

# DAILY BULLETIN

— OF THE —

## GENERAL CONFERENCE.

VOL. 4.

BATTLE CREEK, MICH., MONDAY, MARCH 23, 1891.

No. 15.

### PROCEEDINGS OF THE INTERNATIONAL SABBATH-SCHOOL ASSOCIATION.

#### FOURTH MEETING.

THE fourth meeting of the International Sabbath-school Association was held Sunday, March 22, at 9 A. M. Elder J. H. Durland offered prayer. After the reading of the minutes of the last meeting, the Association listened to a further report of the Committee on Resolutions, as follows:—

*Whereas*, We see among all our churches a lack of interest in religious things, and a growing tendency to conform to the things of the world, especially so among our children and young people; and,—

*Whereas*, We think that greater efforts should be made in behalf of the young to interest them in Bible study, missionary work, etc., and also to lead them to a saving knowledge of Jesus; and,—

*Whereas*, This is the legitimate work of the officers and teachers in our Sabbath-schools; therefore,—

*Resolved*, That we earnestly request Conference officers to appoint an individual in each one of their respective Conferences, whose duty it shall be to visit each church and Sabbath-school within the bounds of their Conference, spending at least one week with each school, and giving instruction in this special line of work.

The report of the Committee on Constitution and Future Work, as found on page 153 of the BULLETIN, was brought before the house for discussion. Section 1 of Article IV. was amended so as to read, "The officers of this Association shall consist of a president, a vice-president, a recording secretary, one or more field secretaries, a treasurer, a corresponding secretary, and an executive committee of nine, of which the president and the vice-president shall be members." This amendment was amended by substituting the words, "one or more vice-presidents," for "one or more field secretaries." The last amendment was

lost. The first amendment, after some discussion, was carried.

Article V. was amended by making the present section No. 1, and introducing as section No. 2, the following: "The Executive Committee may call extra sessions at such times and places as it may deem proper."

Section 1 of Art. VII. was amended to read, "The duties of the Secretary shall be, (1) To record the proceedings of the Association, and to submit a yearly summary to the Executive Board to be presented at the regular session."

Article X. was amended by changing the word "meeting" to "session."

Article VII. was amended by changing Section No. 3 to Section No. 4, and inserting as Section No. 3 the following: "The duties of the field secretaries shall be to advance, by personal, active labor, and by correspondence, the interests of the Sabbath-school Association in the territory over which they are placed."

Section 1 of Article VII. was amended by inserting the word "recording" before Secretary. The report as amended was adopted.

By motion, the report of the Committee on Resolutions was opened to discussion. Elder W. C. White said he thought that if the plan proposed in resolution one should be carried out, it would not only help our missionary work financially, but it would impart much valuable instruction to our schools. It would lead the children to a broader view of missionary work. The vital question is not so much the amount of money we can raise for missions, but the amount of interest and enthusiasm which can be enlisted in the missionary cause.

Elder Corliss thought that some simple instruction on mission fields should be provided for the children.

Elder White said that the publishers of the *Instructor* had something of this nature in mind for future publication.

Pending the adoption of the resolution, the Association adjourned to meet Tuesday, March 24, at 5 P.M.

## GENERAL CONFERENCE PROCEEDINGS.

### EIGHTEENTH MEETING.

As the Conference draws near its close, the interest increases. At the hour for opening Sunday morning, a larger number were in attendance than at any previous meeting. Elder O. A. Olsen was in the chair. Prayer was offered by Elder S. N. Haskell. After the reading of the minutes, the special order of the day,— the consideration of the report of the Committee on Home Missions and Bible Work, found on page 193 of the BULLETIN,— was taken up.

The first preamble and resolution was first considered. Captain Eldridge raised the question as to whether it had been decided that such an institution should be established, and if so, what body had decided it.

Brother Chadwick held that the preamble was properly framed; as the matter had been forcibly laid before the Conference by Dr. Kellogg, it remained for the Conference to act in the matter.

Elder Tait moved an amendment to the resolution, to make it read,—

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

The Chair gave it as his opinion that there should be another resolution inserted, indorsing the plan.

A motion to lay the resolution on the table was lost.

A motion to refer the resolution back to the Committee on Home Missions and Bible work, was also lost.

Dr. Kellogg offered a substitute, to read as follows:—

*Resolved*, That we believe a home for orphans and destitute aged persons, to be called "The James White Memorial Home," should be established by this denomination; and further,—

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

The substitute was carried.

Elder Boyd moved an amendment to the second resolution of the report, to make it read,—

*Resolved*, That we recommend individuals and State Conferences to provide funds for the endowment of free beds in the Sanitarium Hospital.

Dr. Kellogg explained that by free beds, in the resolution, was meant free medical attendance. The endowment is to cover the actual expense of board and nurse hire. In all free hospitals, except poor houses, it is understood that the board will be paid. Four dollars per week, or \$200 per year, is the usual price charged. The actual expense of the Sanitarium, on this proposition, would be much greater than that of the Conference or individual endowing such bed. This is a much lower rate than is made by any other similar institution. Our Hospital ought to have thirty or forty endowed beds.

The amendment was carried.

Dr. Kellogg was called on, and said:—

"In considering the matter of starting an institution, the first question that presents itself is, would it be well patronized. I presented facts before this body a few days ago, showing that there were at least 222 orphans among our people that should have the advantages of such an institution. We have already \$6,000 at our disposal to start such an institution. If the matter is rightly presented, there will be no difficulty in raising the funds for the institution, and it will not interfere with raising funds for other lines of work. It will only cost about \$100 each, per year, to take care of children in this way."

The second resolution was passed without discussion.

The third resolution was spoken to by Dr. Kellogg.

Some questions were raised as to where funds for establishing this institution were to come from.

Dr. Kellogg offered a still further amendment, providing that the funds for the institution be raised by special contributions for this enterprise.

The question of ownership was raised, and it was explained that the institution would be held by trustees in trust for the denomination.

The resolutions referring to the home for orphans and aged people, the endowment of the beds, and the employment in health and temperance work of only such persons as hold credentials from the Executive Committee of the International Health and Temperance Association, were unanimously adopted.

The resolutions referring to work in Chicago were next considered.

Captain Eldridge objected to the last resolution, providing that the profits of the canvassing work go to sustain the Chicago Mission.

Elder W. C. White was in favor of dropping out the resolution under consideration.

On motion of Elder Derrick, the resolution was stricken from the report.

The portion of the report referring to the work in Chicago, was then adopted as amended.

The portion of the report referring to the work among the Chinese and Japanese was considered.

Elder G. B. Starr explained that this request had come from these nationalities themselves, who came to the Mission in Chicago and requested that a school be started where they could be taught the Scriptures.

Elder White expressed himself as heartily in favor of making an effort to help these people, but thought the second and third preambles narrowed down the scope of the work laid out in the first preamble. He moved to strike out the second and third preambles, and to amend the resolution by inserting the words "of the gospel," in place of the words "and truth as God has given us," and omitting the word "judiciously."

Elder Haskell said such expressions as "light and truth" were common among missionaries in foreign countries. He thought also that judicious labor

should be done among these people. The influence of small acts go much further among these people than among us. This being so, it requires great care in working among them.

In view of Elder Haskell's explanation, the portion of the amendment relating to the resolution itself was withdrawn.

The motion to amend was lost.

The portion of the report referring to labor for the Japanese and Chinese, was adopted as presented by the committee.

The Conference adjourned to meet at the next hour appointed in the program.

INTERNATIONAL TRACT SOCIETY PROCEEDINGS.

EIGHTH MEETING.

The eighth meeting of the International Tract Society convened at 3:15 P. M., Sunday, March 22. Hymn number 842 was sung, and prayer was offered

BALANCE SHEET AND STATEMENT OF THE INTERNATIONAL TRACT SOCIETY.

REPORT OF MAIN OFFICE FOR YEAR ENDING JUNE 30, 1890.

	Trial Balance.		Inventory.	Loss and Gain		Stock.		Resources and Liabilities.	
Present worth, June 30, '89	\$	\$8183 99	\$	\$	\$	\$	\$8183 99	\$	\$
Pacific Press	166 17	508 64							337 47
N. Y. Pacific Press		387 94							387 94
London Pacific Press	3 73	95 09							91 36
Bible Echo		391 79							391 79
Imprimerie Polyglotte	164 17	43						163 74	
Review and Herald	1772 47	1290 72						481 75	
Sundhedsbladet		179 82							179 82
Present Truth		447 72							447 72
Good Health Pub. Co.		241 62							241 62
Correspondence Class	25	9 00			8 75				
Bible Slips	4 50	1 00	5 20		1 70			5 20	
Chicago Office	1585 77	6 50						1579 27	
Donations	80	1911 58			1910 78				
Expense	1098 81	08		1098 73					
Library	149 47		141 60	7 87				141 60	
Loss and Gain	1133 95			1133 95					
Life Membership		132 78			132 78				
Merchandise	2812 55	74 73	1248 54	1489 28				1248 54	
Office Fixtures	567 83		522 50	45 33				522 50	
Periodicals	1395 22	82 72		1312 50					
Religious Liberty	528 86	4 54		524 32					
Ship Work	805 91	9 60		796 31					
Washington, N. R. L.	361 43			361 45					
Dan. Home Missionary	350 09	23 11						226 98	
Swed. Home Missionary	975 72	19 09						256 63	
Eng. Home Missionary	271 90	534 96						263 06	
Ger. Home Missionary	274 91	16 25						258 66	
Accounts Receivable	1078 94							1078 94	
Accounts Payable		155 87							155 87
Cash, June 30, 1890	1 10							1 10	
	\$14,704 57	\$14,704 57							
					4715 73	4715 73			
				\$6769 74	\$6769 74				
							3468 26		3468 26
						\$8183 99	\$8183 99	\$5964 91	\$5964 91

REPORT OF MAIN OFFICE FOR SIX MONTHS, ENDING DEC. 31, 1890.

	Trial Balance.		Inventory.	Loss and Gain.		Stock.		Resources and Liabilities.	
	\$	\$		\$	\$	\$	\$	\$	\$
Present worth, June 30, 1890.....	\$	\$3,468.26	\$	\$	\$	\$	\$3,468.26	\$	\$
Merchandise.....	1,729.71	290.84	744.91	693.96				744.91	
Office fixtures.....	715.91	6.00	788.60		78.69			788.60	
Library.....	175.97		280.55		104.58			280.55	
Periodicals.....	719.58	22.70		685.88					
Pacific Press.....	.25	324.26							324.01
New York Pacific Press.....	1.80	605.69							603.89
London Pacific Press.....		168.13							168.13
Bible Echo.....		393.29							393.29
Imprimerie Polyglotte.....	150.03	1.00						149.03	
Review and Herald.....	1,381.40	1,531.98							150.58
Småhedsbladet.....	.10	231.09							230.99
Present Truth.....		447.72							447.72
Good Health.....	85.13	93.15							8.02
Chicago office.....	942.26	264.20						678.06	
Donations.....		604.37			604.37				
Expense.....	419.89	20.78		399.11					
Life membership.....		90.00			90.00				
Religious Liberty.....	11.00			11.00					
Ship work.....	66.56	3.69		62.87					
Danish Home Missionary.....	564.63	2.25		562.38					
Swedish ".....	604.02	.25		603.77					
German ".....	608.90	5.50		603.40					
English ".....	415.26	446.36							31.10
Special donations.....		8.24			8.24				
Five-thousand-dollar fund.....		350.00			350.00				
Christmas readings.....	335.97	267.71		68.26					
Loss and gain.....	1,184.71	1,165.92		18.79					
Accounts receivable.....	1,496.03							1,496.03	966.63
Accounts payable.....		960.63							
Cash on hand Dec. 31, 1890.....	175.90							175.90	
	\$11,785.01	\$11,785.01							
			Net loss.....		2,473.54		2,473.54		
				\$3,709.42	\$3,709.42				
			Balance, Present Worth, Dec. 31, 1890.....			994.72		994.72	
						\$3,468.26	\$3,468.26	\$4,313.08	\$4,313.08

REPORT OF CHICAGO OFFICE FOR SIX MONTHS, ENDING DEC. 31, 1890.

	Trial Balance.		Inventory.	Loss and Gain.		Resources and Liabilities.	
	\$	\$		\$	\$	\$	\$
Library.....	\$ 19.97		\$ 19.97			\$ 19.97	
Property.....	306.32		306.32			306.32	
Illinois Tract Society.....		6.05					6.05
George B. Starr.....		.48					.48
Returned postage.....		7.78					7.78
Merchandise.....	153.90	3.65	417.50		267.55	417.80	
Periodicals.....	251.26				246.51		
Main office.....	964.00	956.66					692.66
Expense.....	132.55	8.60			123.95		
Nebraska Tract Society.....		8.50					8.50
Iowa.....	28.25						28.25
Wisconsin.....	9.95						9.95
Evangelists Sendebud.....	142.00	328.59					186.59
Zions Vaktare.....	132.85	239.38					158.53
South Dakota Tract Society.....	52.45						52.45
California.....	13.40						13.40
Foreign Publishing Committee.....	178.70	354.45					175.75
J. G. Matteson.....		.50					.50
Chicago Post-office.....	10.00	5.27					4.73
Oakland National Bank.....	200.35	58.15					142.20
C. Norlin.....	8.35	6.05					2.30
Minnesota Tract Society.....	22.60						22.60
"The Prisoner".....	10.00						10.00
"What Has Papa Done?".....	10.25						10.25
Chicago Post-office (news agents).....	5.00	.05					4.95
Battle Creek Scandinavian Society.....	12.50						12.50
Cash.....	42.70						42.70
	\$2,022.13	\$2,022.13					
			Net loss.....		102.91		102.91
				\$370.46	\$370.46	\$1,220.06	\$1,220.06

by Elder J. F. Farman. The minutes of the previous meeting were read and approved.

On motion, Resolution 10, found on page 85 of the BULLETIN, on which action was pending at the last meeting, was referred back to the Committee.

A motion was offered to adopt the Resolutions found on page 122 of the BULLETIN.

Resolution 13, was amended by inserting the expression, "in such an attractive style" after the word "publishing," in the second line.

Resolution 16 was amended by substituting the word "church" in place of the words "tract and" found in the first line.

Resolution 17 was amended by substituting the phrase, "for the different departments of the work," in place of the expression, "to the interest of the canvassing work," found at the end of the last line.

The entire report, thus amended, was adopted.

On motion, the further report of the Committee on Resolutions, found on page 164 of the BULLETIN, was adopted without alteration.

The recommendations in regard to reporting, and also the report of the Committee on Constitution and Plans of Work, found on the same page, were discussed and adopted.

The entire report of the Committee on New Books, found on pages 164, 165, 166, and 194 of the BULLETIN, was adopted.

The report of the Committee on Finances as found on page 166 of the BULLETIN was adopted.

On the foregoing pages are given balance sheets of the society, covering a period of eighteen months.

The chairman explained that the "net loss" appearing in each portion of the report, represents the gratuitous work done by the society, above all its gains and donations received.

The Committee on Resolutions presented the following further report: —

*Whereas*, The *Harold* and *Tidende* now are adapted to the wants of our Scandinavian brethren and sisters, and three new papers, one in Swedish, *Zions Vaktare*, one in Danish, *Evangeliets Sendebud*, and one in German, *Christlicher Hausfreund*, have been started especially for pioneer work; therefore, —

*Resolved*, That our foreign brethren should seuse the importance of sustaining all these papers as far as is in their power, by subscribing for them themselves, by taking clubs of the new papers for missionary work, and by interesting themselves in every legitimate way to obtain new subscriptions for them; and further, —

*Resolved*, That our American brethren also interest themselves for the circulation of the foreign papers, wherever and whenever they can consistently do so.

M. C. WILCOX,  
C. ELDRIDGE,  
W. S. HYATT, } Committee.

Meeting adjourned to call of Chair.

SOUTH AMERICA.\*

BY ELDER W. C. WHITE.

THE topic announced for this morning is South America. It is a large subject. South America comprises more than one eighth of the whole world. Its area is 6,954,326 square miles, its population more than 34,000,000.

You will not expect me to devote so much attention to the country, its vast area, its mineral and agricult-

ural wealth, its varied climate, and its political divisions, as to its people — our South American cousins. There are nearly 35,000,000 of them; and they are in a bad way. They need our help, and they need it now.

From the November, 1890, *Gospel in all Lands*, we quote the following: —

Counting the three Guianas as one, South America is divided into eleven countries, whose area and population, according to most recent data given in *Whittaker's Almanac*, are as follows: —

	Area Sq. Miles.	Population.
Argentine Republic.....	1,095,013	4,200,000
Bolivia.....	472,000	2,300,000
Brazil.....	3,219,000	14,000,000
Chili.....	256,850	2,715,000
Colombia.....	331,420	3,500,000
Ecuador.....	248,330	1,100,000
Guianas.....	142,952	370,038
Paraguay.....	145,400	476,000
Peru.....	405,040	2,970,000
Uruguay.....	72,112	700,000
Venezuela.....	566,159	2,121,988
Totals.....	6,954,326	34,453,026

The dominant race and language are those of the Spanish and Portuguese conqueror and colonist. The race, however, has been modified by intermarriage with the Indian tribes, and there is a large population difficult to state in exact numbers, that perpetuates the race and the languages of the original inhabitants. We have, therefore, as elements going to make up the population, whites, Indians, and meztizoes, the latter term applying to the mixed race arising from the two former. To these must be added negroes, Creoles, and Zamboes living in Brazil, and in less numbers in some other section.

Portuguese in Brazil, and Spanish in the remainder of the continent, are the languages of civilization and commerce. There are, however, millions of natives who speak only the Indian languages. . . .

*Religion.*— All around the continent, and as far inland as civilization has reached, Roman Catholicism is the accepted religion, and in most of the countries is in direct alliance with the State. The pope claimed and entered into this inheritance just as he was losing such territories in Europe. The sword and the stake, under the direction of the Inquisition, were employed to establish and maintain his power.

As elsewhere, heathen superstitions were merely glossed over by so-called Christian terminology and dress. Resort was had to a thousand inventions of apparitions and miraeles to win the acceptance of the ignorant and superstitious natives, and these half-pagan beliefs and customs constitute, together with blind, unquestioning obedience to an ignorant and corrupt priesthood, the religion of the masses. Few, indeed, go beneath and beyond these to lay hold of the fundamental saving truths of Christianity. Even the few who may be called intelligent Catholics are taught that their beliefs must be determined by an infallible pope, who is above Scripture because its authorized interpreter, and that grace divine can come to them only through priestly hands and outward sacramental forms.

Not only is there the call for the reformation of nominal and corrupt Christianity, but we also hear the inarticulate cry of millions still in the utter darkness of paganism. There is in the heart of the continent a wide and populous territory untouched by civilization or the gospel. Roman Catholicism has been shown incapable of lifting these native races to any high condition. The simple preaching of the gospel can do it.

\* Portions of an address delivered Thursday morning, March 19, 1891.

Shall we have a part in carrying the gospel to this people? I said, at the beginning, that our South American cousins are in a bad way; and indeed they are, for they are in the way of Rome. They are in the broad way that Rome has encouraged so many to travel, telling them it is the way to heaven, whereas it is the road to death. What has Rome done for these people? What has she not done to mislead them? "She has placed popery between heaven and earth; the priest between the sinner and God; auricular confession between penitent and mercy; penance between offender and godly sorrow; mass between believer and righteousness in Christ; indulgence between him and self-denial; tradition between him and the Scripture; purgatory between him and heaven; celibacy between priest and home; good works between believer and justification; extreme unction between him and death; saints and Virgin Mary between him and prayer-hearing God."

What has been the influence of this kind of religious teaching? Morality seems to form no part of religion, and from this separation of religion and morals arise the chief difficulties for the gospel to overcome.

For more than three hundred years after the planting of the first colonies in South America, Rome had undisputed dominion over the religion of the people. The result is seen in their present condition.

But the morning cometh. We see in every quarter an effort to throw off the papal yoke. We see everywhere a desire for freedom, and here and there a longing desire for pure religion. Of this, Ira G. Ross, a Protestant missionary says:—

A rapid and marvelous transition is now going on among the thirty millions of Spanish-speaking people inhabiting the vast continent of South Temperate America. For centuries the great mass of these people have lived, comparatively speaking, in thriftless indolence, helpless ignorance, social degradation, and spiritual bondage. The so-called upper class have to a large extent wasted their wealth in enervating vice and luxuriant display, while the essential elements of vigorous and healthful individual character and national life have been sadly wanting. But the advent of foreign enterprise, the stir of commerce, the snort of the iron horse, the glare of the electric light, are serving to break the spell of this lethargy.

One result of this awakening is the discovery that, as nations, they are a long way behind their age, and falling far short of the development easily made possible by reason of their natural resources. They are beginning to lay the blame of this where it chiefly belongs—at the door of the Romish Church. Hence a powerful and wide-spread revolt against the papal rule. Churchly prerogatives are being curtailed: liberal ideas find ready currency; civil rather than ecclesiastical law is given precedence; the press, emancipated from censorship, is free to criticise, and even caricature men and measures employed to bolster up the effete dignity and iniquitous schemes of papal Rome. Large appropriations are voted for public schools, religious toleration is required and enforced both by law and popular sentiment, and almost throughout

the whole continent, doors that until recently were closed and barred against evangelistic approaches, are now unhinged and fallen.

It is frequently the case, that Protestant missionaries suffer bitter persecution. Formerly the laws were almost wholly against them. But at the present time a large degree of freedom is guaranteed in most of the South American Republics. But while the laws are in their favor, the prejudices of the common people are against them, and under the influence of the bigoted and ignorant priests, the ignorant masses are sometimes aroused and led on to attack the missionaries, and demolish their churches. But even these efforts frequently prove that men can do nothing against the truth, but for the truth; for in every instance, the sympathy of some noble souls is aroused in behalf of the missionary, and his influence is strengthened.

Consider the work of the American Bible Society in this field. Of this the *Gospel in all Lands*, says:—

Independently of what has been done by others, the American Bible Society has, through this agency, at a cost of over one hundred and fifty thousand dollars, put into circulation more than a quarter of a million—more than a hundred tons' weight—of Bibles, Testaments, and integral parts; and that not in large quantities, nor to those who came seeking them, but by patient colportage from house to house, on the roads, in the markets, cafés, etc., and in most cases as the result of personal persuasion.

At the commencement of our work the Bible was one of the rarest of books, and the great majority of those to whom it was offered had never before heard of it. To-day it may be safely said that in the republics of La Plata there is no book of like magnitude so generally diffused.

This high figure was the result of special effort made, to meet the needs of the immigrants of whom 218,000 entered Argentine during 1889. Add to the above the number of Bibles circulated on the west coast, and we have a total of 40,261 volumes circulated in one year.

While the Methodists take the leading part in mission work in Argentine, the Presbyterians are doing a grand work in Brazil. One of the latter's missionary agents, Chas. E. Knox, who lately made an extended tour of Brazil, says:—

In rural plantations, in hamlets, in villages, in larger towns, notwithstanding the priests' protestations, the people will listen to the pure and loving story. . . .

The native and immigrant population impressed us as presenting certain characteristics which are specially hopeful. . . . The Portuguese and the Brazilian are an amiable people. They are not intense and vindictive, like the Spanish. They are affectionate among themselves, and hospitable to strangers. They may be aroused to sharp encounter, but their prevailing mood is placid. The history of their former revolutions shows this, and the late bloodless revolution exhibits the same trait.

Religious animosity, therefore, inspired by selfish priests, is not likely to be persistent, as under the Spanish type of character. Never was there a better opportunity to introduce the high principles of Christianity, than among a people who have a strong social

nature, who have ardent desires for a pure religious love, whose confidence in their false religious teachers has been broken, and whose late revolution points them toward civil and religious liberty.

REMARKS BY MISS CORA OSBORNE.

Immediately following Elder White's address, Miss Osborne, who has been engaged in Mission School work in Mexico, and recently began the observance of the Sabbath, was invited to address the Conference, and spoke in substance as follows:—

After the conquest by Cortez, the standard of Catholicism was firmly planted in Mexico. In establishing the power of the priesthood, recourse was had to so-called miracles and apparitions.

The twelfth of December is the anniversary of an apparition of the Virgin, to commemorate which a magnificent temple has been built at the foot of the mountain upon which the Virgin was supposed to have appeared to an Indian. Some three years ago, it was proposed to crown the Virgin on this anniversary, and immense sums of money were collected, and great preparations made. But the government interfered, as no public procession is allowed in the city of Mexico. We were glad the government did interfere, as it was found that it was planned that every Protestant in the city of Mexico should die on that day.

The Sunday before Easter is Palm Sunday, and the triumphal entry is celebrated. On the following Tuesday afternoon in a church within a block of our own Mission building, there is a lottery of souls. The price of tickets is \$5, and the person drawing the fortunate number liberates a soul from purgatory.

On Friday, at three o'clock, the crucifixion is celebrated with solemn rites. Figures representing the two thieves are raised on crosses, and an image representing Christ is nailed to the cross, amidst the lamentations of the people.

Sunday in Mexico is a day of feasting and revelry. Every Sunday there are five bull-fights in the city of Mexico, and in these, thirty bulls are killed. I have found school work in Mexico very successful. Parents are influenced by their children, and are often brought into the churches. When I first organized a school in Mexico, I had eight pupils. At the end of three months there were thirty-seven, and at the end of the third year over seventy-five. I am glad to be able to say that not one of these left the school without professing Christ.

Parents bring their children to school wishing them to learn English, and to be taught by the American teachers, for whom they have great respect. But they do not wish them taught our religion, as they say the parish priest has charge of their religious instruction. We tell them they shall have

the advantages of our English class, and any others they may wish to join. We have Bible classes, but they are not obliged to join them.

The first morning new children come to school, perhaps during the devotional exercises they will place their fingers in their ears. Bibles are passed around, but they leave them on their desks. By and by they become much interested in the music, and will take the hymn-book and listen carefully to the singing. Perhaps next they wish to be taught to play the organ. After a few weeks they will usually take the Bible and turn to the lesson of the day, and perhaps follow along with the class as they read. By and by they will go out to recitation with the class, and repeat a text with the others.

After a time they get so interested that they ask for a Bible and hymn-book, and we give them our papers, and they read them and tell their parents. Then they ask their parents to allow them to go on Sunday morning to our church to hear the choir sing. Their parents tell them the priests say that the moment they enter a Protestant church they will fall dead. Very often, however, they run away to the service, and return home to report that they were not injured. By and by the parents may be induced by the children to enter the church, and once inside, the rest is easy.

Some of our people have suffered persecution. Not long ago several workers were laboring in one of the cities in which no Protestant work had been done before. They were attacked by a mob, and in spite of the efforts of the authorities, all but one were killed. But after a few weeks there was a complete change in the people of the city, and they sent petitions to have Protestant missionaries sent to them. Now they have all become Protestants, or at least favor Protestantism.

In another town, a missionary and wife were informed that a mob was on its way to attack them. As they were engaged in prayer, an earthquake shock came—the strongest ever experienced there; and some of the converts of the mission came in to tell the missionary that the mob were on their knees praying for mercy. The house of the missionary was the only one in the city not injured. This made a great impression in the city, and the people thought surely the Lord must have cared for the mission.

I might tell many interesting things in the history of the work among these people, but will not take the time. I pray you may all be brought to study this people, and that you may feel it not only a duty but also a privilege to carry to them the truth as you have it in Christ Jesus.

The remarks of Miss Osborne were listened to with interest.

## BIBLE STUDY.

## LETTER TO THE ROMANS.—NO. 14.

BY ELDER E. J. WAGGONER.

IN order to finish the eighth chapter this evening, it will be necessary for us to spend but a short time on each verse. Yet I believe it will be best to briefly review the verses considered at our last study.

"And we know that all things work together for good to them that love God, to them who are the 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." Rom. 8:28-30.

You will notice that the verbs in these texts are all in the past tense. The blessings and promises contained here are true continually of those who are called of God, and of *all* who are called of God. Who are called? "For the promise is unto you, and to your children and to *all that are afar off*, even as many as the Lord our God shall call." He calls, "Whosoever will." "Whosoever will, let him take the water of life freely."

Now what is the purpose of God in calling all the world,—whosoever will come, to him? "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 on earth, even in him." Eph. 1:10. Speaking on the same subject in 2 Tim. 1:9, the apostle Paul says: "Who hath saved us, and called us with an holy calling, not according to our own works, but according to his own purpose and grace, which was given in Christ Jesus before the world began." We are then to be gathered together *in Christ* according to the purpose and grace of God. Seeing this, what is our duty? "Therefore the rather, brethren, give diligence to to make your calling and election sure, for if ye do these things, ye shall never fall." 2 Pet. 1:10.

Now how can we make our calling and election sure? Every one is called; but the purpose of God is in Christ; "for of him, and through him, and to him, are all things: to whom be glory forever. Amen." Rom. 11:36. We are all called, and we can all make our calling and election sure, by accepting Christ, and abiding in him; then we are called according to the purpose of God, because we are in Christ. Give up everything of self, and everything that is connected with self; then you can have Christ, and you are called according to the purpose of God.

If we say, "Here I am, Lord, take me," then we are in Christ; but that saying, "here I am, take

me," must be in deed and in truth. It is not simply the words, but we must know what it means. Then we are in him, and therefore we are predestinated to be conformed according to the image of his Son.

"All things work together for good to them that love God." When?—*Now*. How is that?—"For whom he did foreknow, he did also predestinate to be conformed to the image of his Son." BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. When we tell the Lord, day by day, "Here is my heart, Lord; I have made no change in the gift; I want thee to have it," he will bind us with cords of divine love to the horns of the altar. We are then predestinated with Christ. What he has, we have. He has given us eternal life, and hath said himself, "Neither shall any man pluck them out of my hand." John 10:28.

God had a purpose. Can it be changed? No, the thing is fixed. Those that are called, are justified, in Christ, therefore we have justification. But those that are justified, are also glorified. Can we believe that? If we can, we have got hold of a wonderful amount of strength. We have the glory of Christ? Yes, "And the glory which thou gavest me I have given them; that they may be one, even as we are one." Jno. 17:22.

Mark, it is past tense. The glory that God has given to Christ is ours to-day. It is true that that glory doth not yet appear, and the world knoweth us not, because it knew not Christ. But it is ours, and it will appear, and even now it appears in the form of grace. Inwardly we have it, for says Paul, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Eph. 3:10. For the same reason Jeremiah says, "Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory." Jer 10:21.

"The Lord will give grace and glory, no good thing will he withhold from them that walk uprightly." Peter says that, believing, we may "rejoice with joy unspeakable and full of glory." 1 Peter 1:8.

The glory is all ours, we have it now. By and by when we have accepted this grace according to the riches of his glory, and worked out in us his purpose, then we will step out of grace into glory on the same level.

"What shall we then say to these things? If God be for us, who can be against us?" Take this verse and read it, and commit it to memory; and then remember to say, "They overcame him by the blood of the Lamb, and by the word of their testimony." Rev. 12:11. And remember that Christ gave the example of defeating Satan by the word of the testimony; every time the temptation came he said,



"It is written." So when the clouds of darkness come, and the thick darkness gathers around, just say, "If God be for us, who can be against us!" And God *is* for us, as is shown in that he gave Christ to die for us, and raised him again for our justification.

There is peace in the thought that God works out all things after the counsel of his own will, and that all things work together for good to them that love God, to them who are the called according to his purpose. Then it does not matter what comes against us, for in that it comes against us, it comes against the purpose of God, and that is as sure and firm as the existence of the Almighty can make it.

Now who is against us? Satan is against us. That does not make any difference if he is. Satan has tried his power with Christ, and it has proved itself to be nothing. "All power in heaven and earth is given to me," says Christ. Then if all power has been given to Christ in heaven and in earth, and it has been given, where is there any left for Satan? There is none. In a contest with Christ, Satan has no power; so if we have Christ for us, nothing can be against us.

Some of us have been talking about the power of Satan in the past; but he has none, there is none left for him. Technically speaking, Satan is against us. Who is he?—"The Prince of the power of the air." He brings pestilence, he brings disease, he puts things in our way, and arrays them against us. But the very things which he arrays against us to work our ruin, God takes and makes them for us. They are all good. We often sing:—

Let good or ill befall,  
It must be good for me,  
Secure of having thee in all,  
Of having all in thee.

But we very often sing things that we do not believe at all. Now I would not have any one sing these things any less, but I would have you believe them more. It is often the case that if you took the words from the music, and put them into plain prose there would not be any one in a whole congregation who would believe or dare to say them. Let us believe them not because they are in the hymn, but because they are Bible truth.

We are like the people who are represented by the prophet Ezekiel: "Also, thou son of man, the children of thy people still are talking against [about] thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord." That is it,—they say, Come, let us go to meeting, and hear the sermon. "And they come unto thee as the people

cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not." Eze. 33: 30-32.

I say that a great many of these truths are just a song to many people. They hear them and are interested in them, and then pass on, but they do not believe or do them. But the Lord has given them for us to both believe and to do, and they will be our strength. So everything works for good to them that love God. We cannot always see how, or tell how; but God has said it, and we know it is so. There are many things that we cannot tell why we believe, and to our very senses they do not appear to be so; but the very fact that God has promised that if we do believe them they will be so, makes them so, when we take hold and believe them. We can never know this till we do believe; but when we do believe, then we will know. So if God be for us, who can be against us?

Think of that lone prophet of God, Elisha. He was down in Samaria, the mountains were all around him. A whole host of armed men had come to take him. He stood alone with his servant, and that servant was afraid. He did not think in that moment, nor did he say, that the King of Israel ought to send a troop of horse, or some infantry to defend him. The young man came to him, and said, "Alas, my master! How shall we do?" Elisha prayed, "Lord, I pray thee, open his eyes." And the Lord opened the eyes of the young man, and he saw and behold the mountains were full of horses and chariots of fire round about.

The whole mountain and plain was filled with chariots and horses, and any one of them was stronger than the whole host of the enemy. It is as true in our case as in that of Elisha, that "they that be for us are more than they that be against us," and the only thing for us to do is to get our eyes open so that we may see that this is so. What opens our eyes?—The word; it is a lamp unto our feet and a light to our path, and if we believe it, we will know that they that are for us are more than they that are against us.

He who is with us is the living God of Israel, who has power to turn darkness into light, and weakness into strength; and every evil thing that comes against us, he turns into a blessing to help us on our way.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" Why will he with Christ also

give us all things?—Because all things are in him. Note Eph. 1:23. “Which is his body, the fullness of him that filleth all in all.”

He that hath put on Christ is “strengthened with all might!” Why? because God has placed Christ “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: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all.” Therefore everything is in Christ. In him are hid all the treasures of wisdom and knowledge. He has all power given him in heaven and in earth. Don’t you see that this being the case, it is a foregone conclusion, that when God gave Christ for us, and freely delivered him up for us all, that in him he does give us all things.

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” Eph. 1:3. “Grace and peace he multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain to life and godliness, through the knowlege of him that hath called us to knowlege and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” 2 Pet. 1:2-4.

Christ has all power, and he *hath* given unto us all things that pertain to life and godliness. Notice that the past tense is used. This has been done for us. Then why don’t we have them? For just one reason,—because we don’t take them. We have been mourning for so long, and saying that we want these things; well, we can have them, they have been given to us, and there is no reason why we should not appropriate them to ourselves.

Suppose I come to you and say that I am very hungry, and that I would like something to eat. All right, you say, just sit down here to the table, and we will get something for you. Soon you place the best of what you have on the table, and tell me that there it is, and now, eat. But I say, “O, I am so hungry, and I do want food so much.” All right, take it and eat. “But I am so hungry, and I do want something to eat, I have not had anything for days.” Well, take it. “Yes, but I do want food so bad.” You would say that I was out of my mind if I acted that way, and did not eat of the food that was so freely placed before me.

Said one to me the other night, “If that is the way that the Lord does with these blessings that pertain to life and godliness, we are certainly foolish that we

do not take them; but I do not think that the illustration is a fair one, because we cannot see these things that the Lord has to offer, and we can see the food.” Neither do I think that it is a fair illustration, because it does not half fill the bill.

Did not you often think you saw something, that you did not see? Does not your sight often deceive you? Sometimes you think you saw a thing that you did not see, and then again you saw things that when you came to look at them closely were not as they really appeared to be. But the word of God never deceives. Therefore I am more sure of the things promised in the word of God than if I could see them. “Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.” Rom. 4:16.

“The things which are seen are temporal; but the things which are not seen are eternal.” 2 Cor. 4:18. We must revise our logic a little in this matter. We think that anything that we can see is all right and sure. Therefore we get hold of a house or a piece of land or some other property, and think that we have something, because there is in our possession something that we can see. But the truth of the matter is that the only things that we can depend on are the things that we cannot see. We can see the earth, and we can see the heavens, but they are going to pass away. “But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.” 1 Peter 1:25.

With the psalmist we can say, “God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.” Ps. 46:1-3. Can we say that? Brethren, that time is coming. The earth will reel to and fro like a drunken man, and be removed like a cottage, and the mountains will skip away, and pass over into the ocean. That is going to happen, and there will be some people at that time who will feel perfectly calm and trustful; but they will not be composed of men and women who have never learned to say that all things work together for good to them that love God, to them that are the called according to his purpose. The man that doubts God now will doubt him then. “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.”

He that spared not his own Son, but delivered him up for us all, how shall he with him freely give us all things? That promise includes *all*. “Therefore let no man glory in men. For all things are yours. Whether Paul, or Apollos, or Cephas, or the

world, or life, or death, or things present, or things to come; and ye are Christ's; and Christ is God's." 1 Cor. 3: 21-23. This is not in the future. All things are yours, at the present time. Everything is ours, and therefore we can say with the psalmist, "The lines have fallen unto me in pleasant places, yea, I have a goodly heritage."

Yes, we have everything; we are children of the King, of the Most High. What difference does it make if people do not own us? God owns us, and he knows us; and therefore, if men heap on us reproach and persecution, the only thing we can do is to pity them, and labor for them, for they do not know the riches of the inheritance.

"Who shall lay anything to the charge of God's elect? It is God that justifieth." Well, there is one that will do it surely. We have his name, Satan. Here is a testimony concerning him. "And I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before God day and night." Rev. 11: 10. Yes; Satan is the accuser of the brethren; he has done it day and night, and he is doing it still,—laying everything he can to the charge of God's elect. But he is cast down, and now is come salvation and strength, and the kingdom of God, and the power of his Christ. Christ has all power; how good that is.

But says one poor discouraged, desponding soul, "I believe all that, and I have confessed my sins, and I believe that God is faithful and just to forgive them and to cleanse me from all unrighteousness; but these sins keep coming up before me all the time!" Are you sure that it is Satan that brings them up? That is an important point, for if you are sure of that, and they do come up, you ought to be one of the happiest creatures alive.

Why does Satan bring these things up? Because he is the accuser of the brethren, and he is a false accuser, he is a liar and the father of it, and therefore if Satan brings these sins up and accuses you, then you know that they are forgiven, because he would never have brought them up if they had not been forgiven. He could not tell the truth if he tried, and unless they had been forgiven he never would bring them up, never in the world, because he would be afraid that you would confess them, and they would be forgiven.

Well, another query: "I don't know; perhaps it is not Satan; it must be God." No; "It is God that justifieth." If God justifies, he cannot condemn. Who has any right to condemn, but God?—No one,—God is judge alone. Then there is no other soul that has any right to condemn, except God. He shows us our sins, and we confess them, and give ourselves to

him, and he justifies us, and in him is no variableness nor shadow of turning; therefore, when he justifies, who is there in the universe that can condemn? Who will do it?—Satan; but what have we to do with him? If we would only give more credence to God's truth, and less to Satan's lies, it would be better for us.

"Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Who is going to condemn us, then, since God justifies, and Christ died and rose again as a pledge of that justification. Christ died and rose again, and is even now at the right hand of God to make intercession for us. Don't you see there is not a possible loophole left for discouragement for the Christian?

There is a time when God brings sins up before us, but it is when they have not been confessed. That is the only time. But it is the Comforter that convicts of sin; so he comforts us in every place, and in the very act of calling to our remembrance the wrongs that we have done. Then when God brings sins to my notice that I have not confessed, I will thank him for the comfort, and when Satan brings them up again, I will praise God again, for if they were not forgiven, Satan would never bring them up; but if they have been confessed, they have been forgiven.

In Christ are mercy and truth met together. The same hand that holds the law, holds the pardon also. Brethren, remember this, that when the law was spoken from Sinai in thunder tones, it was in the hand of a mediator, even our Lord Jesus Christ. Then the same hand which holds the justice, and that which convicts of sin, holds also the pardon. Thanks be unto God which always causeth us to triumph in Christ.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us." That idea of "much more" which is so prominent in chapter five, is found again in these verses.

We often hear the expression, "If I can only get inside the gates of heaven, I will be satisfied." I am so thankful that we don't have to just get in, as if we wished to apologize for our presence after we were there. Why not?—Because he has promised that "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

"We have enemies to contend with," says one.

Don't talk about them, or your trials and temptations, but talk of the power of Christ. All power has been given to him. So when we wrestle, we will remember that it is not an even-handed battle, but we fight a fight of faith, and the power is given unto us whereby we can be more than conquerors through Him that loved us and gave himself for us. Where sin abounded, there did grace much more abound.

Who are conquerors? They are those who have gained the victory. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." It is not flesh and blood that we are fighting against, therefore flesh and blood are of no account in the defense. Then how do we meet the foe? "Fight the good fight of faith, lay hold on eternal life."

There comes in that life question again. "Lay hold on eternal life." The only power that can resist evil is the power of an endless life, and he that hath the Son hath that life. We are to fight the good fight of faith. What is faith? Trusting in another. If I fight a fight with my fists, I do the fighting. If I fight the fight of faith, someone else is fighting for me, and I am getting the benefit. We are more than conquerors through him that loved us. Thanks be to God who giveth us the victory through our Lord Jesus Christ.

Well how is this? Christ has fought, has he not? Yes, he has fought hand to hand with Satan here on earth. He conquered Satan and all his host, and he has put down all might and dominion, for he has put above all "principality and power and might." Mark, those are the very things that we wrestle with. How great was the victory of Christ over them? "Having spoiled principalities and powers, he made a show of them openly, triumphing over them in himself." Col. 2:15. So Christ met these very enemies that we have to wrestle with, and he triumphed over them and spoiled them. He has gained the victory over them. What is the result? What always must be the result when a battle has been fought, and one side has conquered the other completely,—peace. Satan would not give in, so the Saviour conquered a peace.

"He is our peace." "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. As he has given us his peace, and peace follows victory, so the victory has been gained already. And if we have Christ, that victory is ours already. We simply lay hold of the eternal life of Christ, and that is done by laying hold of his word, which is spirit and life. Thus we bring Christ into our hearts, and so we have Christ, and the victory that he has won for us.

The great trouble with us is that sometimes we are afraid that Christ will gain the victory. Why? We have some darling sin that we do not want to give up, we are willing we think that all the rest should go but that, and so we are afraid that Christ will gain the victory, and that that sin will have to be given up. Just think of it! We call Christ in to help us defeat our enemy, and when he comes, he finds us on the side of the enemy. But if we will give up all these things, Christ will give us something that is infinitely better. When we make up our minds from the word of God that all that God has to give us is in Christ, that he is the fullness of him that filleth all in all, we will realize that the meager things of this earth are not worth having, compared to what is going to be given us.

In 1 John 4:2-4 we have reference to the wicked spirits with which we have to fight, and this assurance is given to the children of God: "Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world." So with Elisha we know that they that are for us are more than they that are against us. "This is the victory that hath overcome the world even our faith." R. V. 1 Jno. 5:5.

Do we believe that Christ has conquered everything, and that when we have him, we have everything, and that there is no power of darkness that can do us any hurt?

When this has been done, we are crucified with him. Our own lives have been given up to Christ, but we still live. Then it must be some other life that we live, and that life is the life of Christ. That is the life in which we glory. Christ is our life, and he has the victory, and therefore we have it. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." Eph. 6:11.

What is it to put on the whole armour?—To stand in Christ complete, that is what we mean.

He is the truth, the Lord our righteousness. Shod with peace, he is our peace. It is Christ all through. Then take the sword in your hand, and it is the word of God, and Christ is the eternal word.

"And ye are complete in him." Having put on the whole armour which is Christ, we are complete in him. "Put ye on the Lord Jesus Christ!" he is the armour, and the armour is he. Thus it is that in all these things we are more than conquerors through him that loved us and gave his life for us. There is nothing that can take the armour away from us. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."