

Union Conference Record.

“Be strong all ye people, saith the Lord, and work; for I am with you”

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Our Conference.

THE fourth meeting of the Union Conference of Seventh-day Adventists is in its situation unique. Usually it is considered expedient to hold such conventions near a centre of travel and habitation. But the place selected for this meeting was a short time ago a dense bush without human habitant. During the past four years busy hands have been at work making an opening into which a training school for Christian workers has been placed. A considerable tract of land was secured, and suitable buildings have been erected to accommodate one hundred and fifty students, with teachers and managers.

Of this school we do not now speak particularly, but it is here in the comfortable quarters thus providentially provided that the Union Conference of 1899 is now domiciled. The site is a rounded knoll of ground on the bank of Dora Creek, an inlet from the sea about three miles west of the point where the stream is crossed by the Sydney and Newcastle railway. This point is distant from Sydney seventy-five miles, and from Newcastle twenty-five miles. Carriages and row boats meet trains and convey passengers and baggage to the place of meeting.

One might expect to meet with more or less discomforts under such circumstances. He hardly looks for the same comfortable fare that one would receive in the urban homes of our cities. But it would require a

critical mind to perceive any lack in the way of accommodation or hospitality. The birds of the forest have not yet been driven from their homes; their music still resounds in the morning air. The atmosphere is fresh with the smell of the wood; leaves and blossoms are still the natural adornment provided by nature. But inside the commodious buildings glow warm fires in the chilly evening and morning, creature comforts abound. Kindness and civility acceptably fill the place of luxury. Here in the groves, God's first temples, His people meet to worship and to counsel. Here already we feel the power and influence of the Holy Spirit. Here we anticipate still greater blessings in the copious outpouring of showers of grace.

Opening Remarks.

In his opening remarks, the President of the Conference, A. G. Daniells, said he would dispense with the preliminaries customary in such gatherings. There would be no formal addresses of greeting and welcome. He greatly desired that the meeting might be led by our Heavenly Father. Formalities would be laid aside in order that the Spirit of God might come in and guide the meeting. God will do wonderful things for us when we permit Him to do so. He will guide our feet and help us to lay right plans. He is waiting to work for His people with signs and wonders, in

mighty power; and the speaker desired to stand in the place where he would in no way hinder God from working as He desired to do.

Elder Daniells said: “I sincerely welcome the brethren and sisters in Christ Jesus, who have come to us from all parts of the harvest field. I am glad we have the President of the General Conference here; I am glad to meet our dear friends from the Islands, who have been labouring there for the last few years almost alone, as far as associations are concerned. Am glad to greet the Superintendent of the Polynesian Mission, Brother Gates. I am glad, also, to see our dear friends from South Africa, and my prayer is that our associations here may be of the greatest value to us as God's servants. We want something more than simply a happy time, a mere flight of feeling or sentiment; we want God to lay His hand upon us. We want to get down on the solid Rock. We want a genuine experience, so that no attack of the enemy that may be made upon us will be able to move us. Yes, we want to stand where Satan can find nothing in us that will respond to his temptations.”

Not a soul of us will go from these meetings as we came here. Either we shall open every avenue of the soul to heavenly influences or we shall close our hearts to them.—*G. A. Irwin.*

All the sophistry of Satan is bound up in the one word—wait.—*Mrs. E. G. White.*

Introductory Sermon.

(E. W. Farnsworth, July 6, 7 p.m.)

INTRODUCTION.

It is useless for me to say that this is a very happy occasion for me. It seems very refreshing to one who has been out in the field for nearly two years to be able to be where God's people meet, to feel that you can drop for a little while a certain tension and a certain attitude, and rest in the presence and love of the brethren. I bless God for what I see here and what my heart feels. I could not help thinking of it when I saw these great buildings which have grown up in this bush. What does this congregation mean? It means a mighty work that God is doing; and it means that God is right here by His mighty grace, and I feel to praise Him greatly in my heart for His wonderful goodness and blessings to me and to us all. And yet my heart is filled in some measure with anxiety for this occasion. I know that there are those here to whom this is the first meeting of this kind they have ever attended. It is quite natural for persons who have had but little experience to think that if they only attend a meeting where the labourers all meet together, they would receive a wonderful blessing. I have known persons to sit and listen very attentively, and go through such a meeting day by day to the last day, and then look about themselves to see what they have got out of it; and there is a feeling of disappointment in their hearts. They have not received just what they expected. It has not been the blessing to them that they expected. While it may be true in a certain sense that we may be a blessing to each other, there is only one who can really bless us, and that is God. He will bless anyone, no matter where they are nor under what circumstances, if they will only seek Him. We shall receive God's blessing at this meeting just in proportion as we individually seek Him for ourselves. And so I hope that these young people here will not look forward to something that is going to happen, because in God's work nothing happens. Go and seek God daily, and He will greatly bless what may be said if our hearts are only softened by God's grace, and our ears tuned to hear what God says. Then we shall be greatly blessed. God is here; the Saviour is here. He has promised to be here; but whether

you or I receive the blessing He has in store for us depends on the attitude that we individually assume.

Without further preliminary remarks, we will proceed to a more direct examination of a text of Scripture found in Titus 3, 4-7.

SERMON.

"But after that, the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour, that being justified by His grace we should be made heirs according to the hope of eternal life."

I do not propose to use all the thoughts that grow out of this Scripture; but it is the thought found in the fifth verse: 'Not by works of righteousness that we have done, but according to His mercy He saved us by (or through) the washing of regeneration and renewing of the Holy Ghost.'

That is the way we are saved. According to His mercy He saved. He saved us by the washing of regeneration and renewing of the Holy Ghost, which He shed abundantly on us through Jesus Christ our Saviour. There are some things that are really fixed for us in the words of Christ, and among other things, that He has saved us. Now, I do not wish you to think it is necessary for us to get the idea that because He saved us, therefore we shall all be eternally saved in the Kingdom. He saved the people out of Egypt, but afterward destroyed them in the wilderness. (See Jude 5). From Egypt He saved you and me. We were all in Egypt, every one of us. Perhaps not geographically in the same place, but really in the same condition. He saved them out of Egypt, but they did not all get into the land of Canaan by any means. He afterwards destroyed them that believed not. It is possible that a man may have the pearl of salvation in his own hand, and yet lose it by unbelief. The Saviour says 'Take heed that no man take thy crown.' There is a crown for everyone, but a man may lose it by unbelief and doubt.

That word regeneration—let us look at it a moment. According to Dr. Young's concordance, the word only occurs twice in the New Testament. Matthew 19-28. You will notice that in this text the word regeneration is

not applied to a person, but it is applied to this earth, to record the bringing back of this earth again to the condition it was in when it first came from God's hand. It is bringing it back again to its original condition. 'Behold, I make all things new.' Rev. 21-25. Peter speaks of the restitution of all things that God has spoken of by all the holy prophets since the world began. Regeneration means the bringing back of a thing to its original state or condition. We have another word in the Bible that comes from the same root, and that is 'generation.' The real idea of it is a coming in. Genesis 2-4. 'These are the generations of the heavens and the earth, when they were created in the day that the Lord made the earth and the heavens.' Then the idea of generation is much the same as in the word create. Genesis 5-1. 'This is the book of the generation of Adam.' Then it goes on to give us an account 'in the day that God created man, in the likeness of God made He him.' Now, I think you get the idea. The word generate means the coming in of a thing. That word Genesis means the coming in of all things. It is the opposite of the second book in the Bible, Exodus. That means a going out.

There is a passage of Scripture in 2 Timothy 2-23: 'But foolish and unlearned questions avoid, knowing that they do *gender* strife.' That word gender comes from the same root, the same thought. When you get back to the meaning of the word gender, it is to bring forth. That is the thought of it, to beget. Foolish and unlearned questions beget strife. Here is another passage in Galatians 4-24, that illustrates this use of the word. 'Which things are in allegory, for these are the two covenants, the one from Mount Sinai which *gendereth* to bondage which is Agar.' It brings forth or begets bondage. If to generate means to begin a thing, to bring a thing into existence, what would regeneration mean?—To begin again. Then, here it means to begin over again. The regeneration of this earth is the coming back of this earth to its Edenic beauty. But when God speaks about the regeneration of a man, and that regeneration brought about by the power of the Holy Ghost, what does He mean then?—The new birth. Then, if a man is regenerated, he has a new birth. That is what the Saviour says. 'Ye must be born again.' The fact is, we were born all

wrong to start with. We have just got to start all over anew, and begin again. I wish we could all sense that thing, and the importance of it, that right back, even to our very birth, we have got to repudiate the whole thing. Except a man deny himself, disinherit himself, he cannot be My disciple. How many times I have heard people talk about their ancestors and their blue blood, and their genealogy. But the whole thing must be repudiated back to our birth, and it must all go. You notice in the text that I have read that Paul says that it was by God's mercy, according to His mercy, He saved us by the washing of regeneration. Regeneration is really a cleansing process. God wants to get us clean, and this is the process by which it is done. The washing of regeneration is the medium through which it is wrought. There is a fountain open, the prophet says, where all persons can go and wash, until they are whiter than snow. What a figure! Whiter than snow! What is there on earth that is whiter than snow? There is only one thing that is whiter than snow, and that is a sinner's soul when it has been washed in Jesus' blood. That takes out every stain. And so we see how ample the provision is for our cleansing for this work. Now, let us read the Saviour's words. John 1-13. 'Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.' This is quite contrary to our natural birth. Our natural birth is brought about by the will of man and by blood. This birth is not brought about by the will of the flesh, nor of blood, nor of the will of man, but of God. Perhaps someone will ask what part we have to act, if it is not by the will of man or of the flesh. I will tell you what we have to do, we simply have to let Him do it. No man can *born* himself. We say, 'Father, come in and do this for us;' and we let Him do it. We give our consent, and He does the work. So we are born, not of blood, nor of the will of the flesh, or of man, but of God. That shows the power behind this work. Jesus said unto Nicodemus, 'Verily, verily I say unto thee, except a man be born again he cannot see the Kingdom of God.' When a man has been born again he is a spiritual man. That brings him in harmony with God's Spiritual laws. You take a spiritual man and place him in contact with spiritual laws, and there is harmony. Now, you take a carnal man and bring him in

contact with Spiritual laws, and you will have a conflict. Unless a man be born again he cannot see the Kingdom of God. The kingdom alluded to, in my opinion, has reference to the work of God's grace in the heart, in the human soul. Until a man is born again he cannot see, nor appreciate it, nor understand it. You know that in order for a man to understand a thing in spiritual life, there is only one way he can know it, and that is by experience. Before you were Christians you can remember, perhaps, people trying to tell you how God's grace worked on the heart. You could sit and listen to their words, and understand, perhaps, what they said as far as their words were concerned, but it was all Greek to you. It is so now. Let someone who has had a deep and a great experience in the things of God and in spiritual things talk about those experiences, and it is unintelligible to us. The only way a man can know the things of God is by experience in the things of God. That is the only way he can get hold of them and understand them at all. So, except a man be born again he cannot see the Kingdom of God. It cannot be said that it is a crime, a sin, but it is his misfortune. He cannot see it, because he was not born to see it, he is not born that way at all.

Bible Study.

THE THIRD ANGEL'S MESSAGE.

(S. N. Haskell, July 7, 5.30 a.m.)

BEFORE opening this study, Elder Haskell requested that all formality should be laid aside, and that the entire congregation should engage in the study of God's word. If all our minds are centred upon Christ, each one seeking for light and truth, more will be obtained than if our attention is all fastened upon the speaker and what he has to say. He hoped that the utmost freedom would exist in the asking of questions and making suggestions as the lesson proceeded.

Please read Revelation 14, 6-13:

"And I saw another angel fly in the midst of Heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, 'Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and sea, and the fountains of waters.' And there followed another angel saying 'Babylon is

fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' And the third angel followed them, saying, with a loud voice, 'If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' And I heard a voice from Heaven saying unto me: 'Write, blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labours, and their works do follow them.'"

QUESTION: What expression has been read showing that just three messages are here given, no more, no less?

ANSWER: The expression, "And the third angel followed them," indicates that there are just two preceding messages.

Q. What event immediately succeeds these messages?

A. The coming of Christ.

Then these messages are bounded, as it were, on one side by the second coming of Christ; that is, they immediately precede that event. Please read again the sixth verse: "I saw another angel flying in the midst of Heaven having the everlasting gospel to preach unto them that dwell on the earth and to every nation and kindred, and tongue, and people."

Q. Why did he say another angel?

A. Because others had preceded these. Because it is a common expression with John (see chap. 10: 1). Because the angel which he now saw was distinct from the one which was speaking to him.

ELDER HASKELL: Probably these answers are all correct; but there is another and deeper meaning conveyed in the use of these words. The everlasting gospel is given in these messages. The use of the terms, "There followed another angel" and "The third angel followed them," shows the connection which exists between these different messages. And Inspiration uses the expression, "another angel," to show that the work here brought to view is a special work, distinct from all that have preceded it. These messages form a series, and the word "another" indicates that this series is to be considered and studied as a special feature. It also shows that in the last days the

burden of the Lord's work will be in three angel's messages. This is the point that we especially wish to emphasize. God's word may be represented by a bunch of grapes, which forms one large harmonious cluster, but this is subdivided into smaller clusters, and the three messages of Revelation 14 form an important cluster, distinct, and yet entire. The gospel of Christ is frequently given in a concise form; sometimes it is all embraced in a single expression—e.g., see Gen. 3, 15. These messages embrace all that is good and true; they represent the entire work of Christ; they are the everlasting gospel. Other Christian works and enterprises may represent certain features of the gospel, and contain that which is good, but these messages embrace them all. There is not a feature of the work of Christ that is not comprehended in the three messages of Revelation 14. It may be that we have not yet found all that there is in them, but it is all there. Therefore, to turn from the Third Angel's Message and seek light elsewhere is to turn from the light and seek it in darkness.

Q. How is this message bounded on the other side?

A. By the beginning of the judgment, "The hour of His judgment is come." These messages begin, then, with the sitting of the judgment. "The hour of His judgment *is come*," not is coming, or is going to come, but it is a present fact. The sitting of the judgment is not the close of probation, for two messages are to be given to the world after the judgment hour comes.

Q. What expression shows that when these messages have done their work there will be no more mercy?

A. "The wine of the wrath of God poured out without mixture," that is, without mixture of mercy.

Q. How extensively will these messages be proclaimed?

A. "To every nation, and kindred, and tongue, and people." Turn now to Ezekiel 14, where we have a vivid picture of this same time brought to view. In verses 14, 16, and 20, it is declared that "Though these three men, Noah, Daniel, and Job, were in it (the land), they should deliver but their own souls by their righteousness, saith the Lord God." Individual righteousness alone will prevail in that day. These men were each in their days representatives of a perfect people; in their various experiences they represent what God's people will

have to pass through, and what they will be in the last days. In their days there were none like them, so in the last days under the THIRD ANGEL'S MESSAGE, a peculiar people will be developed, whose characteristics will be righteousness and holiness, such a people, indeed, as have never been seen since the world began.

Early Experiences.

(Synopsis of an Address by
S. N. Haskell).

July 7, 10 a.m.

ELDER HASKELL'S talk was rich with incidents of the experiences of God's people in the early developments of this cause. God gave us a special work to do. We begin to see that the three messages are a re-setting of the everlasting Gospel. Great truths have been given to the world from time to time, but on account of a backsliding tendency it has become necessary often to reset the Gospel, reset these truths in their loveliness, upon right principles. And so it is now when God is to prepare a people for the second coming of Christ.

We look back over the experience of the children of Israel. In Exodus 13-8, 9, 14, the thought is expressed that they were to teach their children that it was by the strength of the hand of the Lord that they had been delivered. In ancient times God's people were taught to set up heaps of stone as witnesses of God's dealings with them. The apostle writes to us as follows:—"But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion on me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in Heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise." We are not to cast away our confidence, but to remember early experiences. There will be great danger, in the closing work, of people forgetting their early experiences and thus losing faith in the work which

God has committed to them. One of the greatest obstacles in the work of our Saviour was the proneness of the disciples to forget what they had heard and seen. The mighty wonders were soon forgotten. In Mark 6, 52, we read that the disciples "considered" not. They had forgotten that Christ fed the multitude, and when they saw Him on the sea they thought He was an apparition and that their end had come. We are to remember God's work in the past, and thus gain faith and strength for the future.

God's way is to begin small and make great things. This remark was illustrated with the early copies of the first paper published by Seventh-day Adventists, *Present Truth*, which is now the *Review and Herald*. Elder Haskell related how the pioneers in this work, laboured to obtain means to publish this little paper. The word of the Lord then came that the publishing of the paper should begin, and that friends would be raised up to pay for it. So with an English Bible with but one cover, and an old dictionary they went into a corn barn and wrote up their little paper. This was a victory of faith, and thus the publishing work was established. Then came the building of the first meeting house, and the organisation of our various societies and associations, the introduction of health reform, and the educational work. Each new development was met with opposition, but the result was a victory by faith for God, and upon each victory God set His seal and it remained a fact.

Elder Haskell then spoke of the spirit of self-sacrifice among the early workers, relating in this connection a number of very interesting experiences. He spoke of the good meetings they used to have, showing that the spirit of God is never absent from meetings characterised by the spirit of sacrifice and liberality. Many people get hold of the message, but the message does not get into them; we need more of the faith and courage and spirit that existed in the beginning. They thought then that the Lord was coming; but He is a great deal nearer now than He was then; and it is a great privilege to be connected with a people who are looking for the second coming of Christ.

If we would get true refinement from anything in life, we must first see God in it.—S. N. Haskell.

Sermon.

(A. G. Daniells, *Friday Evening, July 7.*)

Ps. 48: 12-14—"Walk about Zion and go round about her, tell the towers thereof mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following. For this God is our God for ever and ever; He will be our guide even unto death."

"I have not read this scripture with any view of speaking upon it, but simply to express an idea—that we review while we are here together the great principles that underly the message that has brought us together. I felt especially blessed this morning when Bro. Haskell was dealing with the Third Angel's Message. The Lord came into the meeting and blessed us, and it seems to me, from what I have heard the brethren say, that our minds seem to be going round and round the message and the great principles that have developed, and brought us here to-night. This is an extraordinary occasion. I never come up to these buildings without feeling to say, 'What has God wrought in this bush?' How wonderful it is! We naturally wanted to locate this school close to the city. We could not see what we could do out in the bush away from the towns and the people, but I now clearly see that the hand of God has been in it all. We are here gathered from nearly all parts of the world. Here are representatives from New Zealand, West Australia, South Australia, Tasmania, Victoria, Queensland, America, Africa, and the islands of the Pacific. I do not want it to become a common occasion to me. I do not want to settle down and come to these meetings with an ordinary feeling. I want to realise that we are here under the special providence of God. He has a purpose in this meeting. Oh that we may know what that purpose is, and that we may let Him accomplish it in all its fulness. If we do that we shall go from this place the happiest and the most useful men and women upon this earth.

"Of late I have been blessed in running over the old prophecies, and examining the framework of this glorious message that God has given to us. We understand that the message presented in the tenth chapter of Revelations is the same as the message in chapter fourteen, verses 6 and 7—the First Angel's Message. We understand that placing 'one foot upon the sea and the other upon the land' signifies that the message was

to go to the entire world, just the same as the message in the fourteenth chapter. When this angel said that time should be no longer he brought us to the same period that the first angel brings us to when he says that 'the hour of His judgment is come.' These points are identical.

"Just a word with reference to the statement 'time shall be no longer.' Time is presented to us in the Bible in three aspects—first, ordinary time, caused by the revolution of the earth upon its axis; second, probationary time, that is, this period during which the gospel is to go to the world; third, prophetic time, measured off in periods such as the 1260 years and the 2300 years. Now this angel says 'time shall be no longer.' The very fact that the message was to be continued after the experience connected with the proclamation of it shows us that he does not refer either to ordinary time nor to probationary time, because there were still to be days, weeks, months, and years during which this message was to be continued, 'Thou must prophecy again.'—Reference must have been made to prophetic time. We find in the prophecies quite a number of periods of time brought to view, the longest of which is 2300 years. This long period began in 457 B.C., and ended in 1844. This is not only the longest period, but it comes down to the latest point in time of any prophetic period. When that period terminates, all other definite prophetic time ends, so this angel says 'time shall be no longer.' In making this statement we understand that he declared just what is declared in the fourteenth chapter—that the hour of God's judgment is come—because the termination of the prophetic period brings us to the cleansing of the heavenly sanctuary. So the expressions 'the hour of God's judgment is come,' and 'time shall be no longer,' mean the same. The angel who proclaimed that time should be no longer held in his hand a little book. That little book was the book of Daniel. The proclamation that time shall be no longer was based upon that book. There only the data is recorded. The angel told John to go and take the little book out of the angel's hand. And as he took it the angel said 'Take it and eat it up.' In Jer. 15: 16 we have a similar statement. 'Thy words were found and I did eat them, and Thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of Hosts.' Then Job says, 'I have

esteemed His words as more than my necessary food.' In Ezekiel the same thought is presented—the idea of eating the Word of God. We hear people speak of devouring the contents of a book; this of course means to take in that word, to masticate it, get hold of it, meditate upon it, go through it, and get such a knowledge of it that it becomes a part of ourselves.

The message that was in the book that the angel held up in his hand was something sweet, something fresh. The world had never had such light. The prophets in olden times desired to know its meaning. Even the angels searched and inquired diligently concerning it. But after all this earnest searching and inquiring, and earnest longing to know what they wrote, the Lord told them that to us they had ministered the things that they wrote. Then when we come to this message that was given by this angel we have one of the most precious gifts of God to men. The people took that message and ate it, and it was the joy and rejoicing of their hearts. (Voices: 'It is yet.') But the angel said that it would be in his mouth sweet as honey, but afterwards it would become bitter, and so it was.

Here is something from one who was writing when they were looking forward to the coming of Christ:—"I take up my pen with feelings such as never before experienced. Beyond a doubt, in my mind, the tenth day of the seventh month will witness the revelation of our Lord Jesus Christ in the clouds of heaven. We are within a few days of that event. Awful moment to those who are not prepared, but glorious to those who are ready." He was writing this on the seventh month, and the third day. He says further:—

In my mind there is not a single doubt but what on the tenth day I shall witness the revelation of our Lord Jesus Christ in the clouds of Heaven. We are within a few days of that event. 'Behold the bridegroom cometh; go ye out to meet Him.' We have done with the nominal churches and all the wicked, except so far as this cry may concern them. Our work is now to wake up the virgins who took their lamps and went forth to meet the bridegroom. Where are we now? If the vision tarry, wait for it. Is not that our answer since last March or April? Yes. What happened while the bridegroom tarried? The virgins all slumbered and slept, did they not? Christ's words have not failed, and the Scriptures cannot be broken, and it is of no use for us to pretend that we have been awake. We have been slumbering—not on the fact of Christ's coming, but on the time.

"The day at last came; it found thousands who were looking to that point for the consummation of their

hopes. They had made provision for nothing earthly beyond that date. They had not even cherished the thought, 'What if He does not come?' They had counselled and prayed with their brethren and relatives, and bidden good-bye to such of their friends as had not given their hearts to God. Thus in almost breathless suspense they assembled at their places of worship, expecting every moment to hear the voice of the archangel and the trump of God, and to see the heavens ablaze with the glory of their coming King. They believed the message, and laid everything upon the altar. They made no reserve whatever, and the very consecration that they made was the evidence of their genuine faith in the message. The hour passed by and the day was ended, and the shades of night once more spread their gloomy pall over the world; but with that darkness came a pang of darkness to the Advent believers that can only find a parallel in the sorrow of the disciples after the crucifixion of their Lord."

Bro. James White, writing just after the disappointment, says:—

The passing of the time was a bitter disappointment. True believers had given up all for Christ, and had shared His presence as never before. The love of Jesus filled every soul and beamed from every face, and with inexpressible desires they prayed, 'Come, Lord Jesus, and come quickly,' but He did not come. And now, to turn again to the cares, perplexities, and dangers of life, in full view of jeers and reviling of unbelievers, who now scoffed as never before, was a terrible trial of faith and patience. When Elder Himes visited Portland (Maine) a few days after the passing of the time, and stated that the brethren should prepare for another cold winter, my feelings were almost uncontrollable, and I left the place of meeting and wept like a child.

This was the bitterness that followed the sweetness.

The angel said, "Thou must prophesy again." They did not see all there was in the tenth chapter of Revelations. They did not see the point which I am going to bring out now. It is in the seventh verse. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished as he hath declared to his servants, the prophets." Now these believers understood about the seven trumpets. They had traced them out and found that the sixth trumpet was to end in 1840. They published this to the world in 1838. They made a statement that on the eleventh day of August, 1840, the Turkish Empire should fall, and the people watched

that prophecy. When 1840 came, on the eleventh day of August, just as they had said, the Turkish Empire lost its independence, and passed into the hands of the European Powers. This stirred the people from one end of the world to the other. The message seemed to take wings. Great power rested upon the ministers, and everywhere the message went with mighty power from 1840. They knew that the sixth trumpet ended in 1840, and they knew that the seventh trumpet would come quickly. They knew it would sound in 1844, that the close of the 2300 years would be the beginning of the seventh angel of the trumpet series. But what does this scripture tell us? Why, it tells us that during the beginning of the sounding of this angel the mystery of God should be finished.

Now, the sounding of the seventh angel covers a long period of time. It reaches beyond the close of probation, passes over the thousand years into the new earth. See Rev. 11, 15, 19. Now it has been sounding fifty-five years, and it is still the beginning of the seventh angel. If he is to sound eleven hundred years, then fifty-five years is only the beginning of this sounding. Now, what does it say? 'In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished.'

The mystery of God is the gospel of God, the everlasting gospel; and now the finishing of the gospel is taking place. In 1844 our Saviour passed from the first apartment of the sanctuary into the second apartment, and then began the cleansing of the sanctuary in Heaven, and that is a work of investigative judgment. So that since 1844 the judgment has been in session in the courts of God, and that judgment work is a closing work; it is the finishing work of this great work of God, that has been going on in the earth since the fall of man, and when that work of judgment terminates, when the last case is brought in review before God, then the sanctuary will have been cleansed; then the mystery of God will have been finished, as He hath declared by His servants, the prophets. Is it not the most solemn period that the world has ever known? Has any class of people lived in such a time as this?

We are living, we are dwelling,
In a grand and awful time.

Are we ready for the work committed to our hands? Here are labourers, as we have already said,

from all parts of Australasia,—labourers who have come from the field, and from carrying on different lines of work.

"Dear friends, do you feel that you are prepared for this high service? I feel that we are not as well prepared for the great work committed to us as we ought to be. For this reason Christ cannot work with us as He would, and cannot accomplish what He would. What a wonderful thing to have a part in the last closing message of God to man! What a wonderful thing to be called to labour with God in the finishing up of His mystery! I pray that while we are together here we shall let God teach us many things we do not know now.

Bible Study.

THE THIRD ANGEL'S MESSAGE.

(S. N. Haskell, Sabbath Morning,
July 8)

YESTERDAY we learned three great facts concerning the message of Revelation 14:—(1) That these messages are bounded on one side by the sitting of the judgment, and on the other side by the second coming of Christ. (2) That they represent a special and distinct work of the Lord for that time. (3) That this work is a re-setting of the everlasting gospel. In other words, it is a return to the first principles in the establishing of the truth on a right and proper basis, and that it comprehends the entire gospel of Jesus Christ. The blessings which God offered to the Jews, and which they rejected, are now set before us, and the same necessity that then existed for a re-setting of the gospel now exists. If we fail to receive these truths now, it will be for the same reason that the Jews failed—because we do not perceive the re-setting of the gospel. But in order to receive the truth in its new relations it is necessary for us to get rid of our previous ideas and religious training. We must be re-dozinated. We cannot put new wine into old bottles; we cannot build up a new experience on the basis of the old; and this is the reason why so many who embrace present truth feel that they have indeed received a new experience. Jesus chose for His immediate followers men who were untaught in the religious science for that day, but even they were slow of heart to receive the things He had to say, because of the religious bias they had received from

the teachers of that day. But to the simple-minded woman of Samaria it was sufficient to say, "I that speak unto thee am He." She believed at once.

The disciples of Jesus did not understand the things He taught them until the Spirit of God was poured out upon them, and so it is with us. We fail to appreciate the truths of God unless it is impressed upon the heart by the Holy Spirit. There will be a great falling out from our ranks, because so many have not received the message in its spirit and power. The Prophet asked, "Whom shall I teach knowledge?" There seemed to be so few who were capable of understanding what he had to say. He replies, "Them that are weaned from the breast," or they that were cut off from tradition, those that were weaned from their pre conceived opinions and worn out experiences; and it is only those who are capable of forming a proper conception of the truths for these last days. We must receive the truths of the three messages as the gospel in a new setting. There is a power connected with these truths that is not to be found outside of them.

The burden of the first angel's message is to impress upon us the fact that there is now going on a personal investigation of every man's character. Our cases individually are soon to come up before God for review.

The second message teaches that the professed Church of Christ has suffered a moral and spiritual fall, and God calls upon His people to accept the truth for these days in the spirit and power in which it is attended.

"And the third angel followed them, saying, with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb, and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night. Who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God; and have the faith of Jesus." Rev. 14 : 9-12.

Q. What is the meaning of the word "here?"

A. Under the third angel's message.

B. Where will the message be found?

A. In all the world.

Then under the message in all parts of the world will be found those who have the patience of the saints, the commandments of God, and the faith of Jesus. In Revelation 16: 1-12, we learn that all who finally reject this message will receive the wrath of God. The reception of these truths is the salvation of the people of this generation. Finally there will be two classes, those who keep the commandments of God and have the faith of Jesus, and those who receive the mark of the beast and the number of his name. But, as we shall see in our further study, the reception of these truths means more than a theoretical acceptance of them. This will especially appear under a consideration of what the faith of Jesus is. In Acts 13 : 7-8, the faith of Jesus is made equivalent to the word of God; in verse 10, it is the right ways of the Lord; in verse 12, the doctrine of the Lord. In Colossians 1 : 23, the whole of the gospel, and the gospel is the power of God, Romans 1 : 16. Those who have received the message without its power and spirit, will abandon it if they do not come to receive its power, and no one can teach the power of God who does not have the power of God. 1 Corinthians, 2 : 1-5.

Daily Programme.

The following is the regular programme adopted by the Conference for daily exercises:—

Bell for Rising	5.00 a.m.
Bible Study	5.30—6.30
Breakfast	7.00
Committee Work	8.00—10.00
Convention Work (Education)	10.0—10.50
Convention Work (Missionary)	11.0—11.50
Conference	12.0—1.20
Dinner	1.30 p.m.
Manual Labor	2.30—4.30
Committee Work	5.0—6.30
Evening Service	7.0—8.30
Retiring	8.45

The schedule has been arranged to conform as far as consistent with the work of the students, because the Conference is in a measure incorporated into the school. School work is being carried on all the while, and the Conference forms a part of it. This arrangement appears to be very satisfactory to all parties, though a few do "grin and bear it" when it comes to rising at 5 o'clock.

Field Reports.

THE NEW SOUTH WALES CONFERENCE,

A BRIEF HISTORY.

That which we denominate present truth was first preached in this colony by Pastor David Steed in 1890. Pastors Daniells, Hare, Corliss, Haskell, McCullagh, Starr, and others laboured in the colony for short periods, and believers were added until August 25, 1895, when at an informal meeting, held in the Ashfield Church, a recommendation was adopted requesting that this colony be separated from what was then known as the Australian Conference. This resolution was presented to the Australian Conference, held in camp at Armidale, Victoria, October 24 to November 11, 1895, and the request was granted. A constitution was recommended, and the following officers appointed to act until a session of the new Conference should be held: President, W. C. White; Vice President, M. C. Israel; Secretary, A. W. Semmens; Treasurer, M. C. Israel; Executive Committee, S. McCullagh, M. Hare, and A. M. Jennett.

This young Conference started out with six churches, a membership of 321, and an inherited indebtedness of £301, its ratio proportion from the parent Conference.

April 26-29, 1896, a meeting of delegates was convened at Ashfield at which the constitution was formally adopted and the conditions of separation presented by the Australian Conference ratified. New officers were elected as follows:—President, M. C. Israel; Vice President, S. McCullagh; Secretary, A. W. Semmens; Treasurer, A. M. Jennett; Conference Committee, W. C. White, John Smith, and A. Clayton.

An interesting resolution appears on the records of this first meeting of the Conference respecting the establishment of the medical work in Sydney. It reads as follows:—"Whereas we believe that the example and commission of Jesus to care for the sick and suffering is a leading phase of the gospel, and, whereas, we have in our midst Brother A. W. Semmens and wife, who have received an education and training which qualify them to engage in this line of work, therefore, resolved that we request the Conference committee to encourage the establishment in Sydney of a bath house, which may be the base of operations for work in medical missionary lines." The committee appointed to investigate and report on the proposed bath house were as follows:—H. E. Thompson, R. Patterson, D. Lacey, I. James, and E. Hoskins.

Another interesting resolution respecting the establishment of the Avondale school appears on the same records. It reads:—"Whereas there is an urgent and growing necessity for schools for our children and youth, where the development of Christian character will be the principal aim of managers and teachers, and where the fear of the Lord will be recognised as the beginning of wisdom, and, whereas, the Union Conference has undertaken to establish a training school for christian workers and teachers, and, whereas, the establishment of a school calls for the raising of about £5000, £2000 of which must be provided in Australia, therefore, resolved that during 1896 we will undertake to raise our proportion of this amount, which is estimated at about £440."

Thus it will be seen that this young Conference was called upon to consider large subjects and undertake great things. By this time the membership of the conference was reduced to 347, by the removal of members to the West Australian goldfields.

November 13-18, 1896, the first annual session of the Conference was held at Ashfield. Pastor Israel having returned to the United States, Pastor W. C. White, the Vice-President, filled the office of President a considerable portion of the time. At this meeting W. L. H. Baker was elected President; A. W. Semmens, Vice President; H. C. Lacey, Secretary; Conference Committee, A. M. Jennett, J. Smith, A. Clayton, Geo. R. Southern.

The second annual session was held in camp at Stanmore, in connection with that of the Union Conference. By the re-adjustment of church records the membership was further reduced to 309 members. A few new Sabbath keepers had been added during the year, but many more had removed to the Western goldfields. At this Conference the subscription book business of the Echo Publishing Co. was taken over by the New South Wales Tract Society. The Conference debt was reduced during the year to £248 2s 4½d. At this meeting the Constitution, Art. 2, Sec. 1, was altered to provide for an executive committee of five instead of seven.

The officers elected at this meeting were: President and Treasurer, W. L. H. Baker; Vice President, W. C. White; Secretary, Miss Lizzie Gregg; Conference Committee, W. L. H. Baker, W. C. White, S. N. Haskell, J. Smith, A. W. Semmens.

The third annual session of the Conference was held in the new church at Stanmore, July 21-26, 1898. A remarkable interest was manifested in the Conference and tent meeting, the latter continuing over a period of six months. Over seventy persons were baptised, and more than fifty new members were added to the church. At this time the Newtown church was reorganised, and called the Stanmore church. The entire membership of the Conference at this time was reported at 366, with a yearly tithe of £556 15s 11d, and the debt at £259 8s 9d. At this Conference the superintendent of the medical work reported that the bath house and health home had grown to the dignity of a sanitarium, with a graduated physician in charge. At this meeting Pastor W. Baker was granted a leave of absence to visit his aged and invalid father in the States. The following officers were elected: President, S. N. Haskell; Vice President and secretary, G. B. Starr; treasurer, F. L. Sharp; executive committee, J. Johanson, J. Smith. Owing to the call of Pastor Haskell to Queensland to take the charge of that field and superintend a tent meeting and mission following the Brisbane camp meeting, the work of the conference fell upon the vice-president. The Queensland work continuing to hold Pastor Faskell in that colony finally led him to resign his position, and the vice-president was called to fill the office during the remainder of the year. E. A. D. Goodheart was elected secretary and treasurer of the Conference. During the year a successful mission and camp-meeting were held in Hamilton, Newcastle, attended by thousands of people from the city and surrounding districts. The Spirit of God was present in a very sensible degree during the camp-meeting, and has continued to rest upon the tent meetings in Hamilton, which have been steadily maintained for nearly six months. Thirty-three persons have been baptised, and

a church of thirty members organised. Funds have been received into the mission as follows:—

Contributions	£	s.	d.
Tract sales	55	12	11½
Tithe	19	1	9½
Profits on H. Foods ..	57	15	6
Total	£132	18	0

The cost of this mission in labourers, advertising, lighting, etc., has been £324 3s 10d. The sum of £167 has been raised in cash and good promises toward the building of a church; and £200 has been borrowed at a low rate of interest, with which to purchase a desirable lot for the same. The above figures do not include the expenses and receipts of the camp-meeting.

A very deep interest has been taken in the health lectures conducted by Dr. Caro during and since the camp-meeting. A Newcastle Health Club has been formed with a membership of about 150 persons, and a Vegetarian Society of about thirty members. A branch of the Summer Hill Sanitarium has been established in a suite of fine offices in Bolton Street, Newcastle, with Dr. S. C. Rand as resident physician in charge. The Doctor already has upwards of one hundred families in his club.

The present membership of the Conference is 448. Sabbath School membership 644. Number of ministers 3, licensed preachers 3, Bible readers 7, colporters 3, book agents 15. The amount of tithe paid during the year ending March 31 was £788 1s 4½d; S. S. offerings, £22 15s 5½d. Other gifts, £55 3s 7d. Book sales, £3,123 17s 2d. Present indebtedness of Conference is £309 13s 3d.

G. B. STARR.

QUEENSLAND.

From a comparatively short and limited acquaintance with Queensland, I am led to the opinion that in the variety and abundance of her natural resources Queensland has the advantage of her sister colonies. Her broad expanse of territory, covering an area of over 668,000 square miles, twice as large as New South Wales, and eight times the size of Victoria, embraces the means of great wealth. Here is a vast area of fertile soil, rich in mineral deposits, bearing here and there immense forests of valuable timber. Much of the country is covered with rich pasturage, and the soil is capable of producing great results upon proper cultivation. Already the yield of gold is phenomenal, and vast flocks and herds feed on the plains and hills. But the mineral wealth is a matter that is as yet unknown, and the pasture lands lie for the most part untouched by the hoof of cattle or sheep. The want of water and the prevalence of droughts, as in other colonies, check seriously at times the course of prosperity, and produce distress. The inroads of disease in animals and fruits are also becoming very marked and painful. But for these drawbacks Queensland would be the garden of the world.

The inhabitants number a little less than half a million, which is equivalent to considerable less than one person to a square mile of territory. A great proportion of the people live in towns or adjacent to the coast. Certainly Queensland is not crowded. There is room enough and to spare.

CLIMATE.—Not having spent an entire season in Queensland, I am not prepared to speak of the climate from actual experience. The summers are said to be hot, especially

on the low lands along the sea-board, and we give it credence. It is also said to be unhealthy in those regions, and observation confirms this report to some extent. Yet the country abounds with robust people, who have lived there in health for a long term of years. It is probable that some lose their health in the process of acclimatisation by not being as prudent in labour and habits as the case requires. Pulmonary and zymotic diseases are not uncommon; but it is probable that in many cases a proper care of the health would ward them off. Back from the coast runs a range of hills where, I am told, the summer climate is salubrious, and frosts in winter are of frequent occurrence.

PEOPLE.—The people of Queensland are, of course, not essentially different from those living in the other colonies, all being but a generation removed from the same parent stock. The political situation makes them all outspoken and somewhat inclined to independence in those matters. But experience and observation show them to be a candid and courteous class, ready to listen and capable of deciding for themselves in matters of religion and conscience. The sentiments of religion prevail among the people, though there is a mixture of the adventurer class who worship no god but mammon, and regard no person but No. 1.

OUR WORK.—Our work has merely made a beginning. From the first it has been subject to frequent change of labourers, which naturally serve to unsettle the work and disturb its progress. Well directed efforts have, in nearly every case, proved fruitful of good results. Large quantities of books have been sold in the colony by our canvassers, and through this means present truth has been to some degree brought to the attention of the people quite generally. But without careful study our books are likely to produce but a vague impression of the real character of the message we bear, and careful students are rare. Yet, in not a few cases, books have providentially reached those who did read them and cherish the truth they contained. Such have followed the light, and are still longing for more. The books have been, and are still to be, a power for good.

We have two organized churches in Brisbane, containing nearly one hundred members, about equally divided. There is a church in Rockhampton of sixty members, and one in Toowoomba of thirty-six members, making a church membership in the colony of about two hundred. Some of the members are those who live in remote parts of the colony, and scattered here and there are isolated Sabbath-keepers not identified with any church. Small companies of unorganised Sabbath-keepers, most of whom have no membership, meet for Sabbath meeting in Charters Towers and Townsville, near Gatton, and possibly in other places. Of Sabbath-keepers all told there are not far from 225. Of labourers, there are at present one ordained minister, two licensed preachers, one Bible-reader, five active canvassers, and one secretary. The tithes for nine months ending with March was £459 9s 1d. This does not include the tithes paid by the new church in South Brisbane.

During the past year a church has been raised up in South Brisbane, consisting of 48 members, and a comfortable meeting-house has been built and paid for. This work was done under the leadership of Elder S. N. Haskell.

THE OUTLOOK.—There is every encouragement for the vigorous prosecution of our work. Its influence is extending, and the

knowledge of it makes a favourable impression on the minds of very many. The territory is naturally divided into three distinct districts, known as North, Central, and South Queensland, and these are almost as distinct as though they were separate colonies. Communication between them is difficult and expensive. There are Sabbath-keepers in each district, and it is quite essential that labourers should be located in each.

It is almost superfluous to say that what Queensland needs is workers. This is apparent. At the close of the camp-meeting last October, there was quite an effective corps of workers in Brisbane; but these have been withdrawn until at present there are but two or three left of the fourteen that composed that company. No wonder that the people are asking with wonder when the little that remains is going to leave, and whether we are coming back at all or not.

It seems to me that the most urgent demand is for the establishment of our medical and philanthropic work. This is needed for the sake of the work, for the sake of the suffering people, and to give to our work before the community at large its real character. Nothing more clearly reveals the true nature of the Third Angel's Message than the operations of the various branches of our medical missionary work. It is upon these great principles that God has especially blessed us with the light and knowledge for the want of which the people are in perishing need. In no country is the influence of this beneficent work for humanity more urgently needed than in Queensland. Bad habits of living are working the destruction of many people, and many of them feel the urgent need of reform in matters of living. But of qualified medical workers we have not even the promise of one. Efforts have been made to secure them, but without avail. We still hope and pray, and believe that the time is not far away when we shall see this work started on a proper basis.

I believe that with a comparatively small outlay this work could be placed so as to be self-supporting, and that once the workers are on the ground, the expense to the general cause would be practically over.

Much might be said in regard to the needs of the Queensland field, but we believe that God knows them all better than we do, and we pray that He will put it into the hearts of His servants to do what should be done by way of supplying them. G. C. TENNEY.

NEW ZEALAND.

THE work in New Zealand has been marked with some degree of progress since our last Union Conference. While all has not been accomplished which we would have been glad to see, yet steady advancement can be seen.

The New Zealand Conference is composed of twelve organised churches, besides several unorganised companies, and quite a number of scattered members. There are about 440 church members. These twelve churches have eleven meeting-houses—small, modest structures, yet large enough for present needs. Six of these buildings are free from any encumbrance, one other is nearly so, while those that are financially embarrassed are reducing the burden materially.

There are forty Sabbath schools in the Conference at the present time. Several of these are family schools; yet in their way, and for the purpose for which they were organised, they seem to be doing good work. The total membership in the Sabbath schools is 583—143 more than the church membership.

Since the last meeting of the Union Conference the labourers in New Zealand have been able to enter only two new fields. Pastor D. Steed laboured in the Waikato Valley at Cambridge and vicinity. Notwithstanding the fierce opposition that prevailed, a number of good people accepted the truth. These have not yet been organised into a church, but I think we shall have a good church there in time. At the time of our last annual meeting Bro. Steed was removed to Wellington, so the little company were left alone, and but little labour has been given them since. By an extensive correspondence through the papers the truth was largely advertised in the Waikato, and many beyond the direct influence of the meetings must have been impressed by the truth.

Last November we held a camp meeting in the city of Wanganui. Before the meeting the Conference purchased twelve new family tents. These, with twelve or fifteen old tents, furnished us with the room we needed, and when all were pitched with the large meeting tent they made a respectable appearance. About one hundred of our people attended the camp-meeting. Spiritually the meeting was a success. The people were blessed and encouraged. They had not had a camp-meeting for four years, and they appreciated it. The collections, rents, &c., paid the expense of the meeting within £12. The heavy rains and inclement weather prevented a large outside attendance, yet a good number came out and were interested. Labour was continued after the meeting, and a good work has been done. The Sabbath-school has about thirty-five members, nearly all adults, and about twenty-five of these are new Sabbath-keepers. A lady gave us a parcel of land in the central part of the city, and a meeting-house has been built upon it 26ft x 50ft in size. This is completed and paid for. The materials for the building cost £196. This has all been provided for, so the property stands free from encumbrance. It is valued at £600, and it has all been raised on the ground. Pastor G. Teasdale and Bro. Wantzick are still labouring in Wanganui, and we expect they will bring more people into the truth.

Soon after the last Union Conference the Tract Society purchased a corner lot, 35ft x 90ft, in Wellington, for £500. We began work at once on a building 35ft x 40ft, two storeys high. The top storey is nicely finished as a hall, and furnishes a pleasant and convenient place of meeting for the church in Wellington. The ground floor is divided into five offices. It is needless to remark this building is a great help to us in Wellington, not only in the work of the Tract Society, but also for our evangelistic work. We have a neat, comfortable place to which we can invite the people, and the place is a recommendation to the cause. The property cost the society £1101, and the only cloud that darkens the picture is that there is an indebtedness of £913 resting upon it. How we shall be able to provide for this encumbrance we are not sure, but trust in some way it will be accomplished.

There has been a gradual increase in the tithes paid for the past few years, as the following table will show:—

	£	s.	d.
Year ending Sep. 30th, 1895	579	18	11
" " " 1896	732	9	7
" " " 1897	939	8	6
" " " 1898	1,012	11	10

CANVASSING.—Under Brother Camp's direction this branch of the work has been quite successful. We have had

an average of about twelve canvassers in the field. The retail value of subscription books sold is £2,428, trade books £326, making a total of £2,754. During the past year six or seven of our canvassers have come to the school, thus reducing our number somewhat, yet other good men have entered the work and developed, so our number has nearly been kept good, and a gradual increase in the volume of the work has been seen. Our canvassers are of good courage in the Lord and in the work. We have five lady canvassers who are selling the *Bible Echo*. These are doing excellent work. After the price of the *Echo* was increased, it was seen that those selling the paper would have a hard time to make a living, so the Conference agreed to pay for a gross of *Echoes* for each one selling them. Some are selling considerably more than a gross each week. The average weekly sale in the Conference for the past eighteen months is 1,822. While we are grateful that this much is being done, yet when we think of what might be accomplished, we have no occasion for boasting. This is an average of less than four for each church member, but in England the *Present Truth* reaches a sale of twenty copies for each church member. We feel sure that much remains to be accomplished in this line of work.

SABBATH SCHOOLS.—The membership of our Sabbath Schools is 583. The past eighteen months they have donated £120 18s 3d to missions, besides £12 to our medical missionary work, and several pounds to mission work in India. There seems to be a lively interest taken in the lessons by the schools generally, and the workers in this line are of good courage.

MEDICAL WORK.—About a year and a half ago we made a beginning in this branch of work. At Napier a home for poor women was opened, and it has been attended with a good degree of success from the start. About thirty women have been provided with a home for a longer or shorter time. Several of these have been helped to permanent situations and have hopefully reformed. The expenses of the Home have been largely met by the people of Napier, who have generously contributed to its support. The burden of sustaining it has fallen more heavily upon those who have been specially interested in the work during the past few months.

At Christchurch, Brother Brandstater has been at work in a more general way. At first a cottage of six rooms was rented and used till it was found too small, and afterward a house of thirteen rooms was secured. Not having had any statement made out for nine months, and our fiscal year not ending till June 30, we are unprepared to give any definite information as to its financial success. In a general way I might say we have spent about £110 in furnishing the house, and Brother Brandstater estimates that the Home has met its running expenses. There has been a somewhat varied patronage; at times the Home being as full as possible, at other times only a few have been present. We have had difficulties to overcome and perplexities to meet, but we are sure the blessing of God has been present to help us. We believe the influence of the Home has been good, and that its influence is extending, and people are learning more of us through this means, but we have not yet been able to accomplish as much as we otherwise would because we have had no physician or lady nurse. The results of our experience thus far have been of an encouraging nature.

Those who have been at the Home seem to be well pleased and speak well of it. We stand greatly in need of better facilities and more help.

E. W. FARNSWORTH.

Sabbath Services.

SABBATH, July 8, was the second day of the meeting. The weather was not propitious, a heavy rain prevailing much of the time. It was planned to have the preaching services held in the church, which is nearly a mile distant from the school buildings. But this was necessarily abandoned, so far as the attendance of the delegates and students was concerned. Meetings and Sabbath schools were held in both places. The sermon in the church was by Pastor R. Hare, editor of the *Bible Echo*, on the subject of "Temptations"—James, 1st chapter. The discourse was replete with practical interest and truth. An abstract will probably be given. The Sabbath school was under the superintendence of Bro. H. C. Lacey.

In the College Chapel the Sabbath school was led by Bro. J. E. Caldwell, of Raratonga. The review of the lesson was by Bro. Teasdale, of New Zealand. There were about 150 in attendance. The forenoon discourse was by Elder Irwin, president of the General Conference, on the text "Prepare to meet thy God." It is given quite fully in these columns. The theme and its presentation produced a solemn impression, such as the simple report we publish can not convey. In the afternoon it was expected that Mrs. White would speak, but the rain prevented her attendance. Elder Farnsworth occupied the desk, speaking on the work of Elijah, the prophet, as a type of the work of God for the last days. A profound impression was also created by this service. This discourse, too, will be reproduced in this print or next. The two sermons blended together in power, and all felt that it was profitable to be there. In the evening Elder E. H. Gates gave us a most interesting account of his recent trip among the islands, including a visit to the lonely island of Pitcairn. We wish all our readers could have listened to the faithful portrayal of the situation as he found it. Published reports have in some respects given wrong impressions in regard to the mental and

moral condition of the people there. Great wrongs have been committed; evils exist; the people are weak and uncultured. But a worse state of things exists in many religious communities that enjoy far higher privileges. But all can read what Bro. Gates has to say about it.

These meetings, with the discourse of Elder Daniells on the evening of the Sabbath, together with the blest associations of the Sabbath day, constituted this a day to be remembered—a day of blessing.

VISITORS.

AMONG those who are in attendance at Conference we have noticed the following: From Battle Creek, Michigan, U.S.A.: G. A. Irwin, Mrs. Maud S. Boyd, Miss Ray Ellis. From Polynesia: E. H. Gates, Dr. F. E. Braucht and wife, Dr. J. E. Caldwell and wife, E. A. Hilliard, D. A. Owen. From Cape Town: John Wessells and Mrs. Wessells, Mrs. Anthony. From New Zealand: E. W. Farnsworth, Mrs. Farnsworth, D. Steed, George Teasdale, J. H. Camp, W. H. Covell, S. H. Amyes, Fred. Paap, Mrs. Paap, A. Mountain, A. Carrick, E. J. Hoskins, C. Paap, A. S. Hickok and wife, J. J. Paap and wife, Mrs. M. Care. From the Central Australasian Conference: A. T. Robinson, Mrs. Robinson, S. McCullagh, Mrs. McCullagh, R. Hare, A. W. Anderson, Mrs. Anderson, W. D. Salisbury, N. D. Faulkhead, J. H. Woods, Wm. Knight, Mary Schowe, Mrs. Nicholas, Lizzie Gregg, Chas. Michaels, J. Johanson, Mrs. Blunden, Garrett James and wife. From Queensland: H. W. Goldspink, G. Tadich, John Mills, Misses Salm and Laurisen, G. C. Tenney, Mrs. Tenney.

There is a good list of those belonging to New South Wales who would probably not consider themselves visitors. Among them we mention A. G. Daniells and wife, S. N. Haskell and wife, G. B. Starr and wife, Miss E. M. Graham, and J. Hindson and wife, recently from West Australia. Quite a number of those prominently connected with the Conference regard Avondale as their home for the present. These are the teachers and managers of the school. In fact, we all seem conscious already of quite a home feeling here in touch with nature and its God. There are others who are expected soon; and perhaps some whom we have overlooked.

Sermon.

(By G. A. Irwin.)

Sabbath Morning, July 8, 1899.

AMOS 4: 12—"Therefore, thus will I do unto thee, O Israel; and because I will do this unto thee, prepare to meet thy God, O Israel."

This is the message of God for to-day to the entire world and to God's professed people as well. I want to speak upon the nearness of the greatest event that has ever happened in this world, and that is the soon-coming of our Lord and Master in the clouds of Heaven. I shall not take up the Bible arguments to prove that event near, because you are all familiar with those things; but I want to speak on what God has said to us in regard to the nearness of this event.

We were told eight years ago that not one in twenty realized what rapid strides we were making toward the final crisis. That being true at that time, I am fearful that it is true to-day, and that not one in twenty of God's professed people realize where we are in the history of the world, and what rapid strides we are making toward the final consummation. A testimony came to us a little over a year ago in which this sentence occurs: "Many will stand in our pulpits with the torch of false prophecy in their hands; kindled from the hellish torch of Satan." When I read that my heart was stirred, and I said, what does this mean? I began to search through the Testimonies to see if I could find something that would explain that seemingly dreadful statement. I want to read what I believe that means, and it is right on the line of the thought, "Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at hand." "Great pains should be taken to keep this subject before the people. The solemn fact is to be kept not only before the people of the world, but before our own people also, that the day of the Lord will come suddenly, unexpectedly. The fearful warning of the prophecy is addressed to every soul." Now, I think I will only need to read one other expression to prove what that statement means.

In another testimony I read these words: "The unfaithful steward had solemn responsibilities entrusted to him; before the world he appeared as a servant of Christ, but O, how de-

plorable for himself, and all connected with him, he is an evil servant. . . . He calls Christ my Lord; but he says, 'My Lord delayeth His coming.' . . . He is removing from the minds of others the conviction that the Lord is coming quickly. His influence leads men to presumptuous, careless delay."

This is sufficient to show that the torch kindled from the hellish torch of Satan, is the opinion both expressed and implied that the coming of the Lord is away in the future. It is calculated to lull men and women to sleep on the eve of the greatest event that ever came to this world. "Evidences that the coming of Christ is right upon us, are to be seen everywhere, and many of us are asleep." I do not say these words myself. I would not dare say such things, for fear I should be mistaken. But when the Lord tells us we know that it is so. It says the evidences of the coming of Christ are right upon us. "We do not treasure up the important truths written for our admonition, upon whom the ends of the world are come. Iniquity abounds everywhere, and the love of many waxes cold. Unless we understand the importance of these moments that are swiftly passing into eternity, and get ready as a people, to stand in the great day of God, we shall be counted unfaithful stewards." If this event of all events is right upon us, and if we do not understand that we are asleep in regard to it, we will not be prepared. The message of God to-day is, "Prepare to meet thy God." "The watchman is to know the time of night;" and if there ever was a time in the history of God's work when this should be so, it is now. They are not to be uncertain about it. Those who stand between the living and the dead to proclaim the truth ought to be men who know the time of the end, and who will proclaim that time in no uncertain sound, that the blood of souls may not be required at their hands. It seems to me that if there is a man standing in that position to-day who does not know for a surety where we are in the history of the message, he should seek God with all his heart until he does know it, or else step down and let another take his place.

Everything is now clothed with solemnity that all who believe the truth should realize. The plagues are to be poured out upon the world, and we need to be preparing for that great day. We have no time to spend in

liaphazard movements. We should fear to skim the surface of the Word of God. When the light shines in our hearts, we shall, in all our words and works, live in accordance with that light. We must now preach the Word of God as we have never done before. We must sink the shaft deeper in the mine of truth. All the things of this life are but as motes now; the things that pertain to eternity are of great consequence. There are many things to write of, but I have such an intensity of feeling that it is consuming me. May God help you, is my prayer. Let all seek the Lord most earnestly.

That should be the prayer of every soul this morning. May God help us to discern the signs of the times and see where we are. I want to read another statement: "Looking for the soon appearing of our Lord and Master, Jesus Christ, to come in His glory, will lead to the regarding of earthly things as emptiness and nothingness." Would to God we could sense this to the extent that we would disregard the things of this world. "The day is at hand when the destiny of every soul will be fixed for ever."

This day of the Lord hastens on apace. The false watchmen are raising the cry "All is well!" But the day of God is rapidly approaching. While the watchmen cry, "Peace and safety!" sudden destruction cometh, and they shall not escape. Now notice this: "Great pains should be taken to keep this subject before the people. . . and before our churches also, that the day of the Lord will come suddenly." The message, "Prepare to meet thy God," is addressed to this people as well as to the world. "Let no one feel that he is free from the danger of being surprised." That strongly implies that somebody is going to be surprised in the event that is to soon take place in the world. "Let no one's interpretation of prophecy rob you of the conviction of a knowledge of events that show that this event is near at hand."

I want to repeat the thought that very few of the people of God realize where we are in the history of the world, and many are looking forward to some great event in the future that is already in the past. Here is another reference that I wish to read:—

"It is not a trifling matter for those who have the light of truth to be noncommittal, nor for the sentiments of the heart to be expressed in the words, 'My Lord delayeth His

coming.' The influence of the peace and safety sentiment is in the midst of us. A worldly, malarious influence prevails to soothe those who should be stirred by the message of truth, to stand as faithful sentinels at the post of duty. Those who hide their light will soon lose all power to let it shine. They are represented by the foolish virgins, and when the crisis comes, and the last call is made—'Behold the bridegroom cometh, go ye out to meet Him'—they will find that while they have been mingling with the world their light has gone out. The peace and safety cry hushed them to slumber, and made them careless in regard to their light."

This is the condition of many when the fiat goes forth, "It is done." God sends these things to us in mercy to warn us that we may prepare to meet our God. Some events in connection with the closing message have already gone forth and we do not know it. I want to read something written in 1892. "Let everyone who claims to believe that the Lord is soon coming, search the Scriptures as never before; for Satan is determined by every device possible to keep souls in darkness, and blind them to the perils of the times in which we are living." That is his business; to blind the minds of God's people to the perils of the times in which we are living. If he can get somebody in our ranks to stand upon the walls of Zion, and raise that hellish torch of Satan, and say that the coming is away in the future, he has succeeded in his purpose. "Let every believer take up his Bible with earnest prayer, that he may be enlightened by the Holy Spirit as to what is truth; and that he may know more of God and of Jesus Christ, whom He hath sent. Search for truth as for hidden treasures, and disappoint the enemy. The time of the test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth." We talk about the loud cry, its coming and all that, but the Lord told us in 1892 that the loud cry of the Third Angel's Message had already begun in the revelation of the righteousness of Christ. That being true we are now in the time of the loud cry. "The time of the test is just upon us, for the loud cry of the Third Angel has already begun in the revelation of the righteousness of Jesus Christ, the sin-pardoning Redeemer. What then is our duty?

"It is the work of everyone to whom the message of warning has come, to lift up Jesus, to present Him to the world as revealed in types, as shadows and symbols, as manifested in the revelation of the prophets, as unveiled in the lessons given to the disciples, and in the wonderful miracles wrought for the sons of men. Search the Scriptures, for they are they which testify of Him."

If we had done these things we would have been infinitely further along in the message than we are to-day.

I want to read further from Early Writings, page 138—"Then I saw another mighty angel commissioned to descend to earth to unite with the third angel and give power and force to the message. Great power and glory were imparted to the angel, and as he descended, the earth was lighted with his glory. The work of this angel comes in at the right time to join in the last great work of the Third Angel's Message, as it swells to a loud cry." This angel comes in just at the right time. God makes no mistakes in His work, it is we who make the mistakes. We had some droppings of the latter rain the next year after that testimony was written. That sound was given in the United States from one end of the country to the other. Do not misunderstand me to say that that is all there is to the loud cry, but that was the beginning of the loud cry. And if we had a sense of the terrible time in which we are living we would confess our sins and humble our hearts before God, so that the spirit of God might rest upon us in mighty power. Then the loud cry would go from this meeting and would never stop till it had finished its work. I wanted to impress that upon our minds, that the Lord had told us that the loud cry had already begun, and that we are now ten years into the loud cry, with which the final work of the gospel is to close. If we had followed on from that time I believe I am safe in saying that the message would be finished now, at this time. We are standing on the threshold of great and solemn times and events. Prophecies are fulfilling, the last great conflict will be short but terrible. The last warning must be given to the world. If ever there was a crisis it is now.

Here is another statement:—

"The crisis is right upon us. We have only as it seems, a moment of time. We must now take our Bibles and in the Holy Spirit's power proclaim the great truth for these last days. It will not be long before

everyone shall have heard the warning and made his decision. Then shall the end come."

The end of all things is at hand and we have no time to delay.

I would to God, brethren, that we could have these things impressed upon our minds. I think sometimes that we have become so familiar with these testimonies that they become common things. May the Lord arouse us to a realising sense of where we are in the history of the world. A great work is to be done, and the business requires haste. Here is another statement:—"The angels hastened Lot out of Sodom; but the same warning that came to Lot is now sounding to the world that is heedless and impenitent. To each of us the message is given, 'Haste! Escape for thy life!' Better opportunities will never come. No earthly interest is worth a moment's consideration where eternal interests are involved." Prepare to meet thy God. If we are not prepared we ought not to leave this room until we know that our sins are forgiven, and our case is clear in the heavenly courts. How often we allow earthly interests to absorb our time and attention. Here is a word upon that point:—"At such a time as this, just as the great work of judging the living is to begin, shall we allow unsanctified ambition to take possession of the heart? What can be of any worth to us now, except to be found loyal and true to the God of Heaven? What is there of real value in this world when we are on the very borders of the eternal world? Let us take the Word of God, and when He says we are on the borders of the eternal world, believe it and make preparation for it. Just when the judgment of the living will begin we shall not know. If anyone will wait to prepare for the coming of Christ till the Spirit of Prophecy speaks out, "From this date the judgment has begun on the living, and you had better be getting ready," they will not hear it. You remember there was a case in the Bible of a man who had got into trouble and he wanted to send some one back to earth to warn his brethren; what was said to him? "They have Moses and the prophets, let them hear them, and if they will not hear them they would not be persuaded though one rose from the dead." And if we do not hear and believe the light that we are receiving continually, we would not believe an angel that came from Heaven. In Matt. 24: 44, we are told, "Therefore be ye also ready: for in such an

hour as ye think not the Son of Man cometh." Here is all the warning in my opinion that will be given to the people of God to prepare for the coming of the Lord. That does not apply to the coming of the Lord in the clouds of Heaven. It has reference to His coming to the investigative judgment and to our cases. We only need to go back in the chapter a few verses to show that this is so. Vs. 40, "Then shall two be in the field, the one shall be taken, the other left." And Luke says: "In that night there shall be two men in one bed; the one shall be taken, and the other left." That is what will take place during the time of the investigative judgment, when the cases of the living among men are being decided.

Where do we find ourselves to-day? It is clear that we are in the loud cry. What is next after the loud cry?—The Third Angel's Message closed. As I consider the light that has been given to this people, I do not think the Lord could do anything more for us than He has done. He has tried to impress upon our minds the nearness of the event. Here is a statement:—

"But the servants of Christ cannot bind themselves up with the world; they cannot bind themselves to secret societies without binding themselves with the tares. The wheat is not to sow itself among the tares; for although we may not practice the works of some of the members of the secret orders, in joining them we are registered in Heaven as partakers of their evil deeds, responsible for their works of evil, and bound up in bundles with them as tares."

This is what the Lord says about it. I believe that if we were thoroughly converted we would not cherish national or racial distinctions. Our citizenship is in Heaven. In Christ we are one. We are to let political questions alone. "The questions at issue in the world are not to be the theme of our conversation; our conversation should be in Heaven, from whence we look for the Lord." But on the temperance issue we are to stand clear and firm. "On the temperance question take your position without wavering. Be as firm as a rock. Be not partakers with other men's sins."

"We are standing on the very brink of the eternal world; make a rush for the kingdom of God. It will require every energy of mind and purpose of soul. Delay not, saying—I am not religiously inclined. This very fact should make you fear lest the

Spirit of God is being grieved away for the last time. Dare you run the risk? How many at times have been deeply stirred, and yet because duty demanded the sacrifice, they have tampered with their conscience, seated themselves in the enemy's debating chair, and have not made the decision that God sought to have them make. They have not broken away from the associates whose seductive influence for evil lead them to follow their own carnal reasonings, and because there was no evidence of any immediate danger they have rested down in their false security. They have debated in their minds, saying, shall I obey the voice of God, that bids me shake off the lethargy of the world, and escape from the world as Lot did from Sodom, or shall I listen to the voice of the world that cries peace and safety to my soul? Shall I wait for a more convenient season? All the sophistry of Satan is bound up in that one word, "Wait." Oh, that those who are now moved by the Spirit of God would make a decided stand for God and the truth!"

Now the enemy will come around and say that Eld. Irwin is excited; I don't believe there is the danger he anticipates. I want to say that there is not a soul that will be in attendance at this meeting that will go away just as he came. This meeting will be a turning point in our lives. We will either go toward God more and more, and drink in of His blessed Spirit, or else we will take the other course.

Dare you run the risk? If there is a soul here that is not religiously inclined this is addressed to you. This very fact should make you feel that the Spirit of God is being grieved away. He says to you "Dare you run the risk?" "How many at times have been deeply stirred, and yet, because duty demanded a sacrifice they have tampered with their conscience, seated themselves in the enemy's debating chair, and have not made a decision that God sought to have them make?" Some one may do that very thing here to day. The devil would like to destroy the influence of these truths.

That is the torch of false prophecy! Which voice will you listen to? The one that cries peace and safety, or the voice of God which says "Prepare to meet thy God." "Shall I wait for a more convenient season?" There was a man who waited, and what did he say; he would not yield himself but he said, "Go thy way, for this time, and when I have a more convenient season

I will call for thee." Did he ever do it? There is no record that he did. "Shall I wait for a more convenient season? All the sophistry of Satan is bound up in that one word, wait. If he can get the people of God to wait when they are stirred up, the impression will pass off their minds, and the next time it is much harder for them to be impressed." I am going to leave these extracts with you; but there is one thing, I am glad I can say that it is not too late yet, if we will come to God and confess our sins and humble our hearts. But I can say this morning that I have no assurance that I can say it to-morrow. God is here by His blessed Spirit. There is no one who is convicted of sin, whom, if he will hang his helpless soul on Him, He will not cleanse from all unrighteousness.

Bible Study.

THE THIRD ANGEL'S MESSAGE.

[S. N. Haskell.]

Sunday Morning, July 9, 1899.

How much of the Scriptures come into the Third Angel's Message. It is the everlasting gospel and all the scriptures and all the truths come into the three messages. There is not a doctrine in the Bible pertaining to the gospel of Jesus Christ but will be found in the three messages. Then can a man preach the three messages by confining himself to Revelation 14. If you are preaching the entire gospel you are preaching the message. What do we find the nature of these three messages to be? A resetting of the gospel of Christ. It becomes necessary to have it reset because of the traditions and customs of the world that have come. It was precisely the same in the Saviour's day, and in resetting the truths they appeared to be running directly against the old traditions.

When we come down to the messages themselves, what do we find that the faith of Jesus is? It is synonymous with the ways of God, right ways of the Lord, doctrines of the Lord, the gospel, dispensation, the mystery, Christ in you the hope of glory. Then when a man receives the message what does he receive? The gospel. Can we really receive the message and not receive the power of God? Can a man get into the message and the message not get into him?

Can a man have the message in him thoroughly and not have the power of God? Can a man embrace the theory of the truth and not get the power of God? Undoubtedly. It took three and a half years to get out of the disciples the leaven of the Pharisees. There will be those who will get hold of the message, but who will not see in it the power of God. I do not think men who really accept the message will backslide very often. When a man really gets the power of God in his soul, and goes back on the power of God, I think it is very questionable whether he recovers himself? I can read that to you out of early writings. A man may see the truth and the beauty of it, but when he really gets the truth, the patience of the saints, and the faith of Jesus in the soul, he has all there is of it.

The reason so many stumble is that they do not go far enough, and do not see what the message is. I would like to have you observe the connection between the first message and the third. The first goes right through to the end, and prepares the mind for the others. The third message is only a further development of the first. It is a gradual development of the resetting of the truths of the gospel. You can get out of harmony with the message and run some one fact to an extreme. But the gospel in all its resetting is all right in proportion, so you need every truth in the gospel placed in its true light and bearing.

There is another thought that might be well for us to consider, and that is the experience of the people of God. I would like to read some Scriptures to show the experience of the people in the message: "Even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 9-13. Satan will bring on the field just before the second coming of Christ all the signs and lying wonders. He will exhibit all the power he has manifested since he was cast out of heaven. He will manifest it all right down here, and the remnant will have to meet it. What will these deceptions accomp-

lish? Those who have not the love of the truth will be taken in a snare, and those that have the love of the truth in their hearts will go through. Here is something in the "Great Controversy"—"But as the church approaches her final deliverance, Satan is to work with greater power. He comes down having great wrath, because he knoweth that he has but a short time. He will work with all power and signs and lying wonders. For six thousand years that master mind that once was highest among the angels of God has been wholly bent to the work of deception and ruin. And all the depths of satanic skill and subtlety acquired, all the cruelty developed, during these struggles of the ages will be brought to bear against God's people in the final conflict." There are some wonderful testimonies in the "Desire of Ages" about Satan's position in heaven. "And in this time of peril the followers of Christ are to bear to the world the warning of Christ's second advent, and the people are to be prepared to stand before Him without spot or blemish. At this time the special endowment of Divine grace and power is not less needful than in the apostolic days." The object of God in our trials is that we shall seek Him for more grace. The grace we have is not sufficient, but we must get more grace, and it comes with the seeking of God for something more than we have ever experienced. We will need more grace than the people of God have had at any time. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke 21 : 34-36. This expression, "Accounted worthy to stand before the Son of Man," refers to the judgment that marked the beginning of the three messages. Now these words teach us to take heed to ourselves. Why are we to take heed to ourselves? Because if we are dwelling in the world at that time and should slip back, and probation should end, we shall be taken in a snare. We shall come to the end of probation very suddenly. Look out, lest at any time you are in the background. The devil is using all his powers to get the

people to step back. It is the most solemn period that men ever lived in. Watch and pray always that ye may be accounted worthy to escape those things that shall come upon the earth. If we are not worthy we shall be shaken out. In "Early Writings" it is said that every one who experiences deliverance will be engaged in seeking God and gaining victory more than ever before.

What makes commandment-keepers and keepers of the faith of Jesus? It is the three messages and the warning of the third message. What I want you to see is that no man will be saved unless he understands the warning of the Third Angel's Message. Now, someone will say, What about the heathen? We have nothing to do with them; God will take care of them. What expression is there to show that every man on earth will understand these three messages? The angels are represented as flying in the midst of heaven. "In the midst of heaven" means that everywhere that birds fly the message will be known. If these messages are given in the midst of heaven everyone will see them. The truth must go in every language and every dialect: and there are one hundred and thirty-four dialects in India alone.

We have not half studied the message. If we had we would see everything that is good, and not a single thing that is bad. You will get just what you believe and just as you believe it. Let us try to realise what the Lord has promised to do in this message. All the promises in the Bible belong to those who are believers in this message.

Union Conference Convention.

(A. G. Daniells.)

Sunday Morning, July 9.

THERE are three special reasons why we are here. First: To study the Word of God together for our instruction and for our spiritual advancement. Second: To study the true methods for carrying on the work committed to us. Third: To lay plans for carrying forward these lines of work. We have set apart the first and last hours of each day—from 5.30 to 6.30 a.m., and from 7.30 to 8.30 p.m., for Bible study; two hours, from 10 to 12, are for Convention work, and from 12 to 1.20 for Conference work.

The hours for Bible study are important periods, and we trust that our

brethren will use them for that purpose. Those who have attended these studies can testify that the Lord is bringing to us in these meetings important truths, which we need to have deeply planted in our hearts. We must not feel that time thus spent is lost.

It would seem to many that the time from ten to twelve was too short a period to devote to business when so many have come from such distances to discuss such important themes. But by studying (during the Bible and Convention hours) the principles involved, the business can be despatched much more rapidly.

The kinds of work to be discussed are, Sabbath school work, missionary work, educational work, medical work, etc. It will be helpful to all to understand the different lines of work carried forward by our various organizations.

We call this Conference the Australian Union Conference. It includes the five colonies of Australia, New Zealand, and Tasmania. This is all the territory that is embraced in our Conference. Some include in Australasia the islands north and northeast, but we do not. However, we are in close touch with them.

We have endeavoured to plant the work in the most important cities. It began in Melbourne, then extended to Adelaide, next to Hobart. There the third church was raised up. It was then established in Sydney, Brisbane, Perth, and in Wellington, so that in each capital city there is a church, and in all but two there are church buildings. Each colony also has its tract society and book depository, so that the work is permanently established.

In comparison with the population of the territory, the expense of working it is very great, as these centres are separated by such long distances. From Brisbane to Sydney is over 600 miles, from Sydney to Melbourne about 600 miles, and from there to Adelaide about 500 miles, while beyond that to Perth is about 1,500, making at least 3,000 miles from Brisbane to Perth. From Sydney to New Zealand it is about 1,000 miles.

We are in this country carrying forward the same lines of work that are being carried forward in all parts of the world. Besides what our ministers and Bible-workers are doing, missionary work is also being carried forward by the churches.

We have not done much yet in the way of educational work, but we have made a start. We are striving to establish right principles.

Our publishing work, and all that pertains to it, demands attention. The canvassing work and the medical work must also receive their share of attention. Our Sabbath-school work is organized, and we are carrying it forward in harmony with other similar schools throughout the world.

In our Convention work we shall take up these different lines and study the principles underlying them. Thus we shall be enabled to go forth from this Conference a united body of people, inculcating the same principles wherever we may labor.

Under the head of Education we shall study. What is true education? what text books are proper? how we can best train teachers for service? the importance of church schools; how to provide teachers and maintain attendance? These are important questions which we shall carefully study. One thousand miles of water separates New Zealand from us. Our membership over there includes many children who need different instruction from what they are having. They are well represented here, as seen by the large per cent. present in the school. The same is true of Victoria. We hope the desires of our brethren and sisters in these fields will be met by the study of this question.

The Sabbath-school work needs, and must receive much earnest attention. A number of meetings will be held in the interest of this branch of the cause.

All of the different colonies are interested in the medical work, and we hope that light will come to us that it may have its proper attention, and take the place it should have.

When we have studied these questions well, definite plans can be laid that will work harmoniously and rapidly for the carrying forward of this message. We have looked forward to this, believing that it would unify our work so that it would go with greater power and more rapidly than before. I am glad that we have our field so well represented, and as we study it I believe that light will come in. This light will show us what to do not only for ourselves but what can be done for others. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes."

I feel that the time has come when we should fix our eyes on other territory further away. We have hitherto felt that we were a mission-field ourselves, and that we needed all that we could obtain. But now we should look about and see what can be done for other people. There are reasons why we should be able to do this. On the north is a large territory not yet entered. Thousands and millions of people who have not had the light of present truth, and yet not one missionary have we sent to that field.

If we try to study this question the Lord will help us. Brother W. D. Salisbury has been thinking along these lines, and I will call upon him to read the result of his study.

WHAT CAN AUSTRALIA AS A NATION DO FOR THE WORLD?

Read before the Conference, July 9.

THERE has been no time in our history when these colonies have been more prominently before the world than at present.

When the colonies of America formed themselves into a nation under a compact, and proclaimed their freedom from the mother country, the eyes of the whole world were turned toward them, and it was at that time that their influence began to be felt. The United States of America became the asylum for all the oppressed of the Old World. Thousands of people flocked to her shores to obtain the religious freedom afforded them in that new country.

It was there that the Lord introduced to the people of this age the three angel messages. The sound of this message has gone out to all parts of the world. As long as the United States kept in harmony with the principles upon which the Government was founded, the Lord continued to make that country the centre of influence in His work. A great change, however, has taken place in the condition of things. Instead of being the asylum for the oppressed, it is becoming the oppressor. As surely as it has been the leader of religious freedom in the world, by the renouncing of those principles which made it the leader, it will become by the influence it has attained, a most powerful leader of religious despotism. The following has been written by one born in that country, under the influence of the Spirit of truth:—

"In that grand old document which our fathers set forth as their bill of rights—the Declaration of Independence—they declared:

'We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness.' And that the Constitution guarantees, in the most explicit terms, the inviolability of conscience. 'No religious test shall ever be required as a qualification to any office of public trust under the United States.' 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.

"The framers of the Constitution recognized the eternal principle that man's relation to his God is above human legislation, and his right of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosom. It is this consciousness, which, in defiance of human laws, has sustained so many martyrs in tortures and flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an inborn principle which nothing can eradicate.

"As the tidings spread through the countries of Europe, of a land where every man might enjoy the fruit of his own labor, and obey the convictions of his conscience, thousands flocked to the shores of the new world. Colonies rapidly multiplied. 'Massachusetts, by special law, offered free welcome and aid, at the public cost, to Christians of any nationality who might fly beyond the Atlantic to escape from wars or famine, or the oppression of their persecutors.' Thus the fugitive and down-trodden were, by statute, made the guests of the Commonwealth. In twenty years from the first landing at Plymouth, as many thousand pilgrims were settled in New England.

"But continually increasing numbers were attracted to the shores of America, actuated by motives widely different from those of the first pilgrims. Though the primitive faith and purity exerted a wide-spread and moulding power, yet its influence became less and less as the numbers increased of those who sought only worldly advantage."—Great Controversy, Vol. 4, pp. 295-6.

"Seeing the failure of his efforts to crush out the truth by persecution, Satan had again resorted to the plan of compromise which led to the great apostasy and the formation of the Church of Rome. He had induced Christians to ally themselves, not now with pagans, but with those who by their devotion to the things of this world had proved themselves to be as truly idolaters as were the worshippers of graven images. And the results of this union are no less pernicious now than in former ages; pride and extravagance were fostered under the guise of religion, and the churches became corrupted. Satan continued to pervert the doctrines of the Bible, and traditions that were to ruin millions were taking deep root. The Church was upholding and defending these traditions, instead of contending for 'the faith which was once delivered to the saints.' Thus were degraded the principles for which the reformers had done and suffered so much."—Ibid., p. 298.

"Through the two great errors, the immortality of the soul, and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to

grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience."—*Ibid*: P. 588.

"Brethren and sisters, would that I might say something to awaken you to the importance of this time, the significance of the events that are now taking place about us. I point you to the aggressive movements now being made for the restriction of religious liberty. God's memorial has been torn down, and in its place a false Sabbath stands before the world; while the powers of darkness are stirring up the elements from beneath, the Lord God of Heaven is sending power from above to meet the emergency by arousing His living agencies to exalt the law of Heaven. Now, just now, is our time to work, in foreign countries. As America, the land of religious liberty, shall unite with the Papacy in forcing the consciences of men to honor the false Sabbath, the people of every country on the globe will be led to follow her example. Our people are not half awake to do all in their power with the facilities within their reach, to extend the message of warning to the world."—*Gen. Conf. Bulletin*, Jan. 27, 1893: P. 16.

Does not all history teach that when a nation whom the Lord has used to bear His truth to other nations turns its back upon Him as a nation, He then works through other nations to carry out His purpose?

Has not the Lord been preparing other people to bear His message to the world? For over fifty years these colonies have been developing their resources, and have been coming more prominently before the world. During the past few years our exports have been calling the attention of people this way, so that at the present time other producing countries are brought into competition with Australia. The old cry of "taking coals to Newcastle" is seldom heard. Federation appears soon to be an accomplished fact. The making of this nation will turn the eyes of the world to these colonies as never before.

The question is, "What can Australia as a nation do for the world?" Another question more appropriate to us as a people may be asked in connection with this: "Will Australians do for the world what America will not be able to do for the world? Will Seventh-day Adventists here do for the world what Seventh day Adventists in America cannot do for the world in the downward career of the United States?" It remains for this Union Conference and this people to answer this question.

Let us for a few moments look at the situation. There are gathered in these colonies people from nearly every country in the world. Let the knowledge of Christ our Saviour's soon coming be given with mighty power

throughout United Australia; then, when accepted by its people, would they not be eager to send or carry this good news home to their native country?

The federation of the Australian colonies will not create a barrier between this nation and that of Great Britain. It will be done by an act of the British Parliament, therefore the most cordial relation will exist between the two nations. What then will hinder close spiritual intercourse between the two countries? The closest earthly tie we can have between us is consecrated workers sent to Great Britain to labor. Will they not receive their own kin differently than they would others that might be sent? If this is true of Great Britain would it not be equally true of other countries?

What we may call our neighbours have a large European population with whom missionary work can be conducted. India with its teeming millions has 238,499; China, 6493; Japan, 2985; English speaking people and the islands east of us, about 1000. What will be done for the Philippines? There are 10,000,000 souls groping in darkness; 7,000,000 of these are adherents to the Catholic Church. Only 25,000 of those islands are Spaniards.

We may look at another feature of this question. The commerce between this and other countries has grown to that extent that at the present time we can reach our most distant neighbour in about three weeks. Great Britain and the European countries cannot be called our neighbours, but China, Japan, India, South Africa, and the islands north and east of us in the Pacific can. We have three steamships each month to China and Japan; one boat each week to India, via Ceylon; one boat each month to India direct; two boats each month to South Africa, and several boats each month to the islands of the Pacific. These furnish all the transportation necessary to carry on missionary operations.

It seems hardly necessary to say more upon this important subject. The Lord will accomplish all He has set His hand to. He says to us, "Look on the fields, they are white already to harvest, and pray ye the Lord of the harvest that He will send forth laborers into the harvest." Where are those who will say, "Here am I, Lord; send me."

W. D. SALISBURY.

THE afternoon period presents an interesting picture, when students and delegates clad in working garb, and armed with picks, shovels, axes, and the "forest devil," sally out upon the woody campus to slaughter the trees that obstruct the beautiful grounds. The psalmist says that "a man was famous according as he had lifted up axes upon the thick trees." Some of our delegates are certainly on the road to fame, while others are doubtful. Pioneer work with an axe no doubt conduces to the development of those sterling qualities of character and muscle which fit men to do pioneer work with the sword of truth—the Word of God. Not a few of earth's great men have laid a firm foundation for lives of eminent usefulness with the woodman's axe.

Let no one be shocked by the name given to this instrument that tears up great trees by the roots and throws them down prostrate. It is too good a machine for such a name. It consists of strong chains, hooks, and rods, which, being fastened at the roots of a strong tree and attached to the upper body of an adjacent tree, and contracted by a long lever worked back and forth by men, is capable of uprooting trees of considerable bulk in short order. It certainly does bear the character of the destroyer to the bush, and that is why it is called the "forest devil." The devil is a destroyer. But this implement is a destroyer of obstacles to progress, and as such is an ally to mankind.

COPIOUS rain and chilly weather have marked the outward circumstances of the meeting thus far. But these conditions do not seriously affect inside conditions. Domiciled as we are in a cluster of comfortable buildings, the programme is carried out without interruption. An abundance of firewood, good for nothing but to burn, renders it unnecessary for the fire-keepers to count the sticks when he puts them on. And so good cheer prevails.

The Holy Spirit is light. When light flashes into the mind it is the Holy Spirit manifesting itself and imparting its power. On the Day of Pentecost the spirit appeared as cloven tongues of fire.—*S. N. Haskell*.