, of Texas, connect with the Missouri Conference.

41. That Elder W. T. Drummond, of Texas, and Elder W. N. Hyatt, of Nebraska, exchange fields of labor.

The Committee on Credentials and Licenses at the same time reported further as follows:—

Credentials—G. E. Langdon, H. J. Farman, O. Johnson, L. Johnson, E. J. Ahrens, Matthew Larson.

Ministerial License—W. H. Anderson, C. E. Shafer, J. W. Loughhead, J. A. Brunson, E. L. Stewart, E. C. Chapman, E. S. Butz.

Missionary License—Mrs. Emma Shafer, D. W. Reavis, Earnest D. Haskell, Ida Simmons, A. La Rue, Mrs. Amelia Shireman, Mrs. F. J. Hutchins, Mrs. A. J. Read, Mrs. B. J. Cady, Mrs. M. J. Cole, Mrs. E. C. Chapman, J. R. McCoy, Dr. M. G. Kellogg, Marcus Ashley, Anna Agee, C. Beneche, Jacob Duerksen, Anna Hammond, Annie Hemming, G. K. Rudolph, Frank C. Kelley, Otto Madsen, Capt. G. Masters, John Perk, C. L. Kilgore, Mettie Sharp, W. H. Thurston, Dora Vetter, Martha Wintzen, Miss Georgia Burrus, F. L. Mead, A. F. Harrison, Z. Sherrig, R. B. Craig, L. Dyo Chambers, J. E. White, Paul J. Dean, W. O. Palmer, W. H. Mc Kee, J. Christiansen.

INTERNATIONAL TRACT SOCIETY PROCEEDINGS.

THE second meeting of the seventeenth annual session of the International Tract Society was held in the regular place of meeting, March 1, at 3 P. M., according to the printed program, Elder H. E. Robinson leading the assembly in prayer. The Secretary, A. O. Tait, read the minutes of the previous meeting.

The report of the Committee on Plans of Work was as follows:—

We recommend the extension of the circulation of tracts by means of packages in envelopes, with proper explanations printed on the same, these series of packages to contain tracts on all points of Bible truth peculiar to the Third Angel's Message, the practical gospel tracts being interspersed with the doctrinal. For the assistance of those who may be induced to engage in this line of work, the officers of each tract society should suggest packages, and arrange subjects in the order in which they can be most successfully presented, to be varied as local interests may demand.

Whereas, Agents have met with success in selling our periodicals, from issue to issue, by a house-to-house canvass; therefore,—

Resolved, That we recommend the plan to our societies throughout the world.

Whereas, Experience has demonstrated that our tracts and pamphlets can be sold by a house-to-house canvass in sufficient quantities to make this work self-sustaining; therefore,—

Resolved, That we encourage members of our local societies and scattered members, who are not otherwise engaged in the cause, to devote a portion or all of their time to this work.

On motion of R. C. Porter, supported by J. S. Hall, the report was taken up at once for adoption.

Elder Porter explained the resolution with reference to the arrangement of tracts. It is not expected that the general office shall do the selecting of tracts for local work. The workers should be free to exercise individual judgment as to the needs of the field, acting, of course, in harmony with the general plans.

Elder Porter spoke upon the resolution relating to a house-to-house canvass for periodicals, stating that some very busy business men in the Eastern conferences take time to do some of this work, and meet with excellent success.

H. E. Robinson made some interesting and important statements. He said that many are willing to buy a paper and pay for it, who would refuse to take a tract offered them. He said that \$12 worth of books had been sold to one family that had become interested through a few copies of the *Review* that they had purchased, one at a time.

This work affords opportunity to become acquainted with the people, talk with them, and interest them in sacred things.

Elder Lane asked, When the Salvation Army peo-

ple can do so much in selling their periodicals, why cannot our elderly men and women, and the younger ones and children, too, engage in this work?

The importance of the line of work comprehended in the last resolution upon selling tracts, was urged by several speakers.

Brother Holser stated that some of the European workers have averaged sales of thirty cents an hour for the entire time in the field. Some had taken but one eight-page tract, and sold \$20 worth a week.

The entire report was adopted by unanimous vote.

The Committee on Nominations offered the following report, which was adopted:—

President—O. A. Olsen.

Vice-president—S. N. Haskell.

Secretary and Treasurer—A. O. Tait.

Executive Board—O. A. Olsen, S. N. Haskell, G. A. Irwin, W. W. Prescott, W. C. White, A. R. Henry, A. O. Tait, Allen Moon, L. T. Nicola.

It was moved by A. T. Jones and seconded by M. C. Wilcox, that Section 1, Article 4, of the By-laws of the Society be amended by changing the number of Directors from nine to eleven, and that five constitute a quorum. The motion prevailed.

It was then voted that the names of D. A. Robinson and H. P. Holser be added to the International Tract Society Executive Board.

Adjourned *sine die*.

SABBATH SERVICES.

THE last Sabbath of the General Conference will be remembered in some respects as the best and most memorable part of the occasion. The Sabbath-schools were held as usual at nine in the morning. At 10:30 Elder M. C. Wilcox, editor of the *Signs of the Times*, preached a very excellent discourse to the large congregation in the Tabernacle, from the words, "For our God is a consuming fire." Heb. 12:29. At the same hour Elder H. P. Holser gave an interesting account of a trip through Asiatic Turkey in the College Chapel. Outlines of these discourses will be given in our next paper.

In the afternoon Elder F. J. Hutchins spoke in the College at 2 on his work in the Bay Islands. At 3, Elder G. E. Fifield gave a talk of much interest on the spiritual significance of the sanctuary; and at 5, Elder A. T. Jones spoke in the same place on a special phase of the subject of the separation of church and State. We hope to be able to give outlines of these discourses.

At three o'clock the ministers assembled in the

Office Chapel and listened to the reading of a most timely and deeply interesting communication from Sister White. It was replete with practical admonition and encouragement. We shall try to give our readers at least some portions of the reading, as it never has been published. Following this, was a brief testimony meeting, in which the tender Spirit of God was present in power. The testimonies were full of courage and thankfulness. The Lord has certainly wrought for his people, and many stated that it had been to them the best of all meetings.

The evening after the Sabbath was filled full to a late hour with various gatherings of reunions, consultations, councils, committees, etc. And thus the day was replete with good things, and all was crowned with the blessing of God.

EDITORIAL NOTES.

SOME of those who have been designated for mission work in the dark and unhealthful portions of the world have expressed their desire for a better knowledge of medical principles and nursing. The BULLETIN sympathizes with them most deeply. If we have good trained and devoted nurses now ready to go anywhere they are needed, why not send them, and let these candidates take their places in the classes? It seems a pity that, with the facilities we have, any should go to a distant land without a practical knowledge of medical missionary work.

As the meetings draw to a close, it seems impossible to find time for all that needs to be done. If it were not serious, it would be amusing to witness the attempt to crowd things closer together to make room for one more. But the main business is being dispatched quite satisfactorily.

"THE pews" say that it can hardly be expected by the platform that people are to keep as quiet in a position in which they are held from six to eight hours daily for four weeks, as in a small meeting, where they are kept only an hour or two once a week. However, they are getting some very good hints and hits on decorum.

It is pretty late in the day to repeat a word about punctuality in getting to the meetings, but it is needed; and here it is.