

REVIEW AND HERALD EXTRA.

DAILY BULLETIN

— OF THE —

GENERAL CONFERENCE.

VOL. 4.

BATTLE CREEK, MICH., SUNDAY, MARCH 22, 1891.

No. 14.

GENERAL CONFERENCE PROCEEDINGS.

SIXTEENTH MEETING.

THE General Conference convened Friday, March 20, at 9 o'clock, A. M. Prayer was offered by Elder M. H. Brown. Minutes of previous meeting read and approved.

According to program, the special order of business for the hour was the listening to reports from our health institutions.

THE BATTLE CREEK SANITARIUM.

Dr. J. H. Kellogg spoke at some length in regard to the progress, principles, improvements and difficulties in connection with the Sanitarium. He thought that all who had viewed the Sanitarium must certainly be pleased with the improved appearance which the institution presents since the erection of the large addition to the main building and the large boiler house, as well as other lesser improvements, within the last year.

He said that it had not cost as much of an outlay of means as, from the appearance of the buildings, might be supposed; but that as large as the buildings are, they are none too large to accommodate the great family of patients and helpers constantly at the institution; that, in fact, they are crowded for room for the accommodation of the Sanitarium helpers.

In regard to discipline and diet, he said they tried to maintain a high standard. The "Testimonies" have spoken plainly upon these subjects, and the principles thus set forth are not only believed by the managers of the Sanitarium, but maintained in the management of it. He deplored the fact that many in the denomination not only failed to practice these principles, but appear to regard the Sanitarium regime as extreme and even fanatical in the matter of

diet. As a consequence, this course, on the part of those who are naturally looked upon as its friends, has made it difficult to maintain the standard desired. He thought that all in the denomination should support the institution both by precept and example. The audience which the Sanitarium reaches in a single year is very large, and it is very important that its influence should be correct.

REPORT OF THE RURAL HEALTH RETREAT AT ST. HELENA, CALIFORNIA, BY R. A. UNDERWOOD.

In presenting a few facts relative to the work of the Rural Health Retreat at Crystal Springs, St. Helena, California, I regret that I am unable to give a full report of the working of the institution for the past year.

I understand that the Retreat was started in 1878, by three brethren, Dr. M. G. Kellogg being one of the number, and was turned over, the same year, to an incorporate body similar to that of the Battle Creek Sanitarium. The institution has had difficulties to meet from time to time; but, with the blessing of God, it has been a means of great good to many who have sought its benefits.

The institution is in one of the best locations in the State of California. The atmosphere is pure and mild, and the scenery is such that can but delight the lover of nature. There are few places that offer greater advantages for the recovery of health than are offered at the Retreat.

One year ago last October, Dr. W. P. Burke was placed in charge of the medical work of the institution. At that time he was in charge of an institution at Napa, California, which demanded, for several months, considerable of his time. As soon as arrangements could be made, the Napa institution was discontinued, and the doctor took hold with earnest

purpose to do all in his power for the upbuilding of the Retreat.

A recent letter from Elder John Fulton, who is connected with the work at the Retreat, states that they have about sixty helpers connected with the work. He also reports an excellent religious interest among the helpers.

I have not a financial statement of the receipts and expenditures for the year, but have a comparative statement of their receipts for board and treatment for the last two years. From April 1, 1889, to March 1, 1890, they received on board and treatment, \$26,384.71. From April 1, 1890 to March 1, 1891, they received on board and treatment, \$38,931.25; making on this item a gain of \$12,346.54 over the previous year.

During the summer and fall months, the building was crowded to its utmost capacity, and some eight or ten tents were pitched for helpers and patients, on the side of Howell Mountain. They are in need of better accommodations in the way of buildings, and contemplate building a large addition as soon as arrangements can be made to do so.

The *Pacific Health Journal* has been published by the Retreat, and has done much in its line to advance the work of the health and temperance principles. The *Journal* has steadily grown in character and popularity among the people. In speaking of this, I can do no better than to quote an extract from the annual address of the President of the California Health and Temperance Association, at its last meeting, Sept. 21, 1890:—

As to the success of the paper, I can say, to the glory of God, that it is gradually and surely finding its way among the people all over the country. It is working its way along, where it is read. In some instances persons not of our faith have paid for quite large clubs to distribute to their friends.

From various States of the Union, applications are coming to have the paper placed in the reading-rooms of public libraries, and in reading-rooms of medical colleges, the applicants saying, in commendation, that it contains such reading as they wish to place before their students and patrons.

It is due to Elder J. N. Loughborough's energy and untiring efforts, with the blessing of God, that the *Journal* has reached its present standing.

All our people should take one of our health journals, and interest themselves in their wide circulation. The Retreat never had fairer prospects for success in its work, than now, and under God it will succeed.

Brother G. A. Irwin, president of the Ohio Conference, gave a brief history of the institution located at Mt. Vernon, Ohio.

Meeting adjourned.

GENERAL CONFERENCE PROCEEDINGS.

SEVENTEENTH MEETING.

The seventeenth meeting of the General Conference was called to order at 10:50 A. M., Friday, March 20, 1891.

Elder W. M. Healey opened the meeting with prayer, after which the minutes of the last meeting were read and approved.

The Chair called attention to the fact that the report on page 92 of the BULLETIN was still open for discussion and awaiting action.

Prof. W. W. Prescott, in behalf of the Committee on Resolutions, requested the privilege of moving that the report be referred back to the Committee, on the ground that it was not in the form of resolutions, but propositional in nature, and hence not such as it would be proper to vote upon; and that the object of its presentation had been accomplished, which, he stated, was that they might be considered on their merits, without being brought to a vote.

Elder Waggoner supported the motion, but wished it understood that it was not because he had changed his principles, but because the report was axiomatic in form, and it would therefore be wrong to vote upon it—that that was not the purpose for which the propositions were introduced.

Captain Eldridge said he was pleased with the disposition of the propositions contemplated in the motion, but asked for a few moments in which to have a few explanations made in regard to points referred to by some of the speakers the day before, and called on Elder D. T. Jones to make some remarks explanatory of the course of the Executive Board of the N. R. L. Association. Elder Jones complied, showing by references the original plan and purpose of both the *American Sentinel* and the N. R. L. Association. He showed, also, by extracts from letters, that a pressure had been brought to bear upon the Executive Committee of the N. R. L. Association to engage unconsecrated persons, even infidels, in its work, but that the committee had refused to do so, and that in all their work, and especially in matters of importance, they had sought counsel and advice.

Following this, remarks were made by C. Eldridge, A. T. Jones, C. H. Jones, J. O. Corliss, E. J. Waggoner, R. C. Porter, and L. McCoy.

The question being called for, the motion was submitted and carried with but one dissenting vote.

On motion the Treasurer's report as found on page 124 of the BULLETIN was adopted.

Elder G. B. Starr submitted a further report for the Committee on Home Missions and Bible work, as follows:—

Whereas, The imperative needs for a home for orphans and destitute people have been forcibly laid before this Conference ; therefore, —

Resolved, That we recommend the General Conference to select a committee of seven to take this matter under consideration immediately, with power to act.

Whereas, There are increasing demands upon the Sanitarium for charity treatment; therefore, —

Resolved, That we recommend each State Conference, as far as possible, to provide funds for the endowment of a free bed in the Sanitarium Hospital.

Whereas, It is very important that the interests of the Health and Temperance and Medical Missionary work may be secured; therefore, —

Resolved, That we request the Foreign Mission Board, and the State Conferences not to employ or to encourage persons to labor as a representative of that branch of the work unless they hold credentials from the Executive Committee of the International Health and Temperance Association.

Whereas, It seems important that the city of Chicago should be thoroughly canvassed for our subscription books before the opening of the World's Fair in 1893; and, —

Whereas, The State of Illinois has not a sufficient number of canvassers who are adapted to city work to accomplish this in the limited space of time; therefore, —

Resolved, That we request other States to aid in this work, which is of more than local importance, by furnishing such of their workers as the general canvassing agent, the district agents, and the State agents may decide are adapted to it; and further, —

Resolved, That the profits on such sales, above the agents' commission, shall be devoted to the maintenance of the Chicago Mission.

JAPANESE AND CHINESE WORK IN CITIES.

Whereas, The providence of God has placed among us, in our own country, representatives of the Japanese, the Chinese, and other nations, many of whom can speak the English language; and, —

Whereas, Many of these persons have embraced the Christian religion, so far as it has been presented to them, and are planning to return to their native land, to carry the gospel to their relatives and countrymen; and, —

Whereas, Labor can be bestowed upon these nationalities with the facilities we already have with little additional expense; therefore, —

Resolved, That we consider ourselves indebted to these people to give them the light and truth God has given us, and that we advise the workers in cities and localities where these people reside to judiciously labor for their conversion.

INDIAN TERRITORY.

Whereas, Communications received from the Indian Territory represent that as a favorable field for missionary work, and whereas there has been no systematic effort made toward bringing the third angel's message before that people; therefore, —

Resolved, That we recommend the General Conference to furnish one minister and an assistant to labor in the Indian Territory during the next General Conference term, and that this be treated as a mission-field under the direction of the General Conference Committee.

(Signed)

R. M. KILGORE,	} Committee.
S. N. HASKELL,	
DAN. T. JONES,	
L. C. CHADWICK,	
W. H. WAKEHAM,	
N. C. McCLURE,	
G. B. STARR,	

It was voted that the consideration of this report be made the special order for Sunday, March 22, at 10 : 30 A. M.

The Committee on Resolutions presented the following additional report : —

We recommend, 1. That in licensing men to the ministry, more regard be paid to the requirements set forth in 1 Tim. 3 : 1-7 and Titus 1 : 7-9.

2. That licenses be granted to such men only as are expected publicly to preach the word.

3. That licenses or credentials should not be continued to men who do not make good proof of their ministry.

The Committee on Education also made the following recommendation : —

We recommend, That a school be started at some suitable location in General Conference District No. 2, as soon as practicable, next September, if possible ; and that it be left with the General Conference Committee and Educational Secretary to carry out this recommendation.

The Committee on Distribution of Labor made the following further recommendations : —

16. That Elder R. C. Porter go to South Africa, and take the superintendency of the South African Mission.

17. That Elder A. J. Breed make Minnesota his field of labor.

18. That the recommendations that Elder J. G. Wood go to Indiana, and that Elder D. H. Oberholtzer go to Ohio, be reversed, and that Elder Wood take the place on the Executive Committee of the Ohio Conference made vacant by the removal of Elder O. J. Mason.

19. That the request of the National Religious Liberty Association, that Elder A. O. Tait be permitted to act in the capacity of Corresponding Secretary of that association, be granted.

20. That Elder R. S. Webber return to Maine and labor in that Conference.

21. That L. N. Crowther go to South Dakota and make that his field of labor.

22. That Elder R. D. Hottel labor in the Iowa Conference.

23. That Elder A. P. Heacock go to District No. 2 and make that his field of labor.

The Conference adjourned.

INTERNATIONAL TRACT SOCIETY PROCEEDINGS.

SEVENTH MEETING.

The seventh meeting of the International Tract Society was called by the chairman at 3 p. m., Friday, March 20, and opened by the usual exercises.

The minutes of the previous meeting were read and approved.

The constitution which was under consideration at the last meeting, was again taken up and fully discussed.

Some important changes are under consideration especially in the article providing for the executive board of the International Society. The revised constitutions for both the International and State Societies will appear in a future number of the BULLETIN.

The Committee on Constitution and Future Work, further reported as follows:—

We recommend the following plan for the organization of church missionary societies:—

That each society elect quarterly, two persons, one of whom shall be chairman, to act in connection with the librarian, as an Executive Committee.

The chairman shall preside at all meetings of the society, when neither the president, vice-president nor director is present.

The Executive Committee shall provide for regular meetings of the society, arrange programs for the same, and do all in their power to create and maintain an interest in the work and meetings of the society.

If thought best, large societies may have an executive committee of five members.

The Committee on New Books then submitted the following additional report:—

HOLLAND LITERATURE.

22. "Bible Readings." This is a most excellent translation from the English edition. The arrangement of grouping the subjects was followed according to the Danish edition, so grouped together as to lead the reader from one subject to another, and to create a desire for further investigation.

It contains 640 pages, excellent and fitting engravings, diagrams, and headings. Printed in good type, and bound in three bindings. The best book of its kind that will be introduced into the Holland market; and a well organized effort ought to be put forth to place a copy in every Dutch-speaking family in the world.

23. "Holland Hymn Book." Contains 627 hymns, translated from the English hymn book. Very satisfactory. Translated by Dr. Van Seltema. Pronounced to be the best hymn book in the market, and highly recommended that an effort should be made to introduce it to the public.

24. The twelve page tract "Religious Legislation," by John T. Cooke, and published by the Review and Herald Publishing Company's branch house at Toronto, Ont., is a well-written tract, and we recommend that it have a wide circulation in Canada.

25. "The Great Day of the Lord," a recent number of the "Bible Student's Library," a pamphlet of forty pages, is a clear and concise treatise on this all-important subject, and we heartily recommend its circulation. We would further recommend that this pamphlet be published in Great Britain for circulation in that field.

26. The following numbers of Bible Students' Library we would also recommend to receive an extensive circulation, viz.: "Sin and Righteousness," "The Sure Foundation," "Bible Election," "Jewish Christians are Israelites Indeed," and "The Immortality of the Soul."

27. "The Monitor of Health." This is a neat volume of about 400 pages issued by Good Health Pub. Co., treating on health principles and simple remedies for common diseases, and is offered as a premium for *Good Health*.

We recommend, That our people put forth special effort to circulate this work, in securing subscriptions for *Good Health*.

J. H. DURLAND,	} Committee.
F. D. STARR,	
E. J. WAGGONER,	
F. L. MEAD,	
O. A. JOHNSON,	
JOHN VUILLEUMIER,	
P. W. B. WESSELS,	
G. H. BABER,	
T. VALENTINER.	

Meeting adjourned.

FOREIGN MISSIONS.

[According to the announcement made in the program, Elder Haskell spoke at 9 A. M., Tuesday, March 17, upon the subject of Foreign Missions. Following is quite a full report of what he said:—]

According to the program it was designed that I should speak this morning upon the subject of Foreign Missions. I wish simply to state some things which have been, in previous discourses, proved conclusively from the Scriptures and other facts that have been presented. In the days of the apostles the gospel went to all the world. The world was as extensive at that time as it is now, although there might not have been as many people in it. The third angel's message takes that same work up, and carries it to all the world right over again. This is the last work of the gospel, and it will finally find its way to every nation, and kindred, and tongue, and people.

We have before read Scripture that shows that even the people that live in the rocks, the mountains, the hills, and the valleys, would hear the sound of the gospel, and the light will shine sufficiently for them to take their stand for the truth.

It has been shown also that there are openings in these distant fields. Many of them have been made by missionaries who have gone before us and prepared the way. Then there are schools, and missions where teachers, preachers, and canvassers could enter at once and in some way shed the light of present truth.

The political papers are another open door. It is a singular fact that in all the nations of the earth, except the aborigines in Africa, there are intelligent people, who have papers in their own languages, and they are interested, to a greater or less extent, in some of the live questions that engage the attention of the people of this country at the present time. So that there is an open door through the papers to present the principles of the truth, and lead the people to the third angel's message.

Now this morning I wish to present something entirely different from what I have said before; it has been alluded to a number of times, but I wish to bring before you the fact that the Lord wants missionaries of another class in all the world. So I will lay down some principles that we draw from the life of Christ. The foreign missionary and the home missionary only refer to locality; the missionary is the same; the Spirit of Christ is the same; and all we know of the missionary spirit is what we get in Christ and from Christ. Christ's example in living in this world, was simply an amplification of the true missionary spirit; and his preaching was simply preaching the principles that were in his heart. So

there is nothing in the life of Christ, from his infancy up, but what has a lesson to the people of God; neither is there anything in his teaching but what is essential.

Now if we should say that there is anything in the life of Christ that is unnecessary, then, I ask, Why did he live it? Was not everything that Christ did when upon earth a lesson for us? I think it was; and his teaching was simply instruction in the principles that actuated him in his life. The teachings of Christ and the life of Christ are the same.

All we know of what it is to be a missionary is what we learn from Christ, and it requires the same spirit to be a true missionary, whatever may be our locality or surroundings.

There are two leading thoughts that we wish to introduce. First, in the life and teachings of Christ must be found the true missionary spirit. And the more that life is patterned or the more strictly that we adhere to the teachings of Christ, the better missionaries we are; and the more the entire life of Christ is blended in the life of the individual, the more that life will shine forth; because in such an individual are blended the different rays of light that shine out from Christ in every direction.

Second, I wish to make clear the manner in which this light will shine in all the world. Denominational lines are often made on some one feature that was seen in the life or teachings of Christ. For instance, the Baptists draw a denominational line around the point of immersion. As far as immersion is concerned, this is right because it is in the gospel. Christ himself was immersed, and his disciples also immersed others under his instruction. But that is only one ray of light. A living faith in Christ, that will accept him and all of his examples and teachings, makes a true missionary, whether at home or abroad.

Is there anything in the entire life of Christ that will not be exemplified in the true missionary? Let this point be well considered. Was not Christ, in his childhood and youth to the age of thirty, as much the Son of God as when he entered upon his ministry? And are there not as important lessons here as in his public labors? Two or three expressions will show this. "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." "And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man." Luke 2:40; 51, 52.

He also associated in family relations, following for his livelihood worldly employment. "Is not this the carpenter, the son of Mary, the brother of James,

and Joses, and of Juda, and Simon? and are not his sisters here with us?" Mark 6:3.

It would also seem that in his social relations he visited. "After this he went to Capernaum, he and his mother, and his brethren, and his disciples: and they continued there not many days." John 2:12. He attended the marriage feast and other places that he might instruct others; so that in social relations, manual labor, and a life like ours from his youth up, all entered into the character of Christ, as much as his preaching, healing the sick, and teaching the people.

These principles are taught by our Lord Jesus Christ both by example and precept, and in those characters that are the most prominent in the Scriptures, like Moses and the apostle Paul, who labored with his own hands for the support of himself and those that were with him, are found a happy blending of all those characteristics found in the life of our Lord Jesus Christ. We do not understand from this that all must labor with their own hands and preach the gospel at the same time, but it is through these various channels that the rays of light will shine through his people to the world. And when the heart has been soundly converted to God and united to Christ by a living faith, in all of these different phases of life, those around us can see that Christianity is not a mere theory, but that its principles received into the heart shine forth in all the peculiar circumstances of life, wherever we may be found and under whatever surroundings we may be placed.

The Saviour taught these principles in Matthew 5:13-16. "Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Salt is a preservative, and the use that the Saviour makes of the expression is to show that it preserves that with which it comes in contact. The life of the Christian is a preserving influence, shielding and saving those with whom they associate, from judgments that would otherwise come upon them. When the individual has lost this saving influence, he is severed from the true vine, or in other words, cast out to be trodden under foot of men.

The fourteenth verse shows that the Christians are the light of the world. This light that shines from individuals, is simply a reflection of the life of Christ that shines in all parts of the world. A candle is not

to be placed in an obscure spot, or under a bushel, where it cannot be seen, but on a candlestick, that it may shine to all that are in the house.

The sixteenth verse is an application of these principles to the people of God. It comes to us individually. "Let your light so shine," or in this manner. In what manner? "That men may see your good works and glorify your father which is in heaven." These good works are not simply preaching or teaching, but they are living out the great principles of Christ that are received in the heart while at our ordinary business, such as preaching, teaching, canvassing, and all the various relations that we sustain to the human family. These are self-evident truths and principles that cannot be denied by any who believe in the Christian religion.

But you will notice that these expressions refer to individuals. But it is the coming together of these individuals that constitutes the church; so in that sense these words are addressed to the church. In Matt. 25:35-40, we learn of one class of works that voluntarily flows from the heart while engaged in the daily avocations of life. It is to give drink to the thirsty, show hospitality to the stranger, clothe the naked, visit the sick and those who are in prison. These are voluntary acts that flow from the heart.

If this is God's ordained method of missionary work, and these are principles that must be seen in individuals who are true missionaries, how widely will they be scattered in this earth? Where will these individuals be located that will show a blending of these principles in all their perfection? Will they be confined and concentrated in any one locality, in any one city or town, in any one nation or country, among any one people or language, in the civilized nations only? Or will missionaries in this sense be found mingling with mankind in every nation, among every kindred, and people of every tongue in this world?

We believe that this will be the case. And by the light thus shining, souls will be saved, and when Christ comes to gather his elect, it will be from the four winds, from the uttermost part of the earth to the uttermost part of heaven. This is missionary work to perfection, and nothing short of this will be manifest to the world in the triumphs of the grace of Christ. It is in the final triumphs of his grace that there will be perfection manifested in God's work in all its phases. Every principle was perfected in the life of Christ and in his teachings, but outside of him it requires the entire church to be perfect in all its parts.

It is the church that is the body, and Christ is the head, and the body is not one member but many. It will also be demonstrated that godliness is profitable for the life that now is, as well as for that which

is to come. We expect, therefore, that in every part of the world there will be individuals, not only as preachers, and teachers in schools and in missions, but there will also be canvassers and colporters who as fishers and hunters will be seeking the lost, and mingling with the people, that the rays of light through them will shine to others.

There are also certain kinds of business that men or women can enter in different portions of the earth where it would be self-supporting, and still they would be missionaries in as true and as high a sense as the preacher of the gospel. The object of these business missionaries will be to forward the truths of the gospel of Christ. Many are the openings with which I am already acquainted where a godly business man would be as successful a missionary as the preacher. I will mention Hong Kong, China, an English colony under the British government. There are, however, no more English people in Hong Kong than in many foreign cities in heathen lands that are not under the English government.

Brother La Rue has been there for some time, and for his own use sent to California for dried fruit. It was something entirely new to them there. As he introduced it among the people, the demand became quite large, so that now there is quite an extensive call for such things. In a letter written by him February 1, he says: —

I have been opening up quite a trade in California fruits, crackers, nuts, oat meal, etc. Now I don't want to be hothered with any such thing; but I saw there was no one in this business, and I thought it would be a great advantage, in more ways than one, as it would help me keep up expenses. I designed spending only a very little time with it, and thought it would make an opening for some Sabbath-keeping family that was in the business and understood trading, who could also oversee the missionary work while I was away, and they could be making money at the same time to help in the cause.

Some of our California brethren with their families, who are just making enough to live on there, I believe would do better here. As I said before, it has helped in more ways than one. That is a fact; it has brought the mission into notice. It has brought the people here, and I have sold more books in the city by this means, and I have become acquainted with certain ones which I could hardly have reached without it, and it has helped so that I have traveled a little. Nor is this all. How much need there is of our people scattering out a little, where more good can be done, than to be altogether in one place.

There are plenty of brethren who, if they could see how by such a move they could make a few thousand dollars, would gladly go to Hong Kong, Japan, India, or even to the ends of the earth, and then be called a missionary, but such in no sense are missionaries. I know no reason why individuals going to these places for this purpose should not possess the same spirit of consecration and devotion to the work, be as willing to spend and be spent, as those who go to preach or to teach the gospel in any other

way. These should be individuals who can hold Bible readings, and thus in their temporal calling manifest as many phases of a perfect laborer as possible.

This same city contains many thousands of English people. There are many wealthy, commercial people engaged in various kinds of business.

Another self-supporting calling would be nursing. The Roman Catholics have trained nurses from the natives themselves, who go into the English houses and care for the sick. These are kind, devoted nurses, and the contrast between these native nurses trained by the Roman Catholics, and native nurses who are heathen, of whom there are many, is marked. The Catholics are known in the city as a Christian people. When they wish to build their institutes or enlarge their work, so that it would require much means, they simply advertise in the papers and appeal to the public, and many from these English people sustain their work and pay their laborers.

These nurses charge nothing for their labor, while other nurses do charge. A good European nurse will command \$25 per week. They are greatly preferred to the Chinese, but they do not have the religious influence over the people that the Roman Catholic nurses do, because they do not manifest that disinterestedness for the families, and take large pay, which is freely given, while the other laborers work from a mere philanthropic standpoint. As a sample of the way that the Romanists get funds, we quote from a Hong Kong paper recently published:—

AN URGENT APPEAL.

To subscribers to St. Joseph's Fund of fourteen stamps (or more) towards a new altar and land urgently required by the Bridgetines, will be given (if desired) rosary blessed with Dominican and Bridgetine indulgences (also leaflet of indulgenced prayers). Address, Lady Abbess, St. Bridget's Chudleigh, Devon.

What can be done in Hong Kong might be done in Shanghai, and, in fact, might be done in treaty points of foreign cities everywhere. There are openings of various kinds similar to that to which we alluded. Men are wanted in foreign fields in different parts of the world to mingle with the Europeans, and with the natives both civilized and heathen. They are wanted in home fields, in towns, in cities, in obscure neighborhoods. They are wanted, scattered here and there the world over.

Let me speak of Calcutta, where there are 20,000 Europeans and probably three, if not five times that number of English-speaking people of different nationalities. There is one man there who has been systematically distributing our reading matter, which has been received in quantities by the seamen's mission, during past years. His wife was a weekly preacher at the mission. With the exception of him, I know of no individual in all India, save some who are in-

terested by correspondence, who has, to any extent, taken an interest in our publications.

There is Bombay, another city with 20,000 Europeans, also Madras, which is called the European city, with a still larger number. Why should there not be individuals that will go at their own expense, who can adapt themselves to the circumstances of these nations, and earn their own livelihood while mingling with the people? This can be done as nurses, or medical missionaries. Why should not the Conference take steps to encourage this kind of missionary work? The medical phase of missionary work is a step in the right direction. We see no reason why this branch of missionary work, which is self-supporting in foreign fields as well as at home, should not be spoken of, and urged upon our people, as well as canvassing.

We are here for a purpose, and that is to glorify God in our bodies and in our spirits which are his. We should be Christians in the highest sense of the word. Then we are missionaries; and missionaries of a stamp that God can own and bless. Why can he not work through a man's honest labor now as well as through Christ when he acted the part of the carpenter? The individuals in whom are blended the most of these different principles are those whose light will shine the brightest and whose influence will be the greatest.

The apostle Paul seemed to understand that principle. Consequently, when at Corinth, a heathen, and pleasure-seeking city, a wealthy summer resort, perhaps, he abode with Aquila and his wife Priscilla, for he was of the same craft, and wrought, for by their occupation they were tent-makers. He was here for a year and six months teaching the word of God in the synagogue every Sabbath.

To the elders of Ephesus as he left them for the last time he said: "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20:34-35. The apostle did not engage in manual labor because he was obliged to, but that he might be an example to others, and show forth all long suffering for a pattern to them which should hereafter believe on Christ to life everlasting.

We also want teachers and students to enter schools which present openings for fields of usefulness.

In the providence of God, the English speaking people are found in almost every portion of this world, and not only the English speaking people, but the English people themselves. They are found in

islands of the sea, and in some of the most difficult places that mankind ever settled. Among all the nations of the earth, and especially wherever the English people are settled to any extent, there are self-supporting openings for labor for the missionary. I might mention certain kinds of lawful business, teaching, canvassing, nursing, and in many places a trade in dried fruit could be carried on and made self-supporting.

In Tasmania, one of the greatest foreign fruit countries in the world, apples grow in abundance as nice as any seen any where. And, while there is some little demand for dried fruit in the Colonies, they know nothing about how to dry the fruit, or even preserved fruit put up in jars; so that the little fruit that there is put up in this way comes from America, and a large duty is paid on it. We believe that such an enterprise entered upon in Tasmania might be made a lucrative employment, but who will go to these different places actuated by unselfish motives?

The world is open for missionaries; doors are open in every land. We have only spoken, thus far, of self-supporting missionaries. We have also spoken before of teachers and preachers for the third angel's message. There are openings for teachers in schools, but there is one other phase that we wish to speak of where there is a demand for laborers. It is the Zenana work. This work is among secluded women in India. The women are never seen, and the only access to them whatever, is simply by going into their houses, and, until fifty years ago, that was altogether unknown by any Europeans, and now it is wholly unknown only by European ladies and physicians.

By thus connecting with missions, two classes of people can be reached. First: a class of Eurasians, these are half castes in India. They are intelligent people. Some missions employ them, others do not. Those who employ them say they are the best workers which they have, when soundly converted. In those missions where they are employed, is an open door that can be found in no other way to reach that class of people. They are being set aside and dispersed by many of the Europeans, by even the missionaries as well as the natives, and this shows one reason why God would have mercy upon them.

The other class that can be reached are those in the Zenana homes. By paying a trifle expense for their board, we have reason to believe that there are scores of these places where a godly young woman could enter, learn the language and their method of labor, and by mingling with teachers and pupils, many would become enlightened in the truths we profess.

Why should not those who have come here to our schools and taken a two years' course, as recom-

mended by the committee on the home mission and Bible reading work, take the third year's course in one of these missions? I do not think it would cost any more, and they would be upon the ground receiving a practical education, learning the language and learning the customs of the people, and would be prepared to enter the field as workers. Why should we not plan to this end? Why should not such individuals be encouraged?

Some have been given to God by their mothers, from their birth up, for some particular field. Think you that God has never heard any such prayers and accepted such individuals? And if he has, do you think he has forgotten it when they come to be converted to God? God did not forget Hannah, but heard her prayer, and gave her Samuel. God also heard the prayers of Zachariah and Elizabeth, and gave them John the Baptist.

Jeremiah must have had reference to something of this kind when he said: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God! behold, I cannot speak; for I am a child. But the Lord said unto me, say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." Jer. 1:5, 6, 7.

The apostle Paul must have referred to something of this kind in his own experience. "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood."

Why should not steps be taken, where there is reason to believe that this is the case, to co-operate with God by placing such individuals in positions, in harmony with the prayers of their parents, with their own convictions, and that which seems to be most feasible.

It is when we have minds that are reaching out to comprehend the mind of God, and are placing ourselves in that relation to him and his providence that he can lead, and answer not only our prayers, but the prayers of our parents, that we shall see him at work in the foreign mission fields.

The Willington school faculty are urgent for Sister Drullard to take a position in that school.

SYNOPSIS OF DISCOURSE BY ELDER S. N. HASKELL.

SABBATH morning, March 21, Elder S. N. Haskell preached from the text, "And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. In Mark 16:17, 18,

the Lord indicates the signs that were to follow those who believed. God would protect them from dangers, and they would have power over devils, and over disease.

These manifestations of power were not given to the twelve alone, but the seventy whom the Lord sent out were to do these works. Luke 10:9. Even those outside of the acquaintance of the disciples were raised up to carry the gospel, with the same signs following, as related in Matt. 9:38. Christ's promise applies to all who are sent out to proclaim the gospel, even to the end of time. He would speak the words of the text to us as individuals.

Even after all the blessings the disciples had enjoyed with Christ, they needed a special outpouring of the Spirit of God to teach them the mission of the gospel of Christ, and to clothe them with the power which was to do the work. Acts 1:6, 8. It is the Spirit of God that does the work, and it is this Spirit that brings the joy into the heart. And the more of the Spirit we have, the more of the Word we shall have and the better understanding of the truth.

The disciples were to gain a personal experience they had not had before. The joy was to come through seeking God: John 16:23, 24. This is the same joy that Christ had (John 17:13), and is to be found in the gospel. The many expressions used concerning the promise of the Spirit, show that there is a personal experience to come to the individual to fit him for the work; and there is a divine reality in this experience. The peace and the joy Christ gives is not dependent upon circumstances. The world cannot give it nor take it away.

The spirit not only fits the individual for the work, but prepares the way for the gospel by working on the hearts of the people. John 16:7, 8.

The promise is, that even greater works than Christ did will be done by the believer who is thus fitted for the work. John 14:12. In the triumph of the gospel of Christ, in the closing scenes of the world's history, when the people are prepared to carry the gospel to the world, God will work with a greater power than has before been manifested, and clothe his word with a power not seen in the past. If we could see this, we would feel the necessity of tarrying in Jerusalem until we were endued with power from on high.

In Amos 9:11-14 is a prophecy which the apostle shows applies to the work of the gospel among the Gentiles. Acts 15:13-17. We speak of the work of the canvasser and tract society worker, as preparing the way for the preacher; but the time is coming when the "plowman shall overtake the reaper;" when God shall pour out his Spirit, and cut short his work in righteousness.

We read that the third angel proclaims its message

with a loud voice. The idea is, that people all over the world unite in one grand voice of praise and thanksgiving to God for the blessedness of the gospel. It will come from those who have experienced the power promised, and are thanking God for the joy that has entered their hearts. God is anxious to give this power.

Israel was delayed in entering Canaan thirty-eight years by their unbelief. Who knows but what our unbelief has hindered the closing up of the work of the gospel!

As I have been here and seen the spirit attending the Bible study and our meetings, I have felt almost overcome. It seemed that the blessing attending the work was the surest evidence of the loud cry, that we have had in the history of the past.

Where will this work begin?—At Jerusalem, where the people are gathered together. It is right here that we want to make a reality of these promises, and it will bring peace and joy. There is a preciousness in the gospel that we have not realized in the past.

May the Lord give us of his grace in a larger measure, and may we wait upon him for the power of God to fit us to carry his gospel to the uttermost parts of the earth.

BIBLE STUDY.

LETTER TO THE ROMANS.—NO. 13.

BY ELDER E. J. WAGGONER.

LAST night we closed our study with a consideration of the sixteenth verse of the eighth chapter of Romans: "The Spirit itself beareth witness with our spirit, that we are the children of God."

This evening we will commence with the seventeenth verse. It will be impossible to consider each verse in the chapter separately, for our time is too limited, so that some of them will have to be passed with but a small amount of study.

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." There is one thought about this glory that I wish to make plain to you. I stated last night that if we were joint-heirs with Christ, we must have whatever Christ has. When he enters upon his kingdom, receiving that promise which God made to Abraham and to his seed, we shall enter upon it with him. We are joint-heirs with Christ; therefore whatever Christ enjoys now, we have too, if we are in him. Whatever glory he has now, is for us also. All the love that he enjoys

in the presence of his Father, we enjoy likewise; for he says, "That the world may know that thou hast sent me, and hast loved them, as thou hast loved me." So it is that God has bestowed this wonderful love upon us; that we should be called the sons of God.

Think of it,—God has one only begotten Son, the brightness of his glory, and the express image of his person; he is the well beloved; but O, the wideness of his love, that he is able to take us into it,—to adopt us into his family, and make us sharers of the same title that his only begotten Son shares. Therefore the world knoweth us not, because it knew him not. Just as the world did not recognize him as the divine Son of God, the heir of heaven; so it will not recognize us as the sons of God, and the heirs of heaven. "Beloved, *now* are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." We are the children of God *now*, just as much his sons now as we ever will be. The glory of the Sonship is not manifested in us, but when Christ shall appear, we shall be like him, for he "shall change this vile body, that it may be fashioned like unto his glorious body."

Then shall the children of God shine forth as the sun in the kingdom of their Father.

Brethren, since I have learned that God gives both grace and glory, I delight more and more in thinking of the glory that shall be revealed in us. For I understand that God gives them both by the same power, and that that throne to which we come and make our petitions, as to a throne of grace, is likewise a throne of glory. Says Jeremiah, when making petition for his people: "Do not abhor us, for thy name's sake, do not *disgrace* the throne of thy glory; remember, break not thy covenant with us." And so, since it is both a throne of grace and a throne of glory, the grace that is bestowed is equal to the measure of the glory that there is in that throne. That glory is by and by going to be revealed in us, so that this poor, vile body will shine like the sun. This assurance,—that the glory to be revealed in us by and by, is our assurance that the measure of that grace may be revealed in us now; and that is why the Lord has revealed to us now just as much of the glory that is to come, as we can understand. Here is where we often fail to get the benefit of things that God has set before us about this glory that is to come. We forget that they are given for our present help, that we can have and share all the strength that there is in them now.

Just as much as the sufferings of this present time are not worthy to be compared with the glory that shall be revealed; just that much are the sufferings of this present time not worthy to be compared with

the grace that is given us at this present time to endure them. The grace is equal to the glory.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Now we have received the firstfruits of the Spirit. That does not mean that we are now to receive only a little of the Spirit, but that we get the Spirit as the firstfruits, or the advance money—the earnest—of our inheritance. Paul proves this in Eph. 1: 13, 14: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory." Then having the Spirit of God, and being the sons of God, is entering upon the riches of our inheritance *now*. We begin to share the riches of that inheritance now, and if we continue to be the sons of God, we continue in our inheritance right along through eternity, the only difference being that when the Son of God comes, we shall have the full inheritance and glory of it.

By looking at these promises this way, we can see how it is that heaven begins right here on earth. If we really take hold of these things by faith, we can carry the Spirit of God with us, and we shall know the peace and joy of heaven.

"For we are saved by hope: but hope that is seen is not hope. For what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit maketh intercession for us with groanings that cannot be uttered."

Brethren, there is a whole world of encouragement in these verses. I have thought so much sometimes when I have been at our meetings, and have heard one after another arise and bear testimony, and close with the words, "pray for me," that Christ himself prayed for us, and that the holy Spirit itself is making intercession for us, with groanings that cannot be uttered. Brethren, while we can ask for others to pray for us, cannot we take hold by faith and appropriate the prayers that are being contin-

ually offered for us in heaven above? Even if the brethren do not pray for us, we have the joy and the comfort of knowing that Christ and the Spirit are praying for us.

For myself, I can understand these things and draw encouragement out of them just this way: I go to God, and lay my soul open before him, and ask him to give me, — what shall I ask for? — sometimes the words are gone, and I can think of nothing, only an inexpressible desire for something more than I have; but the Holy Spirit knows what I need, and knows the mind of God. It knows just what God has to give me, and so it makes intercession for me, and God gives exceeding abundantly above all I can ask or think. The Spirit of God takes those thoughts that we cannot put into words, and can scarcely think, and it transmutes them into words and petitions before the throne of God, and he that searcheth the hearts of men knoweth what is the mind of the Spirit.

I am persuaded that a great many of us make a great mistake in this matter of searching the hearts. We hear brethren saying that they "are going to search their hearts, and put away all the evil things that they can find to be in them." Says Jeremiah, "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17:9, 10. We are here on earth, and in a sinful condition. We admit that we are not in that spiritual condition that we ought to be; and so we will search our hearts, and put away all the wickedness that we can find in them. We cannot do it, for the heart will deceive us every time. Yet God can search the heart, and he does; and if we will take the result of his searching, great will be our joy. For it is the Comforter that brings these sins to our hearts, that the Lord hath searched out; and this very act of bringing our sins before our eyes, is a part of the comfort of God. Yes; by the very work of making known our sins to us, God gives us comfort.

Some people say that the Lord makes known their sins to them as they can bear them. When the Lord made known my sins to me, I could not bear them. I thought that the very life was being crushed out of me, and I knew I could not bear them. There was where the comfort came in, — I could not bear them, so I was willing to let the Saviour bear them for me. So the Lord searches the hearts of men, and the only thing that we have to do is to accept the pardon that he has for us, when he has searched them out, and held them up before our eyes.

Now we come to the most blessed, and the most glorious part of this most glorious chapter. One word forms the keynote of the eighth chapter of Romans, —

"GLORY."

"And we know that all things *work* together for good to them that love God, to them who are called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified."

The twenty-eighth verse is quoted wrong very often, and applied wrong, very much more often, just by the changing of tense. People read it, "We know that all things *will* work together for good to them that love God." But that is not what Paul says. He says that all things *work* together for good, at the present time, for those who love God. But says one, I don't know that they do. Well, just take hold of this Scripture, and believe it, and then you will know it. The only way that we can know is by believing the word of God. We shall then find that all things do work together for good to them that love God. This is the joy of the Christian, — that there cannot anything bad happen to him.

Some say, there is a special class to whom this is so. Yes, that is true, there is a special class, and that special class is composed of them that love God. We know whether we love God or not, therefore we know whether we can appropriate this promise or not. Is there not reason enough to love God? Some say, I want to love God more, I know that I do not love him enough. How absurd this is, — just as if the love of God was a duty that we could drive ourselves to perform. Love cannot be forced; the very act of forcing a person to love another, would show that there was not any love at all. How do we love any object for which we do have affection? Simply because it is lovable in our eyes, and the more we know of that thing we love, the more we love it. Then the more we know of God, the more we shall love him. As we come to his word, from which we must get our knowledge of him, we see the wideness of the mercy of God, and we cannot help loving him. Why cannot we help loving him? Because he first loved us. Then if we would love God more, study his love more as it is revealed in his word.

Now how about this class, — "To them who are called according to his purpose."? Here we have the matter of "calling," and that causes some to be discouraged sometimes. A brother will say, "Perhaps I am not called, I am not at all sure that I am; and therefore it don't work good for me." That matter of "calling" can be settled very easily. Who has God called? "And the Spirit and the bride say, Come. And let him that heareth say, Come. And

let him that is athirst come. And *whosoever will*, let him take the water of life freely." Rev. 22:17.

Now the call is to every man and woman and child on earth. Those that hear it are to take it up and pass it along. The kindness of God is wide enough to take in every individual; "for God so loved the *world* that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Those two texts are sufficient to scatter to the four winds all the theological trash that has been written to prove that God has some set few that he has called, and no others. Let no soul stay away, because he thinks he is not called. The call is to all. All do not come, — all do not take the advice of Peter, and make their calling and election sure; but that is not the fault of God's provision.

Now we are "called" and "elected." Sometimes we get wonderfully afraid of that word, "elected." Is there any need to be afraid of that term? No; for every individual can be a candidate, and every candidate can be elected. Here is something that everybody can have, and the fact that one is elected, does not debar everyone else from being elected.

In 2 Tim. 1:9 we read, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Mark you, his own purpose is a purpose of grace, and the free gift by grace comes upon all unto justification of life. Now note what the election is: —

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

"He hath blessed us in all spiritual blessings!" In what? — In Christ; therefore just the moment you give up self and take Christ instead, you have everything that Christ has to give. Why have all these blessings been lodged in Christ? Because he is able to bless you, "in turning away every one of you from his iniquities." Acts 3:26. So since we have given to us by God himself all the blessings that can be given to deliver us from sin, and to turn us from our iniquities, we can have joy and peace in him. Peter says, "According as his divine [power] hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." Everything

that is necessary for life and godliness is given unto us. In whom? — In Christ. Therefore the soul that stands in Christ may stand and does stand as firm and secure as the Rock of Ages.

Now it is "to the praise of the glory of his grace, wherein he hath made us accepted." In whom? — "In the beloved." Not in ourselves, but in the beloved; and every one is called to the fellowship of Christ, if he will accept it. Brethren, is it unreasonable that God does not accept those who will not accept him? — No. Then is it unreasonable and unjust that God accepts us when we accept his call? — Certainly not. Then we are elected in him, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. . . . Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him; in whom we also have obtained an inheritance." Mark it, when we are in Christ, we have obtained an inheritance, — we have the firstfruits of it, — we begin to share it now.

"For whom he did foreknow, he also did predestinate. "Being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Just a few words on "foreknowledge." Sometimes the position is taken that God did not know what man was coming to when he made him, and if he did know, then he ought not to have made him at all, or he ought to have stopped him from going in the way he has gone. God does know, and he foreknows, and he knows the end from the beginning. "Known unto God from the beginning are all his works." God has not changed a hair's breadth from the plan which he knew before the world began. And there is no power in all the universe that could make him change.

"Did God know that Adam was going to sin, and does he know whether we will be saved or not?" Yes, he knows all about it, — who will be saved and who will be lost. "Then how can it be that we are free?" I do not know, and it does not make any difference. I know from his word that I am perfectly free to have salvation, and to have it when I want it. I know at the same time that God knows whether I will take it or not. I cannot understand how these two things can be; but God knows, and he is not unjust, so it is all right. There is not an angel in heaven who knows how it can be, but they know that it is so.

Notice the absurdity of the statement, that God can know if he wants to, but that he does not want to know some things; and therefore does not exercise

his power to know. Some say that if he did know, he would be responsible for our being saved or lost, so he does not exercise his power to know, and therefore releases himself from that responsibility. That is bringing a fearful charge against God. It really throws all the responsibility of man's ruin upon God, and charges him with trying to shirk it. If he chooses not to know certain things, how is it possible for him to know what he wants to know, and what he does not want to know?

The very statement that he wills not to know certain things proves that he must know them in order to know that he does not want to know them, and this is an utter absurdity. That he wills not to know the things that he does know, is a self-evident absurdity. Such an idea as that must necessarily be based on the supposition that God knows what he does know by studying. But God does not have to count, and calculate, and figure to arrive at conclusions. He is God, and knowledge is in him, and begins and ends in him.

God is the High and Holy One "that inhabiteth eternity." He dwells in eternity. What is eternity? — It is something that has neither beginning nor ending. It may be represented by a circle, at every point of which God dwells at the same time. He is self-existent. That is, the millions of ages that have been in the past, and the millions that are to be in the future, are all "just now" with God. Past, present, and future are all present with God. He lives in an ETERNAL NOW. We cannot understand how that can be; but that does not matter; he says it is so, and we believe him.

That he is the eternal God, constitutes the strength of the fact that he is our refuge. It is the eternal God who has had charge of our ways in the past, and we have confidence in his leading. If he had not known the past and the future, how could I have known whether he was leading me right or not? Job says, "He knoweth the way that I take."

He leads us in the way that we should go, and he looked over the ages, and he saw just who would have the inheritance, and he is preparing it for him. What would you think of a man, to put the thing on a very low plane, who got a lot of stones together, and commenced to build a house. You ask him what kind of house he is going to build. "Why," he says, "I do n't know, I am going to put these stones and timbers together, and then see what kind of house will come of it." Such talk as that would be foolishness. Before a man starts in to build a house, he knows just how it is coming out, he knows exactly how it will look when it is finished. When God laid his plans in ages past, don't you think that he knew what kind of earth he was going to have? He knew what kind of earth it was going to be and

he had a purpose in making it. He created it to be inhabited.

Not only did he know what kind of place it was going to be, but he knew what kind of men were going to dwell in it; he knew every man who would dwell in it, and he had every one of them named. Those men whom God saw that he would have to inhabit the earth, when he laid his plans for it in ages past, were to be good and holy men; and that same earth, when this little experiment of sin is worked out, will be inhabited by just exactly the persons that God saw would inhabit it, and they will have the names that he gave them in ages past.

In Rev. 2:17 we read, "And I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Now it is not to be supposed that over in the kingdom of God we will not know each others's names, to be able to pronounce them. In the Bible every name signified something. Jacob was the "supplanter;" Israel the "prince of God;" Abraham, the "father of many nations;" Sarai, a "contentious woman;" and Sarah, a "princess." The name signified the character of the individual.

Now while all the redeemed are to have the perfect character of God, yet that character is so perfect and so broad, that there is room for each to have a distinct character. Why is it that no one will be able to understand the name of any one else? Because no two persons will have had the same experience in developing character. No two persons have been led in the same way, and have had the same experience, or trials. "The heart knoweth its own business and the stranger meddleth not therewith."

In Ex. 33:17 the Lord said to Moses, "Thou hast found grace in my sight, and I know thee by name." Moses was wonderfully near to the Lord at that time. He walked with God, and endured continually "as seeing him who is invisible." Day by day his character was moulded by the Almighty, and had it not been for one sin he would have been translated without seeing death. He was meek above all men, and God knew him by that name which was written in the book.

Man fell, but every man who lived directly after the fall, could have accepted the proffered salvation if he had wished, and could have been one of those persons who would people the earth, — one of those persons whom God saw when he laid the plans for the earth and for its inhabitants. If that had been so, the earth would have been filled, and the work closed up long ago. Would that have been unjust to us, for in that case we would have been unborn and therefore left out? No, it would have been no more unjust than it will be unjust to close the work in a

few years from now, and leave out possible nations yet unborn.

Now God foreknew us in Christ, and in him in the beginning we were predestinated to just such a place in the earth in its state of purity as God wants us to have. I am so thankful that we may have Christ if we will, and if we will believe him and trust in him, we know that we are predestinated to a place in his kingdom. God hath "predestinated us according to the purpose of him who worketh all things after the counsel of his own will." Cannot you see that all things work together for good to them that love God?

How do I know that I am a child of God? He loved me, and he bought me, and I gave myself to him, and therefore I am his. Now I am in Christ, and it matters not what happens to me. There is not a bad thing that can come upon me, for everything that does come, God will work it for my good; and not only will he do it, but he does do it. He does it that he may develop my character, and fit me for what he is preparing for me.

Now, Satan concocts some wicked scheme against me,—influences some man or government to do something against me, that is calculated to destroy me. Well, that is all right; for God takes those very wicked schemes, and out of them he brings good for me. Satan works those wicked schemes to accomplish my ruin; but God takes his schemes, and by them carries me along to the desired haven. Therefore the Christian has no business to be complaining.

There is no one who would think of complaining when he was having a good time. But the Christian is having a good time all the time, for all things work together for good to him. These bad things good, that are concocted against us? Yes, for although they are bad when they start, and are designed to ruin us, yet by the time they get to us, God transforms them into good. When we look at things in this way, we can praise God no matter what happens.

There was Joseph, his brethren sent him down to Egypt. They did it with no other intention than to destroy him. They first tried to kill him, and then when they sold him for a slave, they thought that he would not live long down there as a slave, and that they would get rid of him that way. And yet we are told by the psalmist, that, "God sent a man to Egypt." Those brethren of his were working out the evil of their hearts, and at the same time God sent him down according to his will. We cannot understand how this can be, but we know that it was so.

Caiaphas, that wicked old high priest asked if it were not better that one man die, than that the whole nation perish. There was the sentiment of the worldly-wise, scheming politician. Yet at the same time, in those very words, God was speaking a prophecy. There is not a wicked person, not even the devil himself, but God just takes him and his wickedness as it comes, and makes it work out his own eternal purpose. There is a world of comfort in the thought that *that* is the kind of God that we serve.

So it is that those whom he predestinated he called, and whom he called he justified, and whom he justified, them he also glorified. Christ says, "and the glory which thou gavest me I have given them: that they may be one, even as we are one." Jno. 17:22. Yes, the Lord does give grace and glory, and we have the glory now, only it is in the form of grace. "He will beautify the meek with salvation." He has given unto us the riches of his glory and his grace. By and by he will show us the exceeding riches of his grace with the glory that is to be revealed.

"What shall we then say to these things? If God be for us, who can be against us?"

PROF. W. W. PRESCOTT'S address on Friday evening, and also Elder A. T. Jones's sermon Sabbath afternoon, will appear in future numbers of the BULLETIN.