

# Union Conference Record

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

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## Study by Dr. D. H. Kress.

Monday, July 22, 7 p.m.

LET me direct your thoughts first of all this evening to Isa. 52: 1-5: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money. For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now, therefore, what have I here, saith the Lord, that my people is taken away for nought? They that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed."

Let me read another text in connection with this. Hosea 5: 13: "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb; yet could he not heal you, nor cure you of your wound." Here we have a repetition of the same thing.

The children of Israel in their experiences were separated from Egypt, where they had formed very debased habits. In these last days a similar work is to be done—a people are to be separated from the habits, practices, and principles of the world, and as time becomes shorter the line of demarkation becomes more and more distinct. I wish, especially, this evening, to point out some of the evils that arise from following a wrong course with reference to the treatment of various diseases.

Sufficient poison is produced in the human body every ten minutes to destroy life if it be retained. These waste products are carried off by the lungs, the kidneys, and the skin. It is therefore necessary to keep the skin clean, and the lungs unrestricted in their action. If the channels are blocked up, the poison cannot but accumulate, and disease will result; for disease is but the accumulation of waste matter.

What should we do when we have disease? Why, get rid of this accumulated poison as quickly as possible.

Many doctors give their patients poisonous drugs, which merely change the form or location of the disease. Such drugs never cure, and they may do a great deal of harm. Drug-taking is a relic of the Dark Ages. There

is a great deal of quackery in connection with medicine. Let us consider the case of malarial fever. What do doctors prescribe for this disease?—Quinine. What does the quinine do?—It reduces the temperature. So far, so good; but is that all? What else does it do? It destroys the red blood corpuscles, in this way lessening the amount of oxygen carried to the muscles by the blood, thus reducing the temperature. The fever certainly is reduced; but the accumulation of waste matters goes on to even a greater extent than before. This is a very fair sample of drug-taking.

It is the simplest thing in the world to cure a headache. Drugs will cure a headache; a cup of tea will cure a headache; but neither the drugs nor the cup of tea will cure the disease of which the headache is but a symptom.

A few months ago a patient in the Sanitarium was suddenly seized with agonising cramps. His friends were very anxious that I should give morphine to allay his sufferings. I applied the stomach pump, and pumped up the foulest mass you could possibly imagine. The poisons resulting from this decomposing mass were causing the cramps. In the morning the patient was perfectly well. Had I injected the morphine, the pain would have been relieved for the time being; but the cause of the trouble would not have been removed, and the over-accumulation of poison would have been so great that the patient would probably have died.

Another drug that is much given to produce sleep is treonol. But it is not a natural sleep; it is the sleep of death—an overdose will cause death. The sleep is caused by the paralysing of the brain cells.

Aconite is another deadly poison that is much given to children. Many children in after years suffer the effect of this drug. Drugs *never* cure disease; they merely change the form or location. God alone cures disease. Sick people who take drugs appear to get well. The reason is this: there is sufficient life force in them for nature to draw upon to expel the poison from the system; no credit is due to the drugs. They have recovered, not through the drugs, but in spite of them. Drugs, like wine or any other poison, are a mocker. "He that is deceived thereby, is not wise."

Now for a few words about tea-drinking. I can tell the habitual tea-drinker just as I can an ordinary drunkard. There is an unmistakable look in the face of every tea-drinker—"the show of their countenance doth witness against them." In fact, there is more poison in a cup of tea than there is in a glass of beer. I have heard of persons drinking ten to twenty glasses of beer. The

same amount of tea would cause serious trouble or sudden death.

The habits of the world are all wrong. The world lives upon stimulating food, on high tension. Their blood is inflamed, and this irritates the sensitive cells of the brain so that it is well nigh impossible for them to resist evil inclinations. Bad blood corrupts the morals. Man was never designed either to eat meat or fill his system with other poisons. The body is the temple of God, and is to be kept pure and clean. In man the alimentary canal is not suited for the digestion of meat. It is altogether too long, food is retained too long, and decomposition is very liable to take place with such foods. With dogs, on the other hand, it is quite different; their alimentary canals are short, and are perfectly suited for the digestion of meat. But even they can do very well without flesh. When dogs are sick, we give them hard bread, and withhold flesh from them to give them a chance to get well. This is a good practice to follow in the case of human beings.

We have a wonderful example before us of the benefits arising from the use of simple foods, in the prophet Daniel. He appreciated the importance of healthful living. He was determined that he would not defile himself with the highly-seasoned food from the king's table. You all know the results, how wonderfully God blessed him because of his firm adherence to principle. What God did for Daniel, He will do for all who adopt Daniel's principles.

The time is coming when those who live to gratify themselves in what they eat and drink will come down with a crash. What we need above all things is constantly to abide under the shadow of the Almighty, obeying His laws, that our minds may be clear to discern His still small voice. Satan can blind our minds by leading us to adopt a wrong diet, but we need not be ignorant of his devices, and may defeat all his schemes.

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### The Social Meeting.

Friday Evening, July 26.

THIS meeting was held in the College Chapel at 6:30 P. M., and was led by A. T. Robinson and G. B. Starr. After a few introductory remarks by the leader the rest of the time was devoted to testimonies. For nearly two hours the time was filled up with an interesting exercise consisting of sixteen spiritual songs and about one hundred and thirty testimonies. One needs to be present on such an occasion to appreciate its value and force. The universal tenor of the remarks was that of gratitude and appreciation of the privileges of the present occasion. Many spoke of the increased light they had received on the Bible. Others testified of the strength and courage that had come to them in the work and cause of God. Some spoke of the good spirit of unity which prevailed the entire meeting. All seemed to be determined to unite in renewed consecration and determination to follow the path marked out for the people of God. We felt that it was good to be there.

Brother Geiss read 2 Tim. 3:1-5, that description of the perilous times of the last days. He felt that in reading that list of sinful tendencies, he was reading the description of his own natural heart. When the apostle said that men should be "lovers of themselves, proud, boasters," etc., it meant him just as well as anybody

else. He thanked God that he had been warned of the peril in which he stood. Dr. Kress said that during the week he had been led to see how God was purifying for Himself a peculiar people zealous of good works. Alex. Costello read Ps. 73:21-23 as descriptive of his experience. A short time ago he was "so foolish and ignorant" that he "was as a beast" before God. Now he could say, "I am continually with thee." For the future he rejoiced in the glorious thought, "Thou shalt guide me with thy counsel and after receive me into glory." And he could now exclaim with the deepest satisfaction, "Whom have I in heaven but thee; and there is none upon earth that I desire besides thee." Brother Warren said, "I praise God for what He is doing for me. But this is only a selfish sentiment; I thank Him for what He is doing for His people."

These are only a few of the stirring sentiments that were expressed during this good meeting.

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### Sermon by E. W. Farnsworth.

Sabbath Morning, July 27.

WE should never forget that we are a prophetic people; and if this work is not what we think it to be, we are the worst deluded people in the world. From time to time it becomes us to glance over the pillars of our faith, and reconsider the foundation of the hope which we entertain. If a man really believes that Christ is soon coming, his faith will mark every plan of his life. Hence it becomes of paramount importance that our faith and experience take a firm hold of this doctrine. I have decided to lead your minds in a hasty review of the last chapter of Revelation.

The prophecies which relate to the work of God in the last times begin with chapter twelve. As we read we will notice that the history of the past is condensed into one symbol. Babylon, Medo-Persia, and Grecia have all passed away, but their mementoes are seen in the great persecuting power of the first part of chapter thirteen. The church is represented by the symbol of a woman, while Satan, the great adversary, is shown in the figure of a dragon. He stands ready to devour the Saviour of men as soon as He is born; but the man-child escapes and is caught up to God and His throne. After this the wrath of the dragon is visited upon the church as represented by the woman fleeing into the wilderness. Here she remains for 1260 long years, which cover the period of papal supremacy. The great warfare between Christ and Satan is thrown upon the scene. The battle began in heaven and was transferred to earth. Having lost his place in the heavenly council, and knowing that he hath but a short time, Satan comes down in great wrath, and finally goes to make war with the remnant of the seed of the woman.

Having sketched briefly over the dispensation, the prophet in chapter thirteen brings to view more particularly the great persecuting powers that span the dispensation. The first symbol represented the lion of Babylon, the bear of Medo-Persia, the leopard of Grecia, all combine with the great and dreadful beast which in Daniel seven represents Rome. To this symbol the dragon gives his power, seat, and great authority. This was done when paganism gave place to the papacy. Under the persecution thus brought to view it is said of the people of God, "Here is the faith and patience of

the saints." This was developed under circumstances of great trial.

But in 1798 the power of the papacy was broken. Rome was taken by the French armies. Pope Pius VI. was rudely torn from the pontifical chair, dragged from the Vatican, and carried captive, a prisoner into France.

Elder D. T. Bordeau, one of our French laborers, passing down the street of Valence, the city in which Pius VI. died, noticed a monument erected to his memory. Upon it was engraved this inscription: "He died in captivity, an exile from his home and his friends." Thus was fulfilled that prediction, "He that leadeth into captivity shall go into captivity." How wonderfully God brings about the fulfillment of His Word! At this juncture, in chapter 13: 11 the prophet sees "another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." At this time the United States was appearing upon the stage of history, and it is in this country that we see the fulfillment of the succeeding verses. The events taking place in that country are amply justifying the application of this prophecy. Two great principles of republicanism and protestantism are being lost sight of. Imperialism is manifesting itself in the autocratic powers assumed by the government, and in the wide departure from the peaceable principles laid down by the founders of the nation. We read, "And he exerciseth all the power of the first beast before him." And again: "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that hath the mark, or the name of the beast, or the number of his name." God warns His people not to receive this mark upon pain of receiving His unmingled wrath. If we will notice, this power causes the earth to worship the beast. How could the earth be made to pay homage to that blasphemous power? Read 2 Chron. 36: 21. "To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay desolate she kept Sabbath to fulfill threescore and ten years." This throws light upon the matter. The earth keeps the Sabbath when it is permitted to lie idle. Some say that sprinkling for baptism is the mark of the beast. Others say that free-masonry is the mark of the beast. But there is but one thing that can constitute this mark, and it is that which causes the land to rest on the first day of the week. Sunday morning everything is quiet over the whole earth, business is suspended, the land rests, and this is in opposition to God's command that the seventh day is the Sabbath of the Lord thy God. Then follows a great boycott called upon those who will not receive the mark. They are not permitted to buy or sell. In some respects we begin to feel the power of this already, but I praise God that it is just as it is, and that as worldly avenues are closed up to us, God is opening avenues by which our people can work in His cause, and while doing so support themselves. So that after all we lose nothing, and God's cause is the gainer.

When we reach this point, then immediately we come to the end. Passing over the chapter of division into chapter fourteen we find the people of God on Mount Zion with the Father's name in their foreheads. They sing a great song, and in that song there is an element that is startling. Those who sing it are singing an experience. No others have had the experience, so none other could sing the song. "And I heard a voice from heaven, as the voice of many waters, and as the

voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth." Verses 2, 3.

In the sixth and seventh verses of chapter fourteen we strike the religious phase of the events of the last day. In the prophecies of chapters thirteen and fourteen, we have the political history, bringing to view the great efforts of the enemy through persecuting powers to destroy the work of God. Now God's work in the last days is introduced. Instead of the worship of the beast, the worship and fear of God is enjoined. The great Advent message of 1832-44 is the only movement in history that fulfills this prophecy. The burden of this message was that the day of God was just upon us. As a result of receiving that message 50,000 people were ejected from the popular churches in America alone; and here begins that decline in spirituality and the power of godliness which in the last half century or more has characterised the professed Christian world, and is becoming more and more marked. This is set forth in the message that Babylon is fallen.

Then follows the third angel's message in verses 9-12, with a fearful denunciation of wrath upon those who receive the mark in their foreheads or in their hands, or worship the beast or his image. To receive a mark in the hand relates to the labor of the hand, as we see by Ex. 13:9. To work or to refrain from work is a mark in the hands. To assent in the mind would be a mark on the forehead. Many people observe the sign of papal authority by keeping the first day of the week because they believe that it is the Sabbath. Their minds assent to that theory, while many others simply refrain from work because of the force of circumstances. They know it is not the Sabbath, and yet their hands refrain from work. These classes receive the mark in their foreheads or in their hands. Many people are inclined to regard this matter as one of small importance, but from this terrible denunciation of wrath we learn that it is an awful thing to disobey God. We are told that "it is a fearful thing to fall into the hands of the living God."

Immediately after this message the second advent is brought to view. He comes to reap the harvest of the earth. The prophet then describes, in a thrilling manner, the scenes of that dreadful day. In the fifteenth chapter is the description of the unmingled wrath of God. Chapter sixteen gives the pouring out of the vials of wrath. The threatening of the Third Angel's Message is the wrath of God in the seven last plagues. The Third Angel's Message is calculated to call out a people who will escape these plagues and be saved.

The greatest sign of the soon coming of Christ is to be found in the Third Angel's Message. In the existence of this people with their institutions and their missionary work scattered throughout the earth, preaching the commandments of God and the faith of Jesus, and warning the world against the worship of the beast and his image, we have undoubted evidence of the nearness of the end. It is true that we are not the only people who keep the Sabbath. When I was a boy I became acquainted with the Seventh-day Baptists, who numbered at that time nearly 20,000 adherents. They are a highly-cultured and educated people, but they have not the Third Angel's Message, and their numbers are now constantly dwindling away. The message first went to them, but they would not receive it. At that time

Seventh-day Adventists did not number as many hundreds as they numbered thousands. Since then our work has gone to every part of the earth, and theirs is continually narrowing down. The reason is because God wants the Sabbath proclaimed to the earth imbedded in the Third Angel's Message. So with all the points of doctrine we hold. There are many who advocate them from a common standpoint, but they make no progress, their books fall dead from the press; their numbers are dwindling away. The medical missionary work in other hands is like a bird clipped of its wings, while our missionaries are going forth by scores. Men who are bearing this message, and become disconnected from the work, soon lose their power and influence so far as the work of God is concerned.

I would that I could see manifested in our midst that power that would cause every man to plunge into the middle of the current of the Third Angel's Message. I tremble for those who merely hang along the edge of the stream. Whatever work succeeds in these days must centre in the Third Angel's Message. A new sanitarium, gorgeous and complete, has been built side by side with our sanitarium in America, but it languishes for support, while the sanitarium of this message is crowded to overflowing. It is related of King Edward, that a short time before he became king he gave utterance to the following sentiment: "That man who in any time of this world's history finds the work of God and plunges into the middle of the current, is sure to succeed." This is truly a grand sentiment, and should be an inspiration to us all.

I remember, when trying to swim, that in shallow water I floundered and struggled for a long time, thinking that I was making great progress, and when I paused to take bearings I found I had not gained an inch. Many Seventh-day Adventists are in the same case. They keep too near the edge. We are afraid to launch out, and we barely hold our own.

In chapter seventeen are rehearsed some of the great events of the last days. In chapter eighteen are given the culmination of the fall of Babylon, and God's great judgment upon the apostate church. The message which comes down from heaven has great power. There is great danger while we talk and think of this great power of God, but do not see it as we anticipate, that we shall fail to obtain it, and overlook what God is really doing in the earth. Some may think that we shall not see this power, but I tell you we have not sought for it earnestly. We would be very glad if someone else would get hold of this power so that we could catch it from them. Some will get hold of the power of God, and we can only obtain it from God for ourselves. I want to say to my brethren, Let us seek God so that we can see His power manifested in our midst. We have seen great things accomplished, but it is God's pleasure to see greater results from our work. He wants us to be channels through which He can work by the Holy Spirit.

In chapter nineteen, two great suppers are brought to view, the first is the marriage supper of the Lamb, then the awful feast of vultures and fowls of the air. Here is the description of Armageddon. Rev. 16: 14. Armageddon extends to all the world. Read Jer. 25, where the slain of the Lord are said to be from one end of the earth to the other. The first part of chapter nineteen sees the people of God in heaven. The last part of the chapter sees the wicked destroyed from the face of the earth; and this shows conclusively how the binding of Satan in chapter twenty is brought about. He is confined to the desolate earth for 1000 years. Then the

earth will keep her Sabbaths. For six long thousand-year days the Sabbath has been trodden under foot by the great mass of people. In the seventh thousand it will rest and keep her Sabbaths.

Then follows in chapters twenty-one and twenty-two the grand consummation. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." When I think that in a few more months this will not be a matter of prophecy but an actual occurrence, my heart bounds with joy. God being my helper, I will know nothing but Jesus and Him crucified. I will give Him all I have and all I may have, that I may experience the greatness of that reward that is here set before us. In concluding my remarks I desire to read a poem, which has fallen into my hands.

#### THE CITY ELYSIAN.

PAST the setting of suns stands the city Elysian,  
Unrevealed save to spirits anointed and free,  
Which the chosen behold as a glorified vision  
In splendor unveiled by the crystalline sea—  
The clear azure sea—the wide-flashing sea—  
The wonderful, odorous, music-toned sea,—  
That flows round the shores of the country of God,  
Which only the feet of His freemen have trod.

Its walls stand superb in the sunshine eternal;  
Round its turrets in ether the cloud-billows curl;  
Not a fair stone is stained with a shadow diurnal;  
And each massy gate is a portal of pearl,—  
One lustrous great pearl—a bewildering pearl—  
A glorious, fathomless, mystical pearl,—  
That haunts me and taunts me with far-off delight,  
In visions of day-tide and dreams of the night.

I dream of it often when sickness and sorrow  
Pass over my spirit, and scourge as a rod,  
And fill me with longings for some glad to-morrow,—  
Some glimpse of that city whose builder is God,—  
Whose founder is God—whose maker is God,—  
Where the blest reign for ever and ever with God:  
And then how it seems to grow nearer—so near  
That the strains of its music break low on my ear.

And then as its splendors are spread out before me,  
Enchanting my senses, alluring my soul,  
What billows of rapture roll o'er me and o'er me,  
Till earth and its troubles from under me roll,—  
Beneath me they roll—far away from me roll,—  
As distant as east from the west is their roll;—  
And I seem like a child on the warm, loving breast  
Of a mother who soothes it and lulls it to rest.

Shall we see it?—Ah, yes! for us it was builded,—  
For us its foundations were measured of old,—  
For us were its turrets of ivory guilded,  
Its battlements burnished with silver and gold,—  
With virginal gold—with yellow bright gold—  
And metals more precious than silver and gold;—  
For us it is waiting, who wearily roam  
As aliens afar from our country and home.

How often, God help us! far from it we wander,  
Our bruised feet marking the way with their blood;  
Of the joys of this life growing fonder and fonder  
As if over yonder no proud city stood,—  
No bright city stood—no light city stood—  
No royalest, comeltest, white city stood;—  
While we who are heirs by a kinship divine  
Are content with the husks and the huts of the swine.

—Springfield Republican.

### Sermon by S. McCullagh.

LET us turn to 2 Cor. 3: 1-5. "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to Godward: not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

The mere written commendation was of no value with Paul. A man's credentials are valueless unless he shows them in his ministry. I want to speak about the inner experiences of these truths in our hearts. The Word has its spirit as well as its letter. Many students of to-day see the letter, but not the spirit. The earth needs a standing room of 8,000 miles only; but when God makes it fly, it needs 2,500,000,000 miles. It is unfortunate for any Bible student to see only the letter and lose the spirit. We have the outward form that men see with the natural eye; but there is in the precincts of the soul that which man cannot discern nor measure. God alone can do that. We cannot even comprehend the depths of our own souls. God is in His sanctuary in heaven. He also has a sanctuary in the earth with its outer and inner courts.

Turn to Acts 17: 26-28. "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though he be not far from every one of us: for in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." Also to Phil. 4: 5, 6. God is not far from any one of us. He has charge of us. We are His offspring, whether Jew or Gentile, black or white. "The eyes of the Lord are upon the righteous, and His ears are open unto their cries." I want you to see that God is not blind to our experiences. It must be true that the very hairs of our head are all numbered. He has an interest in all the details of our lives. Rom. 10: 6-9: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven (that is, to bring Christ down from heaven)? or, Who shall descend into the deep (that is, to bring up Christ again from the dead)? But what saith it? The word is nigh thee, even in thy mouth and in thy heart: that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." It is not necessary that we go to heaven to bring Christ down. He is very near to each one of us, and I believe it. The darkness of our soul-eyes alone prevents us from realising His presence. Col. 1: 24-27: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church: whereof I am made a minister according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known

what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." This is the mystery of the gospel. Christ came down from heaven to make this mystery known to us. If we realise this, it will remove all doubt and stumbling-blocks. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates." 2 Cor. 13: 5. "Reprobate." This word is applied by metallists to silver which will not stand the test. This is brought out in Jer. 6: 30. "Reprobate silver shall men call them, because the Lord hath rejected them." Every man not rejected has in him a measure of Christ.

We are tempted often to feel that while God takes charge of the farm, the children, and the crops, yet He is not in our trials, our shadows, our disappointments; and we are apt to blame some individual for our curses. When we are tied up by circumstances, we blame the individual. Yet God is in our bitternesses and disappointments, as well as in our joys and successes. The prophets recognised this; so did Job and Joseph. Ex. 15: 22-27. "So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken unto the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all his statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that healeth thee. And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters." These things are intended to be types for us.

Who led the children of Israel to Marah?

Voices: God. The pillar of fire.

Who did they think had led them there?

Voices: Moses.

For three days they had had no water; and when they found some it was bitter. This was a severe test. Isn't this true of our experience? We pass through the Red Sea only to find further tests and further trials ahead of us.

The same truth was brought out in the life of the Saviour. At His baptism the Holy Spirit like a dove descended on Him, and He enjoyed the peace and joy of the Father's presence. "THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Don't marvel if you have to pass through similar experiences.

"And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, which, when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them." Ex. 15: 24, 25. Here is something for our ministers, our Sabbath-school superintendents, and other workers. Moses might have reproached the

people and returned the murmuring, but he cried unto the Lord. How foolish we are when we fail to do the same.

God disciplines us, but it is for our good. Life is one great discipline. The tree made the bitter waters sweet. Thank God there is something that makes our bitter experiences sweet. If you realise that Christ is in you the hope of glory, then He will be the tree of life that will make our bitterness sweet. The tree of life is at our right hand to help us in all our experiences. When you wandered away like wandering sheep, Christ was near you and you found rest in Him. We are all perplexed with diseases of the body or the mind. We are all struggling with our physical infirmities. If our eyes were opened, I believe God would show us the remedy for every disease. If he does not heal miraculously, He will do it according to nature's laws.

The Lord allows these things to come across our pathway that we might cry to Him. I think of Joseph's experience as an example of this. He was imprisoned, not for wrong-doing, but for right-doing. He had to pay a heavy price for doing right. He might have murmured at this experience. In the 105th Psalm it says, "The word of the Lord tried him." When he was ready for the Lord's work, He brought him forth from prison. He told his brethren afterwards that they did not send him to Egypt, but it was all arranged by the Lord. If our way seems to be difficult, wait a little while and rest in the Lord. If there is anyone here to-night who feels called to the work of the ministry, or to any other line of work, who may not yet attain his desire, I would say, Be patient. Wait for the Lord to work His will. He wants to try you that you may be fitted for His work. God may be trying you as He tried Joseph.

A story is told of a Persian king who was one day out hunting with his favorite falcon. Soon he found himself in the wilderness with but one servant, and neither could tell which way to go. They were much oppressed, as there was no water, and were on the point of dying. Suddenly they discovered water dropping over the rock. The servant took the king's cup and filled it with the water, and presented it to him. Just as the king was raising it to his lips, the falcon spilled all the water. The king was angry, and sent his servant to refill the cup. The falcon again spilled it, and when repeating it the third time, broke the cup. In his fury the king killed the bird. In the meantime the servant had discovered the body of a dead serpent lying in the water higher up. The faithful bird had seen this, and had tried to save its master from drinking of the poisoned stream. How often we would kill the experiences that God designs to do us much good.

We like to feel human sympathy in our burdens. It is very nice to have it in our trials. God will often deny us this, and we are often inclined to blame this one or that one for it. Why does God deny us this sympathy? Christ was denied it. He longed for human sympathy on the cross. There was not a soul in the wide world that understood Him. In agony of soul He looked up to God for sympathy, and cried, "My God! My God! why hast Thou forsaken me?" Only blackness met His view. We must expect to drink this cup, to pass through this experience. The Lord will test us as far as possible. We must pass through disappointments and sufferings, that we may be made perfect. This was the case with Joseph, John at Patmos, and John Bunyan. All our experiences work out for us a "far more exceeding and

eternal weight of glory." Are we still looking to earthly things, or are we looking beyond the veil? Even when we are discouraged, "the bruised reed will He not break." God will never crush the soul that has the spark of love which will respond to the Spirit's touch. If a man of God falls seven times, he will rise again. Read 2 Cor. 5th chapter.

Let us keep our minds on the unseen. God is gathering the people for the final trial. The past prophets' experiences are gathered together and brought out in us. In Revelation we read, "They sing the song of Moses and of the Lamb." Why is that? A man who says the law is done away cannot sing that song. It is a song of experience: there is the divine and the human in it,—the law and the gospel. The grand experience of that song will be the experience of the prophets and of the Lamb. May we realise the importance of the call to have fellowship with the sufferings of Christ. Amen.

### Bible Studies.—Zechariah, Chapters 3 and 4.

CONDUCTED BY G. C. TENNEY.

THESE studies occupied three morning hours, July 24-26. The exercise took the form of a Bible class in which one led, and all were free to participate. The thoughts that were brought out and are here presented were contributed by many different individuals, though they are conjoined here without distinction, no attempt being made to produce a verbatim report. The studies were attended by the signal blessing of God.

Zechariah and Haggai were prophets whose spirits were moved upon of God to speak His word to the people at the time of the restoration and rebuilding of the city and temple of Jerusalem. At the time they arose the work of building was so embarrassed that it had ceased. The people were disheartened and discouraged. They were poor and feeble, and a great and apparently impossible work was to be done.

That work and those times were symbolical of our own. They were typical of the work of restoring the truth and people of God in the last days. This fact is clearly stated in the *Testimonies*. It is also set forth in the similarity of circumstances. There were three proclamations for the restoration of Jerusalem. The first one was followed by a season of disappointment and confusion. At this point the spirit of prophecy came in to encourage, unite, and direct the people: They rallied, and under the second and third proclamations the work of building was carried forward to completion. So it is now. The first angel's message left the people of God in disappointment and confusion; and at that juncture the Lord sent the spirit of prophecy to direct and encourage them. The second angel's message corresponds to the decree of Darius; and the third angel's message, like the decree of Artaxerxes, embraces all that precedes it, and more. The three proclamations were combined into one to form the "commandment of the God of Israel." Ezra 6:14. So the three messages of Rev. 14 combine into one to form the work of God for the last days. Under the last decree the work was finished; and so under the third message will the last work of mercy be completed. The two great features of the work we have in hand are the getting rid of our sins, and the carrying forward of this work of warning and preparation to all the world. The first may be said to represent the

spiritual interests of the work, and the other the material features as represented by our institutions, organisations, and the many enterprises and undertakings we have in hand and before us. In those days these interests were entrusted to two representative men as responsible heads. Joshua as high priest stood between the people and God. Zerubbabel was the governor, or foreman, in the building operations. Upon the first lay the burden of leading the people out of spiritual darkness to the knowledge of the Saviour. On the latter rested the great weight of building a city with means that were wholly inadequate.

This shows, in harmony with the light we have received, that the temporal and spiritual burdens of our work should not rest upon the same shoulders. There should be a division of responsibilities, but not a separation of interests. When the work of building went on all worked together. "Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them." Ezra 5: 2. All the way through, Joshua and Zerubbabel are seen standing side by side. So should the business representative stand by the side of the one who represents the spiritual interests of our work.

In chapter 3 of the prophecy of Zechariah we see Joshua (Jesus, Saviour) as the principal character. In chapter 4 Zerubbabel is the one referred to. Zerubbabel means, "A stranger in Babylon," or, "Separated from Babylon." In chapter 3 is beautifully shown the great provision that God has made for cleansing His people from their sins. In chapter 4 we see how the great work before us is to be accomplished. The theme of one chapter is Justification by Faith. Of the other, the theme is, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Thus are presented to us the two great features of the work we have before us,—the sanctification of the soul, body, and spirit, and the work of the Holy Spirit in fitting us for service.

#### CHAPTER THREE.

In Zechariah 3 we have a most touching representation of the grace of God in saving sinful men. In verse one we see three parties: Joshua, the angel, and Satan. "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Joshua stands for the people of God, whose righteousnesses are but filthy rags. Isa. 64: 6. The angel is Christ. The controversy is wholly between Him and Satan, the adversary. Joshua can say nothing to the charges which Satan urges against him. But the Lord takes his part and silences Satan with a word. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8: 34. "A brand plucked out of the fire." What a striking figure is this! This is what we each are.

"And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment." Zech. 3: 4. Before God bestows His own righteousness, he takes away our own filthy rags. He does not cover impurity with the spotless robes of His own character. He does as we would do in clothing a poor wretch from the gutter, send him first to the bath-room, burn up his rags, and then clothe him with the clean and new.

"And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by." Verse 5. The mitre bore the inscription, "Holiness unto the Lord" in a golden crown. Ex. 29: 6. Now the angel of the Lord stands where Satan stood before.

Then follows the glorious unfolding of God's purpose toward His remnant people in the last days. It will be well at this point to refer to *Testimony* 32, the last chapter, entitled, "Joshua and the Angel." From this we learn that this was written for our instruction as an outline of our experience. A careful reading of the chapter will aid us in understanding the full force of the illustration. We have room for but a few extracts. "If the veil which separates the visible from the invisible world could be lifted, and the people of God could behold the great controversy that is going on between Christ and holy angels and Satan and his evil hosts concerning the redemption of man; if they could understand the wonderful work of God for the rescue of souls from the bondage of sin, and the constant exercise of His power for their protection from the malice of the evil one, they would be better prepared to withstand the devices of Satan. Their minds would be solemnised in view of the vast extent and importance of the plan of redemption and the greatness of the work before them as co-laborers with Christ. They would be humbled, yet encouraged, knowing that all Heaven is interested in their salvation." Page 223.

"As Joshua humbly pleads for the fulfillment of God's promises, Satan stands up boldly to resist him. He points to the transgression of Israel as a reason why that people should not be restored to the favor of God. He claims them as his prey, and demands that they be given into his hands to be destroyed.

"The high priest cannot defend himself or his people from Satan's accusations. He does not claim that Israel are free from fault. In his filthy garments, symbolising the sins of the people, which he bears as their representative, he stands before the Angel, confessing their guilt, yet pointing to their repentance and humiliation, relying upon the mercy of a sin-pardoning Redeemer, and in faith claiming the promises of God." Page 224.

"Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing up of the great day of atonement. The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus, will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects, he has gained the control of the apostate churches; but here is a little company that are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. All will be required to render obedience to human edicts in violation of the divine law. Those who will be true to God and to duty, will be menaced, denounced, and proscribed. They will be betrayed 'both by parents, and brethren, and kinsfolk, and friends.'

"Their only hope is in the mercy of God; their only defense will be prayer. As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness, and as they look upon them-

selves they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer. He endeavors to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never be washed away. He hopes to so destroy their faith that they will yield to his temptations, turn from their allegiance to God, and receive the mark of the beast.

"Satan urges before God his accusations against them, declaring that they have by their sins forfeited the divine protection, and claiming the right to destroy them as transgressors. He pronounces them just as deserving as himself of exclusion from the favor of God. 'Are these,' he says, 'the people who are to take my place in heaven, and the place of the angels who united with me? While they profess to obey the law of God, have they kept its precepts? Have they not been lovers of self more than of God? Have they not placed their own interests above His service? Have they not loved the things of the world? Look at the sins which have marked their lives. Behold their selfishness, their malice, their hatred toward one another.'

"The people of God have been in many respects very faulty. Satan has an accurate knowledge of the sins which he has tempted them to commit, and he presents these in the most exaggerated light, declaring, 'Will God banish me and my angels from His presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Thy throne will not stand in righteousness and judgment. Justice demands that sentence be pronounced against them.'

"But while the followers of Christ have sinned, they have not given themselves to the control of evil. They have put away their sins, and have sought the Lord in humility and contrition, and the Divine Advocate pleads in their behalf. He who has been most abused by their ingratitude, who knows their sin, and also their repentance, declares, 'The Lord rebuke thee, O Satan. I gave my life for these souls. They are graven upon the palms of my hands.'

"The assaults of Satan are strong, his delusions are terrible; but the Lord's eye is upon His people. Their affliction is great, the flames of the furnace seem about to consume them; but Jesus will bring them forth as gold tried in the fire. Their earthliness must be removed that the image of Christ may be perfectly reflected; unbelief must be overcome; faith, hope, and patience are to be developed." Pages 228-230.

"Thus saith the Lord of hosts; if thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." Zech. 3: 7. Again we quote from the *Testimony*: "Angels of God will walk on either side of them, even in this world, and they will stand at last among the angels that surround the throne of God." Page 227.

"Hear now, O Joshua, the high priest, thou, and thy fellows that sit before thee; for they are men wondered at: for, behold, I will bring forth my servant the BRANCH." Zech. 3: 8. The Branch is Christ. See chapter 6: 12. How is Christ to be brought forth in the last days?—"Evidently set forth" in the lives and characters of His people. The remnant church will be a perfect imitation

of the life and character of their Saviour. They will be "men wondered at."

Turning to Isa. 8: 9-20 we read: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because their is no light in them." This is one of the most vivid descriptions of our own times to be found in the Bible. The whole trend of events to-day is in the direction of association and confederation. The churches are federating. Nations are federating. Capital is forming its confederacies; and labor is uniting to resist them. It is said that eighty-five per cent. of the people of England are federated for selfish protection or ends. The motive is fear of those things that are coming to pass. Our Saviour foresaw this state of things. But we are not to fear their fear, nor be afraid. We are to sanctify the Lord of hosts Himself, and fear only Him. Many will stumble over the way of salvation, while the law is being sealed among His disciples. Then Christ speaks, "Behold, I and the children whom thou hast given me, are for signs and wonders in Israel." They are a wonder to men, to angels, and to the universe. We are told by the spirit of prophecy that the remnant church will be an amazement to evil angels and an astonishment to the good angels.

In Isa. 43 this is more fully brought out. Let us study this chapter in the light of these words found in *Patriarchs and Prophets*: "The plan of salvation had a broader and deeper purpose than the salvation of men. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe." In the first part of the chapter the Lord encouraged His people in view of the experience through which they were about to pass. In verse seven we learn that the object of God in our creation was that glory might come to Him. "Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justifi-



fied: or let them hear, and say, It is truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am He: before me there was no God formed, neither shall there be after me. I, even I, am the Lord: and beside me there is no Saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God." Vs. 8-12. The Pharisees were blind and deaf, though they had eyes and ears. So are the people of God to be blind and deaf to sin. We must become insensible to many things that claim our attention if we make a success of our calling. "Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? seeing many things, but thou observest not; opening the ears, but he heareth not." Isa. 42: 19, 20. The only way we can escape the contamination of these days is to shut our eyes and ears to all that is not of God. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure." Isa. 33: 14-16. Read also Ps. 38: 12-14. "They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long. But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs." Even the Lord shuts His eyes and ears to the sins of His trusting people. Num. 23: 21. He sees them only through Christ, and thus should we see our brethren, and not with the eyes of sharp criticism.

Now the Lord calls on all false gods to bring forth the examples of their power. Isa. 43: 9. As the evidence of His own power to create and save, God sets forth His remnant people, with Jesus Christ at their head. By them He proves to the universe His power to save. Verse 21: "This people I have formed for myself, they shall show forth my praise." In verses 22-24 He complains that the people have not sought Him. They have even been weary of Him, and have made Him to serve with their sins. But "I, even I am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." The theme is continued in the following chapter. Here we read, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel." Isa. 44: 22, 23. It is thus that God glorifies Himself in the forgiveness of the sins of His people. Shall we not all join in that glad song when at last our sins are blotted out?

The blotting out of sin means their utter obliteration from existence in effect or memory. They cannot be recalled. The last verses of the chapter bring in the restoration of Jerusalem, thus making the connection between that work and ours. In other scriptures we

read of the removal of the sins of God's remnant people. "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve." Jer. 50: 20. This chapter refers to the destruction of Babylon, hence applies to our own time. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." Micah 7: 18, 19. This also applies to the "remnant of His heritage."

So we are taught how to appreciate the statement in Zech. 3: 9, "I will remove the iniquity of that land in one day."

Verse 9 is indeed a beautiful gem. "For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day." The stone before Joshua represents one of God's children,—a living stone. 1 Pet. 2: 5. The seven eyes are the seven spirits of God. Rev. 5: 6. Thus the fulness of the Spirit of God will be brought to bear upon every one who at last stands with the 144,000. The seven qualifications bestowed by that Spirit are shown in Isa. 11: 2-4. They are: Wisdom, understanding, counsel and might, knowledge and fear of the Lord, quick understanding in the fear of the Lord, righteousness, and equity. God Himself will do the graving. He will work out the perfect resemblance of His own character. In every allusion to the work which is to be done for the last church on earth, God ascribes that work to Himself. When it is done, we shall stand forth a wonder to the assembled universe,—the most perfect workmanship of God, gathered from the most wicked generation of fallen men. In view of the revelations of God's plan thus set forth, surely we need not be dismayed at thought of our sins. God can dispose of these if we, like Joshua, draw near to Him, and keep the angel of God at our sides.

#### CHAPTER FOUR.

God must first awaken us from sleep before we can see anything. "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it; one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts." Zech. 1: 4-6. What was this picture?—It was, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." That is just what it was. It was not two olive trees and a candlestick. The prophet could see them well enough. But that was not the object. It was the grandest truth that was here pictured

out. And that truth dawns as slowly upon our minds as it did upon Zechariah's, and more so.

"Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace, unto it." Verse 7. The mountain that confronted Zerubbabel was the same that stands before us now. There was a great work to be done in a short time. On the part of the people there was weakness, poverty, sinfulness, debts, and the opposition of the enemies. But the word came that the mountain should be humbled. The difficulties would be overcome. With every stone were manifestations of grace. It would all be grace, grace. Grace is help. It embraces all that comes to us from God.

Then follows the most gracious assurance. "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you." Verse 9. This assurance has come to us recently. We are told that this people are going to carry the work to completion. We are not to look for another people. There is to be no change in the general features of our work. It is to stand distinct and clear as the prophecy has made it. "Nor should we despise the day of small beginnings." God rejoices to see His people at work with the plummet, the law of God, and "with those seven," the fulness of the Spirit of God.

But yet the prophet did not comprehend the significance of the picture he had seen. "What be these two olive branches," said he, "which through the two golden pipes empty the golden oil out of themselves?" "These," said the angel, "are the two anointed ones that stand by the Lord of the whole earth." There is a transcendent beauty in the figure here presented to us. Our two interceders in the presence of God are Christ and the Holy Spirit. See Rom. 8: 26, 34. From these "sons of oil" (margin) proceeds to the church of Christ, represented by the candlestick (Rev. 1: 20), a constant and never failing supply of the Spirit of God. It is the Spirit of grace and help and comfort. The oil comes to us without measure or stint. "For God giveth not the Spirit by measure." John 3: 34. It is not supplied from a limited source, but from a living fountain.

It is by this Spirit, and this alone, that the work before us can be done. The Spirit of God is not for display, but for our help in the practical tasks that lie before us, and which are as mountains to us. Thus in these two chapters is given the encouragement which we at this time so greatly need.

Some will want this interpretation of the two olive trees harmonised with Rev. 11: 4. There is no disharmony. It is incongruous to represent the Old and the New Testaments as standing by the Lord of the whole earth. This is the position of the two faithful witnesses, those two bonds of union between heaven and earth, the Holy Spirit and our blessed Saviour. But if they are witnesses, where is their testimony?—In the Bible. They are the joint Authors of the holy book that is composed of the two Testaments. As such they are present in their testimonies. A message from the king conveys with it the character and dignity of the monarch. An insult to his message is an insult to him directly. So, when in the French revolution the two witnesses were trodden under foot, it was not the literal treading under foot of the Son and Spirit of God, but a literal insult to them through the abuse of their Word, the Old and New Testaments.

## Outline Sketch of the Rise and Progress of the Work of the Third Angel's Message in Australasia.

THE primary object in presenting this sketch has been to collate in one brief article important and interesting historical facts that would be of value for future reference, and a saving of time in hunting up the necessary documents of original record.

**1884.**—At the General Conference held at Battle Creek, Michigan, U. S. A., October 30 to November 20, 1884, the first definite steps were taken towards opening the work in Australia. On November 5, at the afternoon meeting, the committee on resolutions, composed of U. Smith, J. H. Waggoner, and W. H. Littlejohn, reported as follows: "4. Resolved, That in our judgment steps should be immediately taken to open a mission in Australia."

This resolution was adopted on November 7. The same day the committee on fields of labor presented the following recommendation; "Rec. 14. That Elder S. N. Haskell go to California in time to attend the fall camp-meeting, and as soon after this as possible go to Australia to superintend the establishing of a mission there, and that Elder Corliss, and other laborers who may be selected, go at the same time to labor in the mission."

On November 12, the same committee further recommended: "Rec. 25. That in view of the great importance of spreading the truth to earth's remotest bounds, and of opening a mission in Australia as soon as possible, Elder S. N. Haskell go to Australia next May, taking with him a competent corps of laborers to establish a mission; and that he return in time to attend the next General Conference." "Rec. 26. That in view of Elder Haskell's going to Australia, Elder E. W. Farnsworth go to New England to labor." Thus the first movements relating to Australia affected Brother Farnsworth, who is now connected with the work here. "Rec. 28. That Elder J. O. Corliss and Brother Wm. Arnold prepare to go to Australia with Elder Haskell." *S. D. A. Year-book, 1885*, pp. 24, 26, and 30.

**1885.**—S. N. Haskell, J. O. Corliss, wife and two children, M. C. Israel, wife and daughters, H. L. Scott, and Wm. Arnold sailed from San Francisco, California, May 10, 1885, reaching Melbourne about June 8. These laborers met with opposition from both the pulpit and press. They worked as best they could, visiting, holding Bible-readings, and selling books, Brother Arnold selling over 1000 copies of *Daniel and Revelation* in Melbourne in less than a year. Many tears were shed and prayers offered in connection with this first year's work.

Brother J. H. Stockton was the first colonial to embrace the truth.

The first tent-meeting was held in North Fitzroy in September, 1885.

**1886.**—The *Bible Echo and the Signs of the Times*, a sixteen-page monthly, was first published in January, 1886, corner of Scotchmere and Rae Streets, North Fitzroy, Melbourne, Victoria, in a bedroom of a private house.

The work in New Zealand was opened about February, by Elder Haskell. Elder A. G. Daniels was sent to New Zealand from U. S. A. in 1886. He opened the work in Ponsonby, Auckland, with tent-meetings. He continued to labor in that colony till 1891, when he connected with the work in Australia.

The first S. D. A. church was organised in North Fitzroy, April 10, with twenty members.

At the time of the opening of the mission in June, 1885, by Elder Haskell and party, there was not one Christian Sabbath-keeper in Australasia of whom we had any knowledge.

The results of the Australasian mission were stated by Elder Haskell after he returned to America in the following words: "Our party left San Francisco for Australia, May 10, 1885. I reached San Francisco on my return April 16, 1886. The expenses of our party to Australia, and my expenses while there, amounted to about £400. The cost of our printing material, presses, and engine, was £844 8s od. The expense of the tent-meeting during the season was between £80 and £90. This was met by donations from the new brethren in Australia. The first three numbers of the *Bible Echo* cost £70. Our receipts for the same were £32, and the donations to the publishing work £291. Our book sales amounted to over £140. Besides this, 400 copies of *Great Controversy* Vol. IV. have been sold in New Zealand, and nearly 1000 copies of *Thoughts on Daniel and Revelation* in Australia. More than 1000 copies have been ordered. Six hundred copies of the *Bible Echo* are sent to Auckland, and 300 copies to other parts of New Zealand. There are more than 125 Sabbath-keepers in Australia, and from forty to fifty in New Zealand. Of those who have embraced the truth in Australia, three have given themselves to the work of God. In New Zealand, one has given himself entirely to the work, and one has come to America to fit himself for greater usefulness. (This was R. Hare.)

"Such was the remarkably encouraging statement that Elder Haskell was able to make in less than one year from the time that he left America for that distant land. The English-speaking people of Australia and New Zealand are as enterprising, intelligent, and worthy as can be found anywhere on the globe. The result of the Australasian mission is justly regarded as a source of great encouragement." *Year-book, 1887*, page 130.

**1886.**—G. C. Tenney came to Australia in 1886, and edited the *Bible Echo* until 1892 when he returned to America via Suez, Palestine, India, Europe, and England. Elder Tenney returned to Australia again in 1898. He has attended camp-meetings in all parts of Australasia. Was president of the Queensland Conference during its first year.

**1887.**—W. L. H. Baker came to Australia early in 1887. He was sent by the Foreign Mission Board to connect with the publishing work, but on his arrival in Melbourne there appeared to be no opening in the Echo Office for him, so he connected with Brother M. C. Israel in tent-meetings at Grantham, Victoria, and afterwards at several other principal towns, until in 1888 Brethren Israel and Baker opened the work in Hobart, Tasmania, beginning with a tent-meeting and later in halls. The Lacey family embraced the truth at this time, and H. C. Lacey was sent to America to college, returning after an absence of four years. He has rendered valuable service both in the Avondale School and the conferences of New South Wales and Queensland.

**1888.**—August 30, the first Australian Conference was organised in Temperance Hall, Rae Street, Melbourne. Officers elected: G. C. Tenney, President; S. McCullagh, Secretary; Echo Publishing Company, Treasurer; Conference Committee: G. C. Tenney, M.

C. Israel, W. D. Curtis, G. Foster, Wm. Bell.

The Conference embraced four churches,—Adelaide, Ballarat, Hobart, and Melbourne,—with a membership of 266, and Sabbath-keepers reported 335. Amount of tithe received for the ten months preceding organisation amounted to over £700. Elder Daniells was present from New Zealand at this meeting.

First Treasurer's report:—

	£	s.	d.
Receipts from Sept. 1, 1887, to Sept. 1, 1888	..	556	6 9
Paid away " " " " " "	..	192	14 7
Balance to credit account	..	£363	12 2

So started the first Australian Conference.

**1890.**—Work was opened in New South Wales by D. Steed.

**1891.**—Mrs. E. G. White, W. C. White, G. B. Starr and wife, and four other workers connected with Sister White's family, arrived in Sydney in November 1891, and attended the conference in Melbourne in December.

**1892.**—Sister White and party visited Tasmania, New Zealand, and New South Wales.

The Australasian Central Bible School was opened in St. Kilda, Melbourne. L. J. Rousseau, principal; G. B. Starr, Bible teacher; Mrs. Starr, matron.

**1893.**—Sister White and party again visited New Zealand.

E. H. Gates and wife visited Australia, Tasmania, and New Zealand. Also, the ship *Pitcairn* visited New Zealand. Captain Marsh died at Auckland, and was buried in the Auckland cemetery. Brother and Sister Read, of the *Pitcairn*, attended the Napier camp-meeting.

The first camp-meeting south of the equator was held at Napier, N. Z., March 26 to April 6, 1893.

First camp-meeting in Australia, Middle Brighton, Melbourne, December 30, 1893, to January 15, 1894. One hundred and twenty tents pitched. Over 500 people encamped. Over one hundred new Sabbath-keepers added in Melbourne and suburbs during the year following this camp. Elder Olsen was present from America.

Elder A. S. Hickox arrived from California.

F. W. Reekie sent to West Australia. Began canvassing work.

W. D. Salisbury arrived from England, to connect with the Echo Publishing Co.

Elder G. T. Wilson arrived in New Zealand in 1893. Was president of that conference one year. He afterwards labored in Tasmania, Victoria, New South Wales, and Queensland. He fell asleep at his post in Brisbane in December, 1898, and lies sleeping in the Towong cemetery, awaiting the coming of the Lord. Sister Wilson is now laboring as a Bible worker in South Australia.

W. A. Colcord and family arrived December 13, 1893. He labored as associate editor with A. G. Daniells on the *Bible Echo* and *Southern Sentinel*, and afterwards editor of the *Bible Echo* until 1898, when he was called to Cooranbong to connect with Mrs. E. G. White in work on her writings. In 1900 he was elected president of the N. S. W. Conference. In 1901 was transferred to the Queensland Conference.

**1894.**—The Australasian Union Conference was organised at Middle Brighton, Victoria, in January. W. C. White first president.

Avondale Estate purchased for school site, Coorabong, N. S. W. One thousand five hundred acres purchased for £1000. Money donated by Mrs. Lindsay, of South Africa.

Health work opened in Sydney by A. W. Semmens and wife.

West Australian mission opened by J. O. Corliss.

Queensland mission opened in Rockhampton by G. B. Starr and wife and A. S. Hickox and wife.

Australian Tract Society organised in November.

Miss E. M. Graham embraced the truth in Wellington, N. Z., and connected with the Australian Tract Society, in January, 1895.

Miss A. L. Ingels arrived from California.

The publication of the *Southern Sentinel* was started in Melbourne in January.

C. D. Baron and wife went to Lord Howe Island, and C. Anderson and S. T. Belden and wife to Norfolk Island, in December.

**1895.**—N. S. W. Conference organised in October, at the Armadale camp-meeting. W. C. White, president; M. C. Israel, vice-president.

Professor Prescott, wife and sister, visited Australia.

E. R. Palmer and wife arrived from America April 30, to take the position of general canvassing agent for Australasia. He has also filled positions in connection with the Echo Publishing Co., and principal and manager of the Avondale School. He was transferred to England, and left Australia August, 1901.

**1896.**—E. W. Farnsworth and wife arrived from U. S. A. He was elected president of the New Zealand Conference, came to Australia in 1899 to the Union Conference, and was elected vice-president of the Union Conference.

Elder S. N. Haskell and wife arrived from South Africa, to connect with the Avondale School.

**1897.**—Pastor A. T. Robinson and family arrived from South Africa. He was elected president of the Victorian Conference till 1900. Then acted as Bible teacher in the Avondale School till August 1, 1901, when he was transferred to open up the mission in Dunedin, New Zealand.

Avondale School opened with two students and four teachers, April 28.

C. B. Hughes and wife arrived from America, to connect with the Avondale School.

Dr. E. R. Caro arrived from America in September.

**1898.**—*Herald of Health* started.

R. Hare called from West Australia, to fill the position as editor of the *Bible Echo*.

Elder Haskell and wife went to Brisbane to open up a mission in connection with the camp-meeting.

**1899.**—Medical work opened up in Adelaide by A. W. Semmens.

Medical work opened up in Newcastle by Dr. Rand.

Queensland Conference organised in October at the Toowoomba camp-meeting. G. C. Tenney, president.

South Australian Conference organised by A. G. Daniells and A. T. Robinson. J. H. Woods, president.

Medical work opened in Christchurch, N. Z., by G. A. Brandstater.

Avondale Health Retreat opened December 29.

E. H. Gates arrived in Australia July 1, 1899, to attend the Union Conference, and to make New South

Wales his headquarters as superintendent of the Polynesian Mission.

The first machine set up by the Avondale Press was a small job press, donated by the Echo Co., which was placed in one end of the carpenter's shop of the Avondale School, November 13, 1899. Francis Nicholas Waugh and Leslie Irwin did the first work on this press. The first printing done was a Rarotongan Bible-reading on the subject of the "Home of the Saved." In February, 1900, E. C. Chapman became connected with the Press. On March 19 the large Cottrell press was purchased, which cost £225. About the middle of May this press was set up, and the first paper printed on it was the UNION CONFERENCE RECORD for July of that year.

W. L. H. Baker returned to New Zealand and connected with the work there as president of the Conference.

E. Hilliard arrived from Tonga, connected with the work in Tasmania, and in 1901 was elected president of that Conference.

**1900.**—Tasmania cut off from the Victorian Conference and taken over as a mission field by the Union Conference.

A. G. Daniells left Australia, via South Africa, England, and Europe, for America, to attend the General Conference.

August 29, Mrs. E. G. White, W. C. White, wife and families, returned to America.

Dr. and Mrs. Dr. Kress arrived from America.

Medical work opened up in Brisbane.

Medical work opened up in Rockhampton.

First missionaries sent from Australia. A. H. Piper and wife left Australia September, 1900, and on October 24 sailed from Auckland, N. Z., for Rarotonga, their present field of labor.

Christchurch (N. Z.) Sanitarium opened. Dr. F. E. Braucht as physician.

C. H. Parker arrived from Fiji and connected with the work in Tasmania.

**1901.**—Tasmanian Conference organised in January by E. W. Farnsworth. J. A. Burden, wife, and two sisters, arrived from America to connect with the Sanitarium work.

W. C. Walston and family arrived from South Africa in January to connect with the work of the Avondale School.

Pastor G. A. Irwin and wife, Prof. C. W. Irwin and wife, L. V. Finster and wife, F. L. Chaney and wife, W. Woodford and family, G. A. Snyder and wife, W. A. Hennig and wife, arrived from America to connect with the work in Australasia. G. A. Irwin was elected president of the Union Conference. C. W. Irwin and wife connect with the school. W. A. Hennig and wife connect with the work in Victoria. W. Woodford and G. A. Snyder make New South Wales their field of labor. L. V. Finster and wife go to West Australia to labor. F. L. Chaney and wife connect with the work in Queensland. Dr. Nettie Armstrong arrived in New Zealand from America.

Mission opened in New Zealand for the Maoris by Dr. J. E. Caldwell.

J. E. Fulton visited Australia to attend the Union Conference.

New Sanitarium building erected at Wahroonga. Dr. M. G. Kellogg superintendent of plans and building.

## LIST OF CAMP-MEETINGS HELD IN AUSTRALASIA.

Napier, ..	March, 1893	Hamilton ..	December, 1898
Wellington ..	1893	Ballarat ..	January, 1899
Brighton ..	December, 1893	Toowoomba..	October, 1899
Ashfield ..	November, 1894	Maitland ..	November, 1899
Auckland ..	December, 1894	Auckland ..	December, 1899
Armadales ..	October, 1895	Geelong ..	March, 1900
Hobart ..		Brisbane ..	September, 1900
Adelaide ..	October, 1896	Lambton ..	October, 1900
Stanmore ..	October, 1897	Ovingham ..	November, 1900
Balaclava ..	November, 1897	Bendigo ..	December, 1900
Brisbane ..	October, 1898	Ch'church ..	January, 1901
Wanganui ..	November, 1898	Launceston ..	February, 1901

Introduced into the Conference by G. B. Starr, and referred to a committee for additional data.

W. A. COLCORD,  
E. M. GRAHAM,  
G. B. STARR,  
*Committee.*

### The Closing Meeting.

THE closing meeting was held in the Avondale Church, Sunday evening, July 28.

The orchestra, consisting of seven or eight members, led the congregation in a brief song service. The platform was occupied by Brethren Irwin, Farnsworth, Robinson, and Kress. Brother Robinson led the congregation in prayer, after which Brother Irwin spoke briefly, as follows:—

Only a few evenings ago, we met in this room to open our Conference. That was a meeting of gladness because of our long separation and joy at seeing each other. Then we were looking forward with anticipation to the work and privileges before us. To-night we have met for another purpose. The Conference is closed, and we are here to say to one another, Farewell. During the time we have been together, God has met with us and blessed us. God has given us strength to transact the business, and at times we have felt His presence in a signal manner. For all these and many other blessings we feel truly grateful.

God's work is a battle and a march. These gatherings are as mile posts in our history, showing the advancement which the truth is making in the earth. I presume I am voicing the sentiment of every soul here in praising God for the message that has brought us together. I trust we all unite also in the sentiment that the message never looked clearer than at this moment. I am glad that as we go forth from this meeting, there is no feeling of pain or sadness at any thing that has taken place, but that we can go with a joyful spirit in good courage. We may go bearing the precious promise, "Lo, I am with you to the end of the world."

We will not have many of these gatherings before our Lord and Master comes to take us home, where parting words will not be said. Going out from this good meeting, I hope that the burden of souls will rest upon us as never before as we sense the times in which we live and the work we have to do. I trust that a new baptism of soul may rest upon each one of us. I would that we might appreciate the high calling to which we are called,—the privilege of being laborers together with God in saving souls. If we could do this, we would throw all our energies into this work; every power of our being would be engaged in the work God has called us to do. As we separate from this meeting and go,

one here and another there, it is not probable that this congregation will ever meet again in such a capacity; but let us determine by the grace of God to be found faithfully doing our work. Let us ever present a solid front to the enemy; and when our work is done, let it be true of us, that "we have fought the good fight, and kept the faith." The meeting is now open to remarks.

We subjoin a few words from the various testimonies which followed.

Wm. Woodford: The best blessing we can have is the Spirit of God in our hearts. This blessing we have felt.

A. T. Robinson: I can best express my feelings by saying that the truth never seemed as precious to me as it does at the close of this Conference.

G. B. Starr: This is the most blessed Conference I have ever attended.

G. Teasdale: I cannot say that I feel different than when I came here, but I know that God has blessed me.

W. Knight: My trust is in the living God.

Dr. D. H. Kress: There is something sad in this separation, and there is something blessed in it, because it is Christ that says, Go.

A. W. Anderson: Like Paul, I am in a straight betwixt two, desiring to remain, and anxious to return to our loved ones and the duties awaiting us.

J. A. Burden: As Paul left his brethren he said, "I commend you to the word of His grace that is able to build you up." It is not lifting up so much as building up that we need.

H. C. Lacey: Phil. 3: 10 is my motto to-night.

C. H. Parker: The expression of my heart to-night is, "If ever I loved thee, my Jesus, 'tis now."

Sister Parker: My heart is full of gratitude for what God has done for me. At the beginning of this Conference I could hardly sit up, but my strength has greatly increased.

A. W. Mountain: I am thankful that God has given me a part in His work.

N. D. Faulkhead: I thank God for what He has done for us here, and for the principles which have been brought out.

Alex. Costello: I came here expecting to find a great blessing, and I have not been disappointed.

J. Pallant: I thank God for the many demonstrations of the work of the Holy Spirit.

E. H. Gates: The lesson of submission has engaged my mind much of late. I have found greater peace than ever before.

H. W. Goldspink: I am glad to realise that God with us.

M. Hare: On behalf of the church I express our gratitude to God for bringing so many of His servants to Coorabong.

J. E. Fulton: I have been very much encouraged by this meeting. I expected great things, and have not been disappointed.

Dr. Lauretta Kress: The spirit of this Conference has confirmed me in the belief that the coming of the Saviour is very near.

Sister Robinson: I never felt the spirit of consecration as now.

R. Hare: The Lord speaks of His people as living stones. We must learn to bear burdens in the temple of the Lord.

E. R. Palmer read Num. 9: 17-23. He was determined to watch the moving of the cloud.

E. Hilliard: I am glad that my sins do not condemn me. Light condemns us if we do not obey it.

L. V. Finster: I feel the responsibilities that rest upon us as those who know the truth.

W. A. Colcord: I shall always look back with pleasure to this meeting.

There were many more testimonies which do not appear herein for lack of space.

At the close of this exercise, Dr. D. H. Kress was set apart to the gospel ministry. E. W. Farnsworth offered the ordination prayer, G. A. Irwin giving the charge and extending the right hand of fellowship.

With this the meeting and the Conference were closed. The congregation united in singing, "God be with you till we meet again."

### Another Good Meeting.

ANOTHER good meeting was held at the church Sabbath afternoon, July 27. In introducing the meeting, Elder Irwin said he presumed everyone in the congregation who attended the forenoon service was thrilled with Elder Farnsworth's rehearsal of the Third Angel's Message. He thanked God we have a truth that is fresh and new every time we hear it. The book of Revelation is the complement of the book of Daniel. Of the prophecies Christ has given in the Revelation we are assured that "These sayings are faithful and true." (Rev. 22: 6.) We have lived to see the fulfillment of a very large portion of them. The culmination of the plan of salvation is just before us. We are told in the *Testimonies* it will soon be said, "It is done." (Rev. 21: 6.) Everyone will stand just as he is when that fiat goes forth.

This book closes with the most gracious invitation to all who will hear. The Holy Spirit is seeking to impress minds through the words of this prophecy. The Bride—the Holy City—invites. The glories and beauties of that city have been portrayed in this book to woo us to God. This was one of the things that inspired the patriarchs of old. Abraham looked for it. It seems that God has exhausted all His resources to draw us to Himself. Through the Holy Spirit He reveals to us the things in store for those that love Him. Jesus Christ, our elder Brother, is now preparing mansions for us. (John 14: 1-3.) And He has said also, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." (Luke 12: 35-40.) Some will come up on the outside of this city because they are fearful. "Fear not," Christ says. He wants to give us the kingdom. Those who have courage and faith, and are loyal to God, are going through and will inherit the city.

After singing, "We've no abiding city here," seventy-seven joyful testimonies were borne in an hour. "We are citizens of no mean city," "I feel to cast all I have into this cause," and many like expressions were heard. All seemed to join in the hymn repeated by one:—

O tell me of heaven, sweet heaven,  
The home of the pure and the blest,  
Where sorrow and sin cannot enter,  
Where the weary for ever shall rest.  
Let me hear of that heavenly city,  
Where all is immortal and fair;  
And I'll flee from all earthly enchantments,  
And earnestly long to be there.

The meeting closed at sunset, by all joining in singing hymn 1404.

## Victorian Conference.

### Annual Session.

THE next annual session of the Victorian Conference will be held at the Alfred Crescent Church, North Fitzroy, Melbourne, August 16-25. The business of the Conference, including the Tract Society and Sabbath-school departments and the Helping Hand Mission, the election of officers, and planning for the future aggressive work of all departments, will occupy the attention of the delegates.

Brethren G. A. Irwin and wife, E. W. Farnsworth, J. E. Fulton, of Fiji, W. A. Hennig and wife, and Miss E. M. Graham are all planning to be with us, and intensely interesting and profitable programmes may be expected at every meeting.

Members of all the churches who are not elected delegates are cordially invited to every meeting. The opening service will be held on Friday evening at 7 o'clock. Meetings every afternoon at 3 o'clock and 6 o'clock, and every evening at 7:30, except Sunday evening at 7 P.M.

The annual meeting of the Echo Publishing Company, Limited, will doubtless be held during the Conference. Expect a special blessing from God at this meeting.

G. B. STARR.

## South Australian Conference.

THE above will convene in Adelaide, South Australia, August 28 to September 1, 1901. Besides transacting conference business and instruction in the treatment of the sick and in healthful cookery, conventions in missionary and Sabbath-school work will also be conducted. As no camp-meeting will be held in South Australia this summer, we are planning to make the forthcoming conference very helpful and instructive to all who may come. Pastors G. A. Irwin and E. W. Farnsworth have promised to attend.

J. H. WOODS,  
*President of S.A. Conference.*

## New South Wales Conference.

### Annual Session.

THE next annual session of the New South Wales Conference will be held at the Stanmore Church, Sydney, August 8-11, 1901. The business of the Conference, with its Tract Society and Sabbath-school departments, will be considered, and officers elected and plans laid for the coming year. Brethren G. A. Irwin, E. W. Farnsworth, A. T. Robinson, J. A. Burden, G. C. Tenney, F. W. Paap, E. R. Palmer, G. W. Tadich, G. A. Snyder, W. Woodford, and others are expected to be present. The first meeting of the Conference will be held Thursday August 8, at 3 P.M. We expect to have a good meeting, and hope to see a large attendance, not only of delegates, but from the churches generally.

W. A. COLCORD,  
*President of N.S.W. Conference.*



"Let us not weary in well doing: for in due season we shall reap if we faint not."

**Monthly Summary of Australian Canvassing Work.**

**New Zealand.**

JUNE, 1901.

Home Hand Book—	Orders.	Value.
Mrs. Hamilton, Gisborne.....	53	£81 17 6
A. E. Rickards, Central Otago	47	79 5 0
R. L. Irving, Invercargill.....	20	32 15 0
J. E. Anderson.....	4	6 5 0
A. Mountain, Invercargill .....	4	6 10 0
C. Honnor, Waikato .....	2	3 0 0
<b>Ladies' Guide—</b>		
Mrs. W. H. Covell, Dunedin...	7	7 10 0
<b>Patriarchs—</b>		
W. W. Ward, Marton .....	10	8 0 6
	147	£225 3 0
<b>Echo sales (Miss Owen).....</b>	1,728	
<b>Herald of Health subscriptions.....</b>	61	

**Queensland.**

JUNE, 1901.

Bible Readings—	Orders.	Value.
F. Brett, Gatton District.....	58	£39 1 0
<b>Home Hand Book—</b>		
F. W. Reekie, Beaudesert Line	3	4 10 0
Mrs. Teasdale, Nundah .....	1	1 15 0
Mrs. Hewitt, Paddington .....	1	1 7 6
<b>Ladies' Guide—</b>		
F. W. Reekie, Beaudesert Line	70	70 9 0
Mrs. Teasdale, Nundah.....	16	15 10 0
Mrs. Hewitt, Paddington .....	46	42 15 0
<b>Miscellaneous.....</b>	...	5 18 2
	195	£181 5 8

**West Australia.**

JUNE, 1901.

Home Hand Book—	Orders.	Value.
C. J. Anderson, Boulder City...	8	11 17 6
" " " (Other books)	1	0 17 6
<b>Bible Readings—</b>		
T. A. Chapman, Kalgoorlie .....	15	12 13 0
<b>Coming King—</b>		
W. H. Maslin, Perth.....	50	12 10 0
<b>Ladies' Guide—</b>		
Mrs. Cleal, Fremantle.....	16	19 0 0
C. J. Anderson, Boulder City...	22	24 2 0
	112	£81 0 0

**South Australia.**

JUNE, 1901.

Bible Readings—	Orders.	Value.
J. E. Steed, Kadina .....	7	£ 4 15 6
C. Porter, Kadina .....	38	25 9 6
<b>Great Controversy—</b>		
M. Janeczek, Truro.....	31	21 1 6
<b>Patriarchs and Prophets—</b>		
M. Gunther, Alberton.....	9	8 2 6
Mrs. Arnold, Croydon .....	13	12 4 0
<b>Home Hand Book—</b>		
A. W. Waight, Murray Bridge	15	29 16 0
J. E. Collins, Petersburg .....	3	5 0 0
L. A. Apollon, Milang.....	20	29 18 6
	136	£136 7 6

**New South Wales.**

JUNE, 1901.

Desire of Ages—	Orders.	Value.
C. S. Badger, Orange.....	33	38 10 0
E. Appleton, Grafton.....	21	23 10 0
<b>Daniel and Revelation—</b>		
A. E. Hodgkinson, Quirindi....	51	34 2 6
G. A. Wood, Quirindi.....	27	18 0 0
H. J. Cooper, Casino.....	20	16 12 6
<b>Ladies' Guide—</b>		
F. Davis, Ross Hill.....	18	21 15 0
Mrs. F. Davis, Ross Hill.....	9	9 7 6
E. Appleton, Grafton .....	1	0 17 6
<b>Man the Masterpiece—</b>		
T. Reekie, Urana.....	20	20 10 0
<b>Patriarchs and Prophets—</b>		
H. J. Cooper, Casino.....	6	5 5 0
W. E. Prees, Capertee .....	4	2 12 6
<b>Home Hand Book—</b>		
A. Currow, Parkes.....	23	40 0 0
<b>Coming King—</b>		
W. R. Lamb, Enfield.....	31	8 17 6
<b>Sunshine at Home—</b>		
W. E. Prees, Capertee .....	16	5 16 0
<b>Other Books .....</b>	...	1 10 6
	280	£247 6 6

**Victoria.**

JUNE, 1901.

Home Hand Book—	Orders.	Value.
G. Burgess, Goulburn Val .....	6	£10 10 0
G. Masters, Bendigo.....	2	2 15 0
H. Harker, Terang .....	36	51 2 6
N. Harker, Terang .....	12	18 0 0
C. P. Michaels, Geelong .....	28	40 4 6
D. Deering, Wedderburn .....	11	16 8 0
" " (Other books)	4	3 10 0
<b>Ladies' Guide—</b>		
Mrs. Masters, Bendigo.....	7	6 2 6
Mrs. Deering, Wedderburn.....	7	6 15 0
" " (Other books)	1	1 7 6
Mrs. L. J. Lear, Blackwood....	8	10 6 9
R. J. Stoaie, Moonee Ponds ...	3	2 12 6
<b>Desire of Ages—</b>		
R. Caldwell, Warrnambool....	10	11 17 0
" " (Other books)	8	2 12 0
B. Judge, Warrnambool .....	9	10 10 7
" " (Other books)	2	0 13 0
W. Ryder, Warrnambool.....	5	8 5 0
<b>Coming King—</b>		
Geo. Stewart, Box Hill.....	9	3 7 6
	168	£206 19 4

**Tasmania.**

JUNE, 1901.

Daniel and Revelation—	Orders.	Value.
John Allen.....	3	£ 2 12 6
<b>Desire of Ages—</b>		
H. H. Appeldoerff.....	40	38 13 6
<b>Ladies' Guide—</b>		
Miss E. Adcock .....	26	27 5 0
	69	£68 11 0

**Totals for June, 1901.**

	Orders.	Value.
Victoria .....	168	£206 19 4
Tasmania .....	69	68 11 0
New South Wales.....	280	247 6 6
South Australia .....	136	136 7 6
Queensland .....	195	181 5 8
New Zealand .....	147	225 3 0
West Australia .....	112	81 0 0
<b>Grand totals.....</b>	1107	£1146 13 0

I HAVE found in my experience that the canvasser must be in the same spiritual frame of mind for success in his work as the minister is in his. He must live near to God; he must pray just as much; and he must work from the same standpoint. If

he does not do this, his work will not be on the plane presented in this Conference. If that work is to stand as equal with the ministry, the same spirit must be put into it. So the canvasser himself must never go to work from the commercial standpoint, but from the soul-saving standpoint. Just as surely as the canvasser goes to work from the commercial standpoint, he will be defeated.—O. A. Olsen.

THE Spirit of the Lord has told us that we should study the history of the Waldenses, and work as they worked. The Waldenses were publishers. It was partly by means of their manuscripts placed in the homes of the people throughout Europe, that the Reformation was promoted in the sixteenth century. Their ministers would visit a few families, and it was necessary for them to leave something with the people that would strengthen them in the faith. I am glad that their ministers were canvassers who went from house to house to distribute their precious manuscripts containing portions of the word of God. The plan which has been originated of all uniting in selling *Christ's Object Lessons*, is going to bring in harmony again, centering us all in one common, grand work.—I. A. Ford.

**Our Aim.**

OUR business in life is not to get ahead of other people, but to get ahead of ourselves. To break our own record, to outstrip our yesterdays by to-days, to bear our trials more beautifully than we ever dreamed we could, to whip the tempter inside and out as we never whipped him before, to give as we have never given, to do our work with more force and a finer finish than ever,—this is the true idea,—to get ahead of ourselves. To beat someone else in a game, or to be beaten, may mean much or little. To be at our own game means a great deal. Whether we win or not, we are playing better than we ever did before, and that's the point after all,—to play a better game of life.—*Sunday School Times.*

GOD is not a crutch coming to help your lameness, unnecessary to help you if you had all your strength. He is the breath in your lungs. The stronger you are, the more you need Him.—*Phillip Brooks.*

# Union Conference Record,

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## A Review.

Now that the Conference is past, and we have time for a free breath and reflection, the mind runs backward over the incidents of the past few days with no small degree of satisfaction and pleasure. It is safe to say that not one who has observed the course of events can avoid the conclusion that the heavenly intelligences have participated in the exercises, imparting power to the word, grace to the people, and exerting a moulding, guiding influence over all. Nothing has been allowed to come in to divide interests or separate hearts. On the contrary, the prevailing spirit has been that of unity. The various branches of our work, represented by institutions and the conferences, have been touched with the hand of love and mutual sympathy. Those representing them yielded to the cementing power, and to-day the cause of present truth in Australasia stands more firmly united in all its parts than ever before.

There was present a wide representation of the field. The scope of the Union Conference was extended to embrace the islands of the South Pacific. The work there was better provided for by sending an additional worker, and the purchase of a power launch for use in the Fiji Mission. The mission to the Maoris was fully entered upon, and the work of printing in the island tongues was accelerated.

The task of releasing our school from debt by the sale of the book, *Christ's Object Lessons*, by an arrangement whereby the entire proceeds, except the bare cost of printing and binding, go to the intended purpose, was heartily endorsed. By the side of this undertaking stands that of finishing and furnishing the new Sanitarium at Wahroonga, near Sydney, free from debt by the payment for one year of a second tithe. These two undertakings represent a sum not much less than £10,000.

To provide for immediate wants of the Material Fund for the book, of the Rockhampton Treatment Parlors, and the Fiji launch, the sum of £625 in cash or its equivalent was raised by those present at the Conference. This is a large sum, viewed from the standpoint of human policy, considering the circumstances of those present. But it came spontaneously from willing hearts; and the gift brought the blessing of God into our midst with its subduing power. The sacrifice of self always makes room for Christ.

The inauguration of the cash system into the publishing work was a source of great encouragement to all. Although it has been in operation but a few months, its salutary influence is widespread, and entered largely into the success of the Conference.

The presence and fellowship of seven laborers and their wives, who have recently come to this field from the General Conference, added greatly to the interest and fervor of the occasion. No room was left to doubt the heartiness of their welcome, nor yet the readiness with which they grasped the situation, adapted themselves to the work, and became assimilated into the grand cause.

The problems before the large committee were of such an absorbing character as to claim some of the attention that belonged to the more devotional features of the meeting. Yet the spiritual interests were not neglected. Each evening a discourse was given in the church on gospel truth or the work in the islands. These were well attended and much appreciated. The morning studies were also a means of great blessing. The reports we have been able to give of them convey but a feeble idea of the real spirit that marked the occasions. The three Sabbaths were days of spiritual refreshment. Business and committees were wholly suspended, and the sacred hours were given to the word and worship of God.

The business brought before the Conference was duly considered by large committees, representing the entire field, before it was brought to the Conference. This aided in giving clearness to discussion, and unanimity of decision. A full opportunity was afforded for questions and suggestions in the larger body. The result was that except in one or two unimportant cases there was no division in voting. No unkind words or tones were called forth and no hard feelings were engendered.

It has not been practicable to number the recommendations consecutively in these reports as might seem desirable to do. But no one will have difficulty in locating what he wishes to see. The reports of the deliberations are not verbatim, but sufficiently full to carry a correct idea of what was said and done.

At no time was there any wonderful demonstration of emotion such as marked the previous meeting; but nevertheless all who were there united in a testimony to the real substantial good bestowed upon them.

The attendance of delegates and visitors was quite good. The efforts of the church, School, and Health Retreat to render everybody comfortable were highly successful. The weather was superb. One special cause of gratitude was the wonderful recovery of our dear Dr. Kress from imminent death in answer to prayer. He was enabled to participate actively in the meeting, and gained in strength all the time. Sister E. C. Chapman, also, who has been seriously afflicted for months, experienced special strength and healing from God by which she was enabled to enjoy the meeting and praise God in the great congregation.

The ordination of Dr. Kress to the gospel ministry as the closing feature of the meeting formed a fitting sequel to a solemn occasion. The Lord graciously witnessed to the act. But few more such seasons remain. They form mile posts on the journey which is now nearing its close.

## Camp-meeting Appointments.

Queensland ..	September 19-30, 1901.
New South Wales ..	October 10-21.
Victoria ..	October 24 to November 4.
New Zealand ..	November 21 to December 9.
Tasmania ..	February 6-17.