

Union Conference Record

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

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NUMBER XI.

Week of Prayer Readings.

June 10 to 17, 1905.

"Ask ye of the Lord rain in the time of the latter rain."—Zech. 10:1.

Suggestions to Church Officers.

As in past years, the elder should make early announcement of the week-of-prayer services, and specially urge full attendance. It is a week for special effort for the unconverted and back-slidden.

Let the one who is to read the reading for the day be appointed sufficiently long beforehand so that he may be prepared to present it with the spirit and with the understanding. Let some one in the congregation read the Scripture portions that the writers may ask to have read.

Where possible, let each day's programme be planned for in advance, securing co-operation in the matter of appropriate hymns or Scripture readings. After the reading there will be time for prayer, social meeting, or missionary meeting, and the planning of personal practical work. Urge all to take some part in adding to the interest of the meetings, so that all may share in the revival and blessings that we all so much need.

The envelopes for the annual offering should be distributed the first Sabbath and gathered the last Sabbath, following the reading. This annual offering is a most important one. Cannot every church lay plans to double last year's offering? Money for missions is not "mere money." It is a life-line thrown out to the perishing who are calling to us. Emphasise the call of the hour.

Everywhere there is progress, and courage and confidence will fill the hearts of believers. God is leading this work on to victory. Let us watch for souls, and press the work forward in this important time.

A Preparation for the Coming of the Lord.

Reading for Sabbath, June 10.

SIN is a hateful thing. It marred the moral beauty of a large number of the angels. It entered our world, and well-nigh obliterated the moral image of God in man. But in His great love God provided a way whereby man might regain the position from which he fell in yielding to the tempter. Christ came to stand at the head of humanity, to work out in our behalf a perfect character. Those who receive Him are born again. "As many as received Him, to them gave He power to become the sons of God."

Christ saw humanity, through the working of the mighty growth of sin, demoniacally possessed by the prince of the power of the air, and putting forth gigantic strength in exploits of evil. But He saw also that a mightier power was to meet and conquer Satan. "Now is the judgment of this world," He said; "Now shall the prince of this world be cast out." He saw that if human beings believed in Him, they would be given power against the host of fallen angels, whose name is legion. Christ strengthened His own soul by the thought that by the wonderful sacrifice which He was about to make, the prince of this world was to be cast out, and men and women placed where, through the grace of God, they would regain what they had lost.

What does the Lord require of His blood-bought heritage?—The sanctification of the whole being,—purity like the purity of Christ, perfect conformity to the will of God. My brethren and sisters, God requires this of us. Into the holy city there can enter nothing that defileth, or maketh a lie. God's word to us is, "I am the Almighty God; walk before Me, and be thou perfect." "Ye shall be holy unto Me: for I the Lord am holy, and have severed you from other people, that ye should be Mine." "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "In Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power." He "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

We can, *we can*, reveal the likeness of our divine Lord. We can know the science of spiritual life. We can honor our Maker. But do we do it? O, what an illustrious example we have in the life that Christ lived on this earth! He has shown us what we can accomplish through co-operation with divinity. We are to seek for the union of which He speaks when He says, "Abide in Me, and I in you." This union is deeper, stronger, truer, than any other union, and is productive of all good. Those who are thus united to the Saviour are controlled by His will, and are moved by His love to suffer with those who suffer, to rejoice with those who rejoice, to feel a deep sympathy for every one in weakness, sorrow, or distress.

Higher than the highest human thought can reach is God's ideal for His children. He wants our minds to

be clear, our tempers sweet, our love abounding. Then the peace that passeth knowledge will flow from us to bless all with whom we come in contact. The atmosphere surrounding our souls will be refreshing.

But how few there are who are making determined efforts to reach this ideal. Satan is trying to keep the people of God dwarfed, feeble, un-Christlike. And too often He is successful. In our churches there are many who have not the spirit of the Master, many who act as if they were in the world merely to please themselves. They forget that the enemy is assailing all who profess to be children of God, trying to overcome them, so that they will disappoint and dishonor the Saviour. They forget that the purity and unselfishness that characterised the life of Christ must characterise their lives, else in the day of God they will be found wanting, and will hear from His lips the irrevocable sentence, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

I have been especially instructed in regard to the danger of drawing apart, and of evil speaking and contention. We need to bow before God in repentance because of our lack of love for one another, and for Him who died for us. The gold of love and faith is not abundant among us. Many are holding on to the truth with but the tips of their fingers. The precious time that should be spent in speaking of the Saviour's power to save, is being spent by many in carrying evil reports. Unless they make a decided change, they will be found wanting. Unless they have an entire transformation of character, they will never enter heaven. A deep, thorough work needs to be done in the hearts of those who profess to be children of God. Until they reveal the faith that works by love and purifies the soul, very little genuine work for God will be done in the world.

Let our people take up their appointed work,—the work of soul-saving. Let them not think that upon them has been laid the burden of watching and criticising the work of others. Those who put their whole souls into the work that God gives them will have no time to criticise the efforts of their fellow-workers, no time to weaken the hands of those who are straining every nerve and muscle to advance the work.

Let not any man or woman feel that he or she has been appointed to carry evil reports from church to church, and from conference to conference. I have been grieved beyond measure to see how easy it is for persons to spend precious time in this cruel work. The proclamation of the first, second, and third angels' messages is now to be our burden. Those who spend their time in thinking and speaking evil are bringing to the foundation, material represented by hay, wood, and stubble, which will be consumed by the fires of the last days. They will one day see that their time has been spent in weakening churches, institutions, and conferences.

God hates all such work. He will call to account all who engage in it. Let those who fear God and believe His Word put a guard on their lips. Let them be determined not to speak words that will injure the cause of God, or give a wrong representation of the work being done in any of His institutions. Let them be careful not to speak words that will be a temptation to some one else to withhold the confidence and the words of courage that ought to be given to those who are severely tried, and who, perhaps, work early and late to fulfil the many calls of duty, until it seems as if mind

and body would give way under the strain.

Words of suspicion and distrust, like the thistle-down carried by the wind, are scattered far and wide, and can never be recalled. Un-Christlike speech lies at the foundation of nine-tenths of all the difficulties that exist in the church. Satan's agents are industriously trying to get professed Christians to speak unadvisedly. When they succeed, Satan exults, because God's followers have hurt their influence. We have no time, in these solemn moments, to contend with one another. Those who give way to evil-thinking and evil-speaking do not realise how much time they cause others to lose. God's servants have been called upon to settle difficulties between brother and brother, and time has been spent in this way that belonged to souls ready to perish,—time that ought to have been devoted to the fulfilling of the gospel commission.

My brother, my sister, be afraid to find fault, afraid to talk against your fellow-workers. You have enlisted to fight against Satan's forces, and you have no time to fight against your fellow-soldiers. The truly converted man has no inclination to think or talk of the faults of others. His lips are sanctified, and as God's witness he testifies that the grace of Christ has transformed his heart. He realises that he can not afford to talk discouragement or unbelief. He can not afford to be harsh or faultfinding. He has not received orders to punish the erring and sinful by heaping abuse upon them.

Speak words of kindness, words of uplifting; for this is the fruit borne upon the Christian tree. Overcome all harshness. Eternity alone will reveal the harm that harsh words do to those who utter them, and to those who hear. Hold firmly to the One who has all power in heaven and earth, and although you often fail to reveal patience and calmness under provocation, by no means give up the struggle. Resolve again, this time more firmly, that you will be an example of Christian patience. Remember that those only will enter heaven who have overcome the temptation to think and speak evil.

"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Christ will be to His people all that these words express if they will heed the invitation to come to Him. He will be to them life and power, strength and efficiency, wisdom and holiness. God calls upon us to live the Christ-life, to reveal this life to the world. When we do this, prejudice will vanish, and difficulties will adjust themselves. We shall gather about the great Missionary, our hearts filled with gratitude and love.

My brethren and sisters, instead of spending your time looking for and talking of the shortcomings of others, give yourselves to the work that Christ did when in this world. How untiringly He labored! In the temple and the synagogues, in the streets of the cities, in the market-place and the workshop, by the seaside and among the hills, He preached the gospel and healed the sick. His life was one of unselfish service, and it is to be our lesson book. The work that He began we are to carry forward.

Brethren and sisters, how much work have you done for God during the past year? Do you think that it is those men only who have been ordained as gospel ministers that are to work for the uplifting of humanity?—No, no! Every one who names the name of Christ is expected by God to engage in this work. The hands

of ordination may not have been laid upon you, but you are none the less God's messengers. If you have tasted that the Lord is gracious, if you know His saving power, you can no more keep from telling this to some one else than you can keep the wind from blowing. You will have a word in season for him that is weary. You will guide the feet of the straying back to the fold. Your efforts to help others will be untiring, because God's Spirit is working in you.

Have you told those with whom you come in contact what banner you are serving under? Have they been able to see, by the Christlikeness of your words and acts, that you are a true follower of Jesus? O that our hearts may be deeply impressed with the importance of living holy lives, that the world may take knowledge of us that we have been with Jesus, and have learned of Him. Christian worth does not depend upon brilliant talents, lofty birth, wonderful powers, but on a clean heart,—a heart which, purified and refined, reflects the image of divinity. It is the presence of Him who gave His life for us that makes the soul beautiful. It is not eloquent speakers that are needed so much as humble, earnest workers,—men and women who have a childlike trust in God. It is the men of prayer who are the men of power. They will be enabled to lead sinners to the marriage supper of the Lamb.

My brethren and sisters, do not allow trifling things to absorb your time and attention. Keep your mind on the glorious themes of the Word of God. A study of these themes will give you a strength that will carry you through the trials and difficulties of the last days, and bring you to where you will walk with Christ in white, because you are worthy. In the Word of God, studied and obeyed, we possess a spiritual guide and instructor by which the worst forms of evil in ourselves may be brought under the discipline of His law. If the teachings of this Word were made the controlling influence in our lives, if mind and heart were brought under its restraining power, the evils that now exist in churches and in families would find no place. Upon converted households the purest blessings would descend, and from these households an influence would go forth that would make God's people a power on the side of truth.

But there are many in our churches who know little of the meaning of the truth for this time. They have not searched for the truth with humble, contrite hearts. I appeal to the members of our churches not to disregard the fulfilling of the signs of the times, which say so plainly that the end is near. O, how many who have not cared for the salvation of their souls will soon make the bitter lamentation, "The harvest is past, the summer is ended, and we are not saved!"

O, that we would remember that it is court week with us, and that our cases are pending! Now is the time to watch and pray, to put away all self-indulgence, all pride, and all selfishness. The precious moments that are now by many worse than wasted should be spent in meditation and prayer. Many of those who profess to be keeping the commandments of God are following inclination instead of duty. As they are now, they are unworthy of eternal life. To these careless, indifferent ones I would say, Your vain thoughts, your unkind words, your selfish acts, are recorded in the book of heaven. The angels that were present at Belshazzar's idolatrous revelry stand beside you as you dishonor your Redeemer. Sadly they turn away, grieved that you

should thus crucify Him afresh, and put Him to open shame.

"Who among us shall dwell with the 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 hand 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 defence shall be the munitions of rocks. . . . Thine eyes shall see the King in His beauty: they shall behold the land that is very far off."

On Christ's coronation day He will not acknowledge as His any who bear spot or wrinkle or any such thing. But to His faithful ones He will give crowns of immortal glory. Those who would not that He should reign over them will see Him surrounded by the army of the redeemed, each of whom bears the sign, THE LORD OUR RIGHTEOUSNESS. They will see the head once crowned with thorns crowned with a diadem of glory.

In that day the redeemed will shine forth in the glory of the Father and His Son. The angels of heaven, touching their golden harps, will welcome the King, and those who are the trophies of His victory,—those who have been washed and made white in the blood of the Lamb. A song of triumph will peal forth, filling all heaven. Christ has conquered. He enters the heavenly courts accompanied by His redeemed ones, the witnesses that His mission of suffering and self-sacrifice has not been in vain.

MRS. E. G. WHITE.

What This Denomination Exists For.

Reading for Sunday, June 11.

SEVENTH-DAY ADVENTISTS are ordained of God to do a specific work. That work is to enlighten the world concerning the coming of Christ in this generation. That which will advance this work is proper and right for a Seventh-day Adventist to engage in; and that which will not advance it, is not proper for him to engage in. A prophetic description of this work is found in these scriptures: Rev. 14:6-15; Rev. 18:1-5; Rev. 10:1-3; Rev. 7:2.

Notice a few points in these texts: These angels flew. Wings symbolise swiftness, celerity.

The eagle's wings on the back of the lion in the seventh chapter of Daniel are interpreted as meaning, "Their horses also are swifter than the leopards, and . . . they shall fly as the eagle that hasteth to eat." Hab. 1:6-8.

So also the four wings on the leopard indicated the great celerity of movement in the Grecian army.

So, likewise, the angels who bring from heaven the last message this world will ever hear, have wings with which they fly to "every nation, and kindred, and tongue, and people."

The King's business requires haste. We are to carry speedily what He has to say to all parts of the world.

Another feature of the message is made prominent by its own language. The angel declares what he has to say "with a loud voice." Verse 7.

"And the third angel followed them, saying with a loud voice." Verse 9.

"And after these things I saw another angel come down from heaven, having great power; and the earth was

lightened with his glory. And he *cried mightily with a strong voice.*" Rev. 18:1, 2.

"And I saw another mighty angel come down from heaven. . . . His face was as it were the sun . . . and he . . . cried with a *loud voice, as when a lion roareth.*" Rev. 10:1-3.

What do these repeated and intensified expressions mean?—They are descriptive of the power and definiteness with which this latter-day message is to go to all the world. They describe the unqualified positiveness and certainty with which the warning message is to be given. There is no mental reservation on the part of those who truly give it. There can be no saying in their hearts, "My Lord delayeth His coming." With all the assurance and conviction that can be begotten by the testimony of the Scriptures and the anointing of the Holy Spirit, they go forth to proclaim their message.

This is the work God has given Seventh-day Adventists to do. He has given it to no one else, and He has given them nothing else to do. They have one mission while they live, and only one, and that is to give the message of the third angel. Anything that does not pertain to this work is not legitimate for them to do.

Another prophet describes their mission as follows: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. Something startling and tremendous is about to occur. "The day of the Lord cometh." An alarm must be given. The world must be aroused and warned.

And yet another prophet bears this testimony: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." Isa. 58:1. Such a message as this, the Scriptures declare, must be given, "and the Scripture cannot be broken." Therefore God has ordained that the people whom He has called out from the world should go to every nation and country, and declare the truth that He has made known to them.

This people stand related to their work, to the world, and to God as did John the Baptist. Seven hundred years before his birth the prophet heard "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isa. 40:3. Centuries passed by, till, at last, a man began to preach in the wilderness just as the prophet had foretold. When asked who he was, he replied, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1:23.

John was simply a "voice;" so Seventh-day Adventists are to be the "voice" of the angel referred to in the scriptures previously quoted.

The voice of John was heard only in the wilderness of Judea; but the voice that the prophet heard giving the last message was sounding in ringing tones to "every nation, and kindred, and tongue, and people."

John went only to his own people in the wilderness; but Seventh-day Adventists must go to every nation, every kindred, every tongue, and every people.

The work of John was to prepare a people to meet Christ at His first advent, when He came in lowliness as a sin-bearer, a sin-cleanser; but the work of Seventh-day Adventists is to prepare a people to meet Christ at His second advent, when He comes as "King of kings,

and Lord of lords." His mission then is not to cleanse men from sin, but to translate those who are cleansed and prepared to behold His glory.

If it was necessary that a message be given to prepare a people to meet Christ at His first advent, how much more is it necessary that one should be given to prepare men to meet Him when He comes in glory!

The Saviour, when speaking of this message and its close said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. This is the climax of the gospel.

To emphasise this fact, the Saviour taught that this generation would not pass till all these things are fulfilled. And then, as if to extinguish the last doubt, He lifts His hand to heaven, and exclaims, "Heaven and earth shall pass away, but My words shall not pass away."

This makes more emphatic our mission and work. Every one to whom the light comes should be a light-bearer. The one all-absorbing thought should be the proclamation of the message. Every plan and purpose should be, *will be*, colored by the faith we have in this message. That which will form the object of our constant contemplation will be this gospel work. Every plan for labor, the arrangement and furnishings of our dwellings, the buying and selling of property, the education of our children, the disposition we make of our money—and in truth every act and plan of life—will be made with direct reference to the light that God has given us—the third and last angel's message.

Every faculty of our mind and body must be given to this work. Our money should be devoted to the same purpose. Our thoughts in the day, and our dreams in the night, must be of this work. "But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away." 1 Cor. 7:29-31. E. W. FARNSWORTH.

Spirit and Power of the Message in the Early Days.

Reading for Monday, June 12.

THE last work of Moses was to write the book of Deuteronomy. The Hebrew title to this book means "repetition." Lest Israel should forget their early experiences, God re-wrote the law and reviewed their history. He would have us also remember all the way that the Lord has led us.

Six years before the destruction of Jerusalem, the book of Hebrews was written. In this book the apostle exhorts the brethren in these words:—

"Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience,

that, after ye have done the will of God, ye might receive the promise."

The mind of the apostle is then carried down to the near coming of the Lord, thus showing that the experience of the people of God at this time will be similar to that of the Christians at that time, and that, therefore, they will need the same exhortation:—

"For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

The apostle applies this instruction to those living near the the second coming of Christ. An object-lesson for our day and experience can be found in the book of Acts, where is recorded the early experience of the disciples. Many of these experiences will be repeated shortly before the coming of the Lord. The message to the Ephesian church also is full of instruction for us.

Read Rev. 2:2-5.

These words become especially applicable to the people of God at the present time. Three steps are required of them to return to their first love:—

1. They are to remember whence they are fallen.
2. They are to repent.
3. Then they must do their first works.

The prophecies of Daniel and Revelation were the study of the people of God in the early history of the advent movement. The words of the prophets were sweeter to them than honey and the honeycomb. They fed upon the sacred pages.

The believers were social in their church relationships also. They took pains to visit one another, that they might study the blessed hope together. They talked over their experience, and especially the truths that had led them to become a separate people.

Business was secondary. The progress of the work, the gathering in of souls, was the theme of conversation. They forgot their trials, which were not few. Their meetings were well attended. If any of their number were sick, their homes were visited, and earnest prayer was offered. Time and again, in answer to the earnest prayer of God's people, the sick were restored. There are many to-day who are rejoicing in God that were brought from death's door in those times. It was not because they feared death that they desired to live, but that they might bear witness to the truth.

Our brethren and sisters were not then as numerous as now, neither were the modes of conveyance what they are at the present time. It was not uncommon to drive from ten to twenty-five miles for a general meeting. Unconverted friends were brought to these meetings, as well as the sick and afflicted. Meetings were held for several days at a time, and souls were converted. My mind reverts to the visit of Elder James White and his wife and Brother J. N. Andrews to the Washington, N. H., company, when all the young people and backsliders connected with the company were converted. Many of those converted at that meeting are still laboring in the cause. Elder E. W. Farnsworth was one of the number.

Opposition and persecution were greater then than at the present time. But this was what they expected. They took joyfully the spoiling of their goods. They rejoiced that they were counted worthy to suffer for Christ's sake. Some arrests were made because it was

said they disturbed the peace by praying for the sick in the night season. On one occasion, in the State of Maine, the sheriff and his posse of six men came to a place where our brethren held their meetings. The power of God was manifestly present as the sheriff ordered the arrest of the leader. There was such an excitement over the matter, and such an interest taken in the case, that they concluded to use the meeting-house for a court room. But no two of the witnesses agreed in their testimony, and the trial became a scene of confusion, and sport for those present. As they could find nothing with which to accuse them, the prosecuting attorney said, "We understand that you have some strange songs you sing." The leader, Elder Damon, replied that they had, and if desired they would sing him one. The old meeting-house rang as all joined in singing:—

"As I was down in Egypt's land,
I heard, and my heart was glad," etc.

They were released, and the court was dismissed. They all returned to their homes happy that they were counted worthy to suffer for the truth. But amid it all, souls were converted, and rejoiced in the truth.

At that time we had no foreign missions. Our people were mostly very poor. A few had some means, and they, as in the days of the apostles, sold thier possessions, and distribution was made as the poorest had need—not carelessly scattered to encourage idleness, but the suffering were helped. The cause was built up. Some would give nearly their all to purchase facilities to spread the truth. I have yet to learn that one such individual ever came to want. God watched over them, and His providence provided for them. God is the same to-day. If we sacrifice to carry forward His cause, God will bless us. When the Saviour comes, and the angels are sent to gather the redeemed, the Saviour will say, "Gather my saints together unto Me; those who have made a covenant with Me by sacrifice." Ps. 50:5. If we make no sacrifice, shall we ever be gathered? Now is the time for sacrificing; by and by will come the gathering. Will you be gathered in that day?

HOW THEY STUDIED THE WORD.

Sister White has written:—

My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were amongst those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be able to preach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the Scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

Of a little meeting in Maine, in 1849, the book "Life Sketches of James and Ellen G. White," gives an interesting picture. A teacher of error, who had misled souls and troubled the church, was present. While engaged in a season of prayer, the Spirit of God rested upon one brother. "His face was white, and a light

seemed to rest upon it." In the name of God he bade the troubler depart, and the man fled in fear.

The power of God descended something as it did on the day of Pentecost, and five or six who have been deceived and led into error and fanaticism, fell prostrate to the floor. Parents confessed to their children, and children to their parents, and to one another. Brother J. N. Andrews, with deep feeling, exclaimed, "I would exchange a thousand errors for one truth." Such a scene of confessing and pleading with God for forgiveness we have seldom witnessed. That meeting was the beginning of better days for the children of God in Paris, to them a green spot in the desert. The Lord was bringing out Brother Andrews to fit him for future usefulness, and was giving him an experience that would be of great value to him in his future labors.

BEGINNING OF PERIODICAL WORK.

In a recent *Review*, Sister White reported her visit to the Middletown, Conn., camp-meeting last September, repeating the story of the beginning of our periodical work in those days of small things, but of great faith and consecration. In the same spirit of simplicity and trust our missionary work should be taken up to-day, when the facilities are so abundant:—

It was in Middletown, about 1849, that my husband began the publication of our first paper, a small sheet called *The Present Truth*. We were then living in Rocky Hills, seven miles from Middletown, and my husband often walked back and forth between the two places, though he was then lame. When he brought the first number of the paper from the printing-office, we all bowed around it, and with humble hearts and many tears besought the Lord to let His blessing rest upon the feeble efforts of His servant. My husband then directed copies of the paper to all whom he thought would read it, and walked seven miles to the Middletown post-office, carrying the precious papers in a carpetbag. Again and again, before the papers were taken to the post-office, they were spread before God, and earnest prayers, mingled with tears, were offered to God that His blessing might attend the silent messengers. Very soon letters came, bringing means to help in the publication of the paper, and bringing also the good news that many souls were accepting the truth.

"AS YE GO, PREACH"—"INSTANT IN SEASON."

Elder Corliss's series on early experiences gives this incident: Elder M. E. Cornell, now sleeping, was driving through Jackson, Mich., on his way to a place where he was to accept the pastorate of a First-day Adventist church:—

He heard that Brother Bates was holding meetings there, and determined not to hear him. But after driving through the town, he became so troubled over the matter that he turned about, and went to the meeting. It happened that Brother Bates was just talking on the Sabbath question. After listening for a few minutes, he turned to his wife, and said: "Angie, this is the truth; I must obey it." "But," she said, "what about your engagement for the year to come?" "That will have to be cancelled," he said, characteristically, and so the matter was settled. He then started north for Tyrone, the residence town of Sister Cornell's parents. Arriving in the neighborhood, he saw John P. Kellogg (the father of Dr. J. H. Kellogg) in the field raking hay. "Hold the horse," he said to his wife, "while I go and give Brother Kellogg the light." Jumping over the fence, he ran to the place where Brother Kellogg was working, exclaiming, "I have light for you, Brother Kellogg." "Well," said Brother Kellogg, as he leaned on his rake, "what is it?" In a few moments the simple story was told, Brother Kellogg was convinced, and had resolved to obey. Turning as abruptly as he had come, Brother Cornell rejoined his wife, telling her of the victory just gained for the truth. Before reaching home, another neighbor was met, and he also promised to obey the truth. Arriving at the parental home, nearly the first thing was to repeat the simple message to the inmates, with the result that the next Sabbath quite a company of the neighborhood met together for worship.

S. N. HASKELL.

Our Message and Work To-day.

Reading for Tuesday, June 13.

OUR message is the everlasting gospel." This is "the gospel of God . . . concerning His Son." This gospel is always "the power of God unto salvation to every one that believeth," and the reason for this is that "God's righteousness is being revealed in it." This is the gospel of righteousness by faith—the one and only true gospel.

Our message is the gospel of salvation from sin through faith in Christ as a personal Saviour. It proclaims the unchanged and unchangeable law of God, "for through the law cometh the knowledge of sin;" and then it declares (Rom. 3: 21-26) that "apart from the law the righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith in His blood, to show His righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of His righteousness at this present season: that He might Himself be just, and the justifier of him that hath faith in Jesus."

This is the personal experience of the gospel of righteousness by faith. It exalts God's law as "holy, and the commandment holy, and righteous, and good," and then preaches faith in Jesus as the only possible means of living a life in harmony with the law. This is the faith which establishes that law.

Our message is the threefold message of the fourteenth chapter of the book of Revelation. It declares that "the time is fulfilled, and the kingdom of God is at hand," and it presents "the everlasting gospel" of righteousness by faith as the only preparation for the coming of the Son of man on the white cloud. It announces that the judgment hour is come, and urges the worship of the true God as revealed in His Son, Jesus Christ, the Creator and the Redeemer. It makes known the apostasy of the professed church of Christ through its acceptance of the creeds and the traditions of men in place of "the law and the testimony," so that it is fitly represented by the term "Babylon."

It points out that the little horn in Daniel's vision of the four beasts, and the ten-horned beast from the sea in John's vision, find their fulfilment in "the man of sin" of Paul's prophecy, who assumes the titles and the place of the true God. It warns every man against worshipping the beast or his image, and against receiving his mark "on his forehead or in his hand."

The result of this proclamation of the threefold message is that a people are called out who accept the revelation of God the Father which has been made in the person of His Son, who give to the Son the place which belongs to Him in the plan of redemption, and who are steadfast in their obedience to the commandments of God. This is the gospel of righteousness by faith, applied to the special circumstances and needs of the last generation. In this setting, the doctrine of justification by faith will not be a mere theoretical philosophy, but it will reveal itself as "the work of God in laying the glory of man in the dust, and doing for man that

which it is not in his power to do for himself." It then becomes the message of preparation for the coming of the Lord.

Our message is, therefore, "the fulness of the blessing of the gospel of Christ." It is such a revelation of the character of God in Christ and of the work of God through Christ as, when really accepted, will make men and women like Christ, and thus give them boldness in this judgment hour, and prepare them so that they will not be ashamed before Him at His coming.

Our message is such a teaching of "the everlasting gospel" in its purity as will expose all the deceptions of Satan and his perversions of the truth. It will unmask all these new gospels of modern times, and will show that their advocates have taken simply the vocabulary of the gospel of Christ in which to set forth "philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." It will make it clear that the overt act of the worship of the beast and his image is only the climax of that tendency in the human heart to exalt a man (self) in place of God, and it will bring home to the experience of each individual the declaration of the gospel prophet, "All flesh is grass, . . . Behold your God." It will translate Isaiah's cry, "Behold your God," into John's words, "Behold the Lamb of God, that taketh away the sins of the world." It will accept no tradition in the place of the living oracles of God, and no man as the vicegerent of the Son of God, but will take the Word of God as the source and authority of all doctrine, and will give to Jesus the eternal Son, the place which belongs to Him as the true Head of the church. All this it will do in presenting the Scripture evidences of the coming of the Lord in this generation, and in making ready a people prepared for the Lord. This is the real purpose of our message.

It may help us to appreciate more fully these truths if we recall some experiences in our recent history. In the following quotation the Spirit of Prophecy defines the real meaning of the message of righteousness by faith, which was emphasized anew to us sixteen years ago:—

This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.

The uplifted Saviour is to appear in His efficacious work as the Lamb slain, sitting upon the throne, to dispense the priceless covenant blessings, the benefits He died to purchase for every soul who should believe on Him. John could not express that love in words; it was too deep, too broad; he calls upon the human family to behold it. Christ is pleading for the church in the heavenly courts above, pleading for those for whom He paid the redemption price of His own life-blood. Centuries, ages, can never diminish the efficacy of this atoning sacrifice. This message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ.

The efficacy of the blood of Christ was to be presented to the people with freshness and power, that their faith might lay hold upon its merits. As the high priest sprinkled the warm blood upon the mercy-seat, while the fragrant cloud of incense ascended before God, so while we confess our sins, and plead the efficacy of Christ's atoning blood, our prayers are to ascend to heaven, fragrant with the merits of our Saviour's character.

Unless he makes it his life business to behold the uplifted Saviour, and by faith to accept the merits which it is his privilege to claim, the sinner can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus. Now it has been Satan's determined purpose to eclipse the view of Jesus, and lead men to look to man, and trust to man, and be educated to expect help from man. For years the church has been looking to man and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to His servants a testimony that presented the truth as it is in Jesus, which is the third angel's message in clear, distinct lines.

From our general view of the question, and from the quotation just given, it is clear that the message of "justification through faith in the Surety," the message of "the righteousness of Christ, which is made manifest in obedience to all the commandments of God," is "the message that God commanded to be given to the world. It is the third angel's message." We may, then, reverse the statement, and say that the third angel's message is the message of "justification through faith in the Surety." It follows then plainly enough that the only genuine message of justification by faith for this generation is the third angel's message, and that the threefold message of Revelation 14 must be the setting in which the doctrine of justification by faith must be taught to the people in this last generation, in order that it may be the genuine message of justification by faith.

In other words, the true teaching of justification by faith for this generation means more than an abstract argument upon free grace and the gift of righteousness: it involves all that grows out of a correct understanding of the person and work of Jesus Christ as God manifest in the flesh, and of the eternal purpose of God from the making of the everlasting covenant of grace unto the establishment of the kingdom of God in the new earth. This means the restoration of the pure truth of the gospel, and will include every distinctive doctrine which has separated Seventh-day Adventists from the other denominations.

But in order that these distinctive doctrines shall constitute the third angel's message, they must be taught as essential features of the gospel of righteousness by faith; and in order that the message of righteousness by faith to this generation may be genuine, it must be presented as the warning message of Revelation 14. On no other basis can the third angel's message be truly given, or the doctrine of justification by faith for this generation be truly taught.

If our message is studied and understood from this standpoint, we shall be saved from the mistake of substituting some phase of the message, or some partial revelation of the truth, for the message itself. There is constant danger of doing this, since the work has been divided into several departments. The gospel message which is to prepare a people for translation must deal with the whole man, body, soul, and spirit. But in all this work there must be the revelation of the one essential experience—being made righteous by faith. Any principles which constitute a special department of our work, such as the principles of religious liberty, the principles of health and temperance, or the principles of education, are, then, a part of this third angel's message when they are taught as one phase of the experience of justification by faith, and in their relation to the other phases of the message. When taught on any other basis, they may be valuable as a means of bestowing some temporal benefit, but they can not be regarded as an integral part of this message. They may easily become a convenient medium for the doctrine of righteousness

by works, one form of self-salvation apart from the atoning work of Christ.

Our message, then, is God's last call to the world to accept His offer of salvation from sin, through faith in the merits and atoning work of Jesus Christ, the Son of man and Son of God. In giving this last call, the gospel in its fulness and its purity will be proclaimed "unto every nation and tribe and tongue and people." All the light of past ages will be focused upon this generation until "the glory of Jehovah shall be revealed, and all flesh shall see it together."

In thinking about our work, we must remember the words of Jesus, "This is the work of God, that ye believe on Him whom He hath sent." Our first work is to believe with all the heart the very message of which we have been speaking. In recent years some have lost their faith in the message, and as an inevitable result their work has been inefficient. Those who really believe that this is the final message of mercy will make it the supreme thing in their lives. They will pray for it, they will sacrifice for it, they will labor for it. Its prosperity will be their chiefest happiness, its adversity will be their chiefest sorrow.

Furthermore, there will be united and intelligent action on the part of the believers to carry this message quickly to all the world. The message itself is the greatest incentive to carry the message. "The love of Christ constraineth us."

In view of all these considerations, we solemnly believe that the time has fully come for Seventh-day Adventists, to whom this message has been committed, to take up their work with a holy zeal and an undying enthusiasm, and to give themselves wholly to this service until the work is finished. Earnestly and heartily, with unwavering faith and unceasing effort, let us spread this warning call in the highways and in the byways: "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe in the gospel."

"God of Israel, high and glorious,
Let Thy people see Thy hand;
Let the message be victorious
Through the world, in every land:
Come, Lord Jesus, O come quickly,
And Thy blessing now command."

W. W. PRESCOTT.

A Review of the Field.

Reading for Wednesday, June 14.

Not many years ago a week-of-prayer reading could outline very much in detail a year's progress in other lands. Now we could scarcely consider a month's advance in such a reading. The message is speeding on. It is fairly startling to watch its shining way over land and sea; for when its glory floods every land, the work is done. Truly did the prophet cry out concerning this time, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Rev. 18: 1. The glorious progress of our own work is fulfilling this prophecy before our eyes.

Last week of prayer we had a splendid year's work to review. This year has exceeded that in reports of the wonderful blessing of the Lord in the regions beyond. Never before has the Lord's providence seemed so to thrust us forth to add new peoples and new tongues to those rejoicing in the third angel's mes-

sage. Surely the message has reached the point where every year is to mark great progress toward a finished work. What we have seen during the past year is enough to set the coldest heart ablaze. "Now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

"Awake! again the gospel trump is blown,
From year to year it swells in louder tone,
From year to year the signs of wrath
Are gath'ring round the Judge's path;
Strange words fulfilled, and mighty works achieved,
And truth in all the world both hated and believed."

Whether amid good report and quietness or amid evil report and tumult, the truth has triumphed. Nothing can stop it. Why, it was this year, in Russia, that one or two of our brethren, sentenced to prison for seven days, were released before the time was up—fairly turned out of gaol in haste—because they were converting other prisoners to the truth.

EUROPE.

In the last two years, in Europe, believers have been added at the rate of over fifteen hundred a year. It means the equivalent of a fair-sized conference added every year in this one division of the field.

There is an impelling power hovering over the fields to-day. As we review hastily this year's work, we shall see that it seems as though wherever the feet of our workers touch, Sabbath-keepers at once spring up. The time of the loud cry has come, and God's Spirit is leading men of all nations to search after the truth. I heard in Wales this summer of five men in a mining village, who felt the need of a revival of spiritual life. They saw deadness and formality everywhere, and longed for a new experience. They began to meet at five o'clock in the morning on the mountain-side, to join in seeking God for light. At the time of our Welsh general meeting four of those men were rejoicing in the "blessed hope," and the fifth was under deep conviction. Honest hearts are praying to God for this truth, and in the pressure of this closing hour, they want it now. It is at the peril of our souls that we draw back, or go forth with slow and heavy feet to carry the truth to these waiting ones. The Spirit of Prophecy has given us a view of praying ones all over the earth, upon whom rays of light are shining from heaven to encourage them to continue seeking until the heralds of the final message can reach them.

Russia is still one of the most difficult fields. But how courageously our brethren are pressing on! You have heard how this year one brother in Middle Russia was beaten to death, and the houses of our people in the place burned to the ground. Men, women, and children fled over two hundred miles to find refuge with another community of believers. But is the work stopping?—Not a bit of it. At our general meeting in Friedensau a minister was present from Middle Russia, who, within three months, had baptised one hundred and seventy-three souls. I heard one of our workers from South Russia tell the German brethren, in ringing tones of conviction, that he would rather have the bonds and the hardness in Russia that make for spiritual liberty among the believers, than to have the liberty and ease of other lands that make for spiritual bondage and apathy.

But we can do little more now than speak of new fields and first-fruits of the message. So we shall organ-

ise an all-round-the-world social meeting, and let our brethren abroad bear testimony.

Elder Conradi says,—

Europe sends greeting, and the message of Acts 16:9: "And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." There is a pressing call now for a faithful minister to labor both in Macedonia and in other parts of Turkey. We need a man for Greece. Servia is waiting. We have begun successful work among the Servians in Hungary.

So the Servian tongue has been added during the past year, and in May of the same year our first Slavonian company was organized in Hungary. Now the ancient Slavic tongue praises God for this message. Every year, for some time, we have sent copies of our readings for translation into German, French, Danish, and Swedish. This year Brother Huenergardt called for advance copies of these readings to be translated into Hungarian. We have over two hundred and twenty believers in Hungary. Our first baptisms are reported in Spain, and, if I am not mistaken, in Rome also. Portugal is entered by Brother and Sister Rentfro. Now only Greece and several Balkan principalities remain unentered in Europe.

From a prison-house in Turkey, his family scattered, his fellow-workers in prison with him, Brother Baharian sends his message of trust and courage:—

My future is unknown to me, but God is my light and my guide. Thanks to Him forever.

Father, I know that all my life
Is portioned out for me;
The changes that are sure to come
I do not fear to see;
I ask Thee for a present mind
Intent on pleasing Thee.

Our love to you all. Pray for us, that the truth may be glorified.

Working away in far Tiflis, on the Persian border, Dr. Pampaian adds this testimony:—

Our souls are stirred to do something to help this people. Pray for the Caucasian field.

AFRICA WAITING.

From darkest Africa come messages of good cheer as the work moves on. Yet, O, the wide extent of the regions still beyond—waiting in darkness to catch the first ray of those gleams of the golden morning which gladden our eyes! waiting—

"For the happy beam of day
That shall chase their gloom away,
For the news, so glad and blest,
That shall set their hearts at rest,
For the peace we know and prize,
And the hope beyond the skies—
Waiting! waiting!"

When the natives of the Garenganze region, just beyond Barotse, first heard the message of salvation, they greeted it with the clapping of their hands for joy. Brother W. H. Anderson has lately pioneered the way into the Barotse country, and secured grants of land for a station. The king of the Barotse long ago called us to this work. Now, while at home on a short furlough, Brother Anderson is planning to enter Barotse next spring—if the necessary means can be found. He sends his greeting for this service:—

DEAR BRETHREN IN AMERICA: Greeting. Our courage in the Lord is good. We are pressing the battle to the very gates. The Lord is blessing the efforts, and souls are embracing the truth.

Our need: King Khama's call in behalf of the Bechuana must not be left unanswered. Native Natal must be entered. The work must be opened in Barotse. I quote from a letter just received from a native Barotse:—

"My heart greatly rejoices to hear that you are raising money for the Barotse Mission. I pray God daily that He will help my people on the Zambesi. My ears rejoice to hear that my people are to have the truth. I shall be happy indeed when my eyes see the missionary go there. I cry daily because my people are sitting in darkness. Brethren in America, send a missionary to my people. Christ is soon coming. I know He is coming quickly. O, help my people on the Zambesi!"

Brethren, we must respond to these calls. We must raise eighty thousand dollars this week of prayer for this work in the "regions beyond."

From our busy training station, near Buluwayo, South Africa, Brother M. C. Sturdevant sends the reaper's cry:—

The harvest ripe? you ask. It is dying, and falling, and wasting to be gathered. O, who will come over and help us?

Alone still on the Gold Coast, Brother J. M. Hyatt bears this testimony:—

We are sure the time is not far distant when God will do a mighty work for this dark country. It is certainly true that we can hear the sound of a going in the tops of the mulberry trees.

Within a white fence beneath the trees in distant Cholo, is a grave that marks our way into the Nyassa country, the land of Livingstone. A board nailed to a tree trunk at the head of the little mound tells that here our Brother J. H. Watson, aged thirty-three, awaits the day when a shining company from dark Africa will be caught up to meet the Lord in the air. Elder W. S. Hyatt has lately told of the good work Brother Branch and family are carrying forward here, with their native helpers. Elder Branch sends word:—

We are well, and of good courage in the work of Him who said, "Go . . . and teach all nations, . . . and lo, I am with you alway."

Having made a round of the missions, Elder Hyatt returns to the Cape with his soul mightily stirred by the signs he has seen of the opening providence of God before us in Africa. He sent us, on his arrival at Delagoa Bay, a good testimony for our world-wide social meeting:—

Brethren, my heart is stirred when I think of these multitudes. Surely the Lord is preparing some of these people to receive the third angel's message. I am stirred as I think of the thousands of Zulus and Kaffirs [in the colonies] who have been taught a knowledge of the Saviour; and then to think that we have done almost nothing for them! When I get among our churches, I shall urge our conferences to receive as a heritage this native work in their midst, without waiting for funds from America. To this end I am praying and believing, and will soon be laboring. I feel a deep interest in this native work. My wife feels the same. It is this that led us to leave our home. Time is short. We want to do our little in helping to give this truth to "this generation."

This call is sure to meet with response from our colonial brethren. Elder H. J. Edmed, president of the Natal and Orange River Conference, our newest African conference, says:—

The time has come when there must be "delay no longer," and I wish to live in that spirit every day of my life.

In passing from Africa, remember that this year marks the planting of a new and vigorous mission in German East Africa by our German brethren, who truly have done a quick work.

INDIA, CEYLON, AND BURMA.

Did you ever hear of the Canarese language, spoken by about ten millions in southern India? Brother Shaw reports that a Canarese brother is translating articles and

tracts, and issuing them in that language, at his own charges. Brother Shaw adds:—

I do not know when anything gave me more inspiration than these tracts so nicely and neatly printed. I quote the following from this Canarese brother's letter: "We have but a short time to work for the Lord, and to give the message for this time to the world; for the coming King is surely at the door. We must give the trumpet a certain sound, and tell the people to prepare to meet their God." Such work as this by a man who has never seen one of our people shows clearly that God has people in preparation to carry this message, and unless we arouse and do the work, others will be raised up to carry it forward.

In Burma native brethren have been translating and issuing tracts also, and Brother Shaw tells how he was "moved to tears" as they pleaded with him to send some laborer to help them and to lead them. The first baptism is reported at our mission among the Santals, in western Bengal, one of the hill tribes of India. Brother W. A. Barlow, a missionary who received the truth in India, has been working among them. Thus still another tongue joins the chorus that is soon to swell into the triumphant song of Moses and the Lamb. In Ceylon's isle still another tongue has this year been added, and Brother Harry Armstrong sends the pleading message:—

O, how I wish we could have more workers here, and some means to enable us to open up public work on a scale worthy of the message we have to give!

And now at last we have occupied one of the most strategic posts in the world. The Australasian Union Conference has located Brother G. F. Jones and wife in Singapore, away down in the Malay Peninsula, a region pioneered years ago with our books, by Brother H. B. Meyers, of India. The *Missionary Review of the World* speaks thus of this great seaport, with its quarter of a million people, set on the ocean highway to the East:—

Here, more than in any other city of the world, mingle "all the families of the world." Let one stand for one hour at any important street corner, and a panorama of humanity will be seen—British, French, Spanish, Portuguese, Italian, Swiss, German, Scandinavian, Russian, Austrian, Greek, Turk, Armenian, Syrian, Persian, Arab, Parsee, Hindustanee, Gujeratee, Punjabee, Bengalee, Tamil, Telegu, Malabar, Singhalese, Burmese, Siamese, Anamese, Javanese, Sudanese, Filipino, Chinese, Japanese, the negro, Ethiopian, Moor, Somali, etc.

ISLAND FIELDS AND SOUTH AMERICA.

From the far East Indies to the West Indies we now turn. Brother G. F. Enoch, secretary of the Caribbean Conference, bears testimony:—

I am sure our dear brethren and sisters in America who have given for the work in the West Indies would feel amply repaid could they but see the army of workers now rallying to the call. Provision has been made this year to enter the French and Spanish portion of our field, and for the publication of literature in the Negro-English, or "talkee-talkie," of Dutch Guiana, and in the Hindi language. The laborers in this field, each one toiling under a heavy burden in a trying climate, desire an interest in the prayers of God's people.

Porto Rico has gathered its first-fruits this year. Cuba is entered. Brother and Sister I. E. Moore have pioneered the way as nurses. Brother Moore sends this message from Havana:—

It is time something was doing for this field. Perhaps other fields are in need, but here is an open door where nothing has been done—no colporteurs or field missionaries in the country. Let some one be sent.

From South America, Brother J. W. Westphal, the general superintendent, sends his testimony:—

We are of good courage in the Lord, and our faith that the work can and will be finished in this generation increases.

Brother Juan McCarthy, laboring in Argentina,

reports one hundred and thirty new Sabbath-keepers during twelve months. He says: "Surely we are experiencing showers of the latter rain."

Elder H. F. Ketring, on the Chilean coast, cries out:—

Calls are coming from every direction. O that we had still more laborers! Here is an extract from a letter sent by a young man away back in the interior who desires baptism:—

"Dear brother, no one visits us here, no one enlightens us, no one explains to us, neither do we understand what we should do."

Ecuador is entered this year, and we have thirty Sabbath-keepers in Peru, with no settled worker to lead them.

Brother C. H. Parker reports from the Fiji Islands: "We see and feel the Lord's Spirit brooding over this people."

Truly the set time is come, and God is finishing His work; He is cutting it short in righteousness. Our eyes are seeing it done, and what we do we must do promptly.

THE FAR EAST.

Brother Munson sent his native helper, Timothy, from Sumatra to Amoy, China, to study the dialect much spoken by Chinese in the East Indies. There he kindled the light; and we have heard Brother J. N. Anderson's call for some one to go into that new province and among Chinese of a new dialect, in order to guide and lead Sabbath-keeping believers who are springing up. In urging the pressing need of re-enforcements, Brother Anderson sends this greeting in behalf of the Chinese workers, for whom God has wonderfully wrought this year, in blessings and deliverances:—

Fathers and brethren in the Lord, at this annual season of prayer, as the hearts of His people are unitedly ascending to God, the members of the China Mission greet you on behalf of the millions of this vast empire. Our hearts are filled with grateful emotions as we recall the many blessings and leadings of our Father, whose promises have ever been yea and amen from our first arrival until the present time.

Surely somebody must go to that new province of Fukim, with its ten million souls, and lead these Amoy believers in service. Yet for several months the mission treasury has been helpless to extend the work, and laborers ready to go to needy fields have been held back. But deliverance must arise, and some one must go.

And ye who can not go, O! help
With the wondrous weapon, prayer;
While ye uplift your hands at home,
The cross shall triumph there.
And give ye freely of your store
To the warriors in the field;
The more you give, to you the more
Barrel and cruse shall yield.
And remember while thou lingerest,
The voice of thy brother's blood;
A million a month in China
Are dying without God.

From one more land only can we hear to-day. Many another voice would speak of progress and good cheer if time allowed. It is hard to shut out testimonies, for how grandly the glorious truth is speeding in all the earth. But here is Korea, the "Land of the Morning Calm," now stirred with war's alarms. Yet here the light of the third angel's message was kindled last August, and as Brother Field writes, it is "spreading like a blaze." There are now about 200 sabbath-keepers in Korea.

Here is Brother Field's testimony sent as he was on his way back to Japan, having decided that a Korean

brother must be left in charge, and that the Japan Mission must assume an oversight of the work until help can be sent. He says:—

Brethren, this message is let loose in Korea, and of this we have increasing evidence. We surely ought to have help for this field. I turn the situation over and over in my mind. I ask myself, Will the brethren think we have gone beyond our sphere in thus starting the work in this entirely new field, with another language to deal with? Will they think us hasty in completing the organisation of these little churches in so short a time? But we have counseled and prayed over every step taken, and have tried to leave it as best we could till other hands could take it up. But that raises the question, Will it be likely to stand without loss if we leave it?

What do you say, brethren and sisters? These Koreans have put away tobacco, they are planning to build churches and to establish church-schools. Shall we blame our brethren in Japan for going over to their help?—Of course not. Yet we have come short of supplying Japan's own bare necessities, and they have almost nothing to divide. But surely the funds will roll in to answer these calls from the four quarters of the earth. To hold back and give little when we might give much is like a man with a store of life-preservers coolly throwing one now and then among a struggling mass of drowning people reaching out their hands for help. The work is now to be finished. Christ is at the door. Now we must see our sins forgiven. We must get ready to live in heaven with the Lord and the holy angels, as members of that white-robed throng made up from every nation and tribe and tongue and people. What a privilege to throw into this work every power of our being, and every resource that we can command. The way to a finished work lies through the regions beyond, and over the barren fields showers of the latter rain are now falling. Thank God that we live in such a time as this.

W. A. SPICER.

The Day of the Lord is Near, and Hasteth Greatly.

Reading for Thursday, June 15.

AN IMPRESSIVE SCENE.

NOT long ago a very impressive scene passed before me. I saw an immense ball of fire falling among some beautiful mansions, causing their instant destruction. I heard some one say, "We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon." Others said, "You knew? Why then did you not tell us? We did not know." On every side I heard such words spoken.

In great distress I awoke. I went to sleep again, and seemed to be in a large gathering. One of authority was addressing the company, before whom was spread out a map of the world. He said that this map pictured God's vineyard, which must be cultivated. As light from heaven shone upon any one, that one was to reflect the light to others. Lights were to be kindled in many places, and from these lights still other lights were to be kindled. The words were repeated,—

Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is henceforth good for nothing, but to be cast out, and trodden under foot of men. Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the

house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

I saw jets of light shining from cities and villages, and from the high and low places of the earth. God's Word was obeyed, and, as a result, there were memorials for Him in every city and village. His truth was proclaimed throughout the world.

Then this map was removed, and another put in its place. On it, light was shining forth from a few places only. The rest of the world was in darkness, with only a glimmer of light here and there. Our Instructor said, "This darkness is the result of men's following their own course. They have cherished hereditary and cultivated tendencies to evil. They have made questioning and fault-finding and accusing the chief business of their lives. Their hearts are not right with God. They have hidden their light under a bushel."

If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might, ere this, have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us.

NO TIME TO LOSE.

Soon grievous troubles will arise among nations,—troubles that will not cease till Jesus comes. As never before, we need to press together, serving Him who has prepared His throne in the heavens, and whose kingdom ruleth over all. God has not forsaken His people, and our strength lies in not forsaking Him.

The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. We have no time to lose. The world is stirred with the spirit of war. The prophecies of the eleventh of Daniel have almost reached their final fulfilment.

From all the countries of the world the Macedonian cry is sounding, "Come over and help us." God has opened fields before us, and if human agencies would but co-operate with divine agencies, many souls would be won to the truth. But the Lord's professed people have been sleeping over their allotted work, and in many places it remains comparatively untouched. God has sent message after message to arouse our people to do something, and to do it now. But to the call, "Whom shall I send?" there have been few to respond, "Here am I; send me."

When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and, as in the time of the apostles, many souls will turn from error to truth. The earth will be lightened with the glory of the Lord.

Heavenly angels have long been waiting for human agents—the members of the church—to co-operate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power.

At the same time there will be a power working from beneath. While God's agents of mercy work through consecrated human beings, Satan sets his agencies in

operation, laying under tribute all who will submit to his control. There will be lords many and gods many. The cry will be heard, "Lo, here is Christ," and, "Lo, there is Christ." The deep plotting of Satan will reveal itself everywhere, for the purpose of diverting the attention of men and women from present duty. There will be signs and wonders. But the eye of faith will discern in all these manifestations, harbingers of the grand and awful future, and of the triumphs that will surely come to the people of God.

Work, O work! keeping eternity in view. Bear in mind that every power must be sanctified. A great work is to be done. Let the prayer go forth from unfeigned lips, "God be merciful unto us, and bless us; and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations."

Those who realise, even in a limited degree, what redemption means to them and to their fellow men will walk by faith, and will comprehend in some measure the vast needs of humanity. Their hearts are moved to compassion as they see the widespread destitution in our world,—the destitution of the multitudes who are suffering for food and clothing, and the moral destitution of thousands who are under the shadow of a terrible doom, in comparison to which physical suffering fades into nothingness.

MAKE CHRIST THE REFUGE.

Let church-members bear in mind that the fact that their names are registered on the church books will not save them. They must show themselves approved of God, workmen that need not to be ashamed. Day by day they are to build their characters in accordance with Christ's directions. They are to abide in Him, constantly exercising faith in Him. Thus they will grow up to the full stature of men and women in Christ,—wholesome, cheerful, grateful Christians, led by God, step by step, into clearer and still clearer light.

Those who do not gain this experience will be among the ones whose voices will one day be raised in the bitter lamentation, "The harvest is past, the summer is ended, and my soul is not saved. Why did I not flee to the stronghold for refuge? Why have I trifled with my soul's salvation, and done despite to the Spirit of grace?"

Among those to whom fearful disappointment will come at the day of final reckoning will be those who have been apparently religious, have apparently lived Christian lives, but who have woven self into all that they do. They have prided themselves on their morality, their influence, their ability to stand in a higher position than others, their knowledge of the truth. They think that these will win for them the commendation of Christ. "Lord," they say, "we have eaten and drunk in Thy presence, and Thou hast taught in our streets." "Have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?"

But the Saviour says, "I never knew you: depart from Me." "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven."

There is no discussion; the time for that is past. The irrevocable sentence has been pronounced. They are shut out from heaven by their own unfitness for its companionship.

Those who have bowed to the idols of the world will gain no comfort from them in that great day when every one will be rewarded or punished according to his works. But Omnipotence will deal justly. Those who have made Christ their refuge will find that He lives, and that He is conqueror. He will be their defence.

ENCOURAGING WORDS—THE END NEAR.

"The great day of the Lord is near, it is near, and hasteth greatly." Every hour, every minute, is precious. We have no time to spend in fault-finding and contention. All around us there are souls perishing in sin. Every day there is something to do for the Master. Every day we are to point souls to the Lamb of God, which taketh away the sins of the world.

Be always ready; "in such an hour as ye think not the Son of Man cometh." Go to your rest at night with every sin confessed. Thus we did in 1844, when we expected to meet our Lord. And now this great event is nearer than when we first believed. Be always ready, in the evening, in the morning, and at noon, that when the cry is heard, "Behold, the Bridegroom cometh; go ye out to meet Him!" you may, even though awakened out of sleep, go forth to meet Him with your lamps trimmed and burning.

"Cast not away therefore your confidence, which hath great recompense of reward, for ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come, will come, and will not tarry." Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city of God into the great beyond, the wide, unbounded future that awaits the overcomer. Heed the encouragement in the words, "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

Let us be found "rejoicing in hope, patient in tribulation, continuing instant in prayer." The Lord has made every provision that we shall have strong hope. If we are true to our covenant with God, the blessing is certain,—as certain as God's promise can make it. And so great is the blessing that it will be a full and sufficient reward for all the self-denial and self-sacrifice that for Christ's sake we have shown here below.

MRS. E. G. WHITE.

A SELFISH use of riches proves one unfaithful to God, and unfits the steward of means for the higher trust of heaven. The reward of whole-souled liberality is the leading of mind and heart to a closer fellowship with the Spirit. There are channels everywhere through which benevolence may flow. Needs are constantly arising; missions are handicapped for want of means. These must be abandoned unless God's people awake to the true state of things. Wait not until your death to make your will, but dispose of your means while you live.

MRS. E. G. WHITE.

A Review of the Year's Work in Australasia.

Reading for Friday, June 16.

WE have once more reached our annual week of prayer, when we pause for a few moments to re-dedicate ourselves to the Lord and to look back upon our past year's work, that we may see what the Lord has accomplished through us. The retrospect this year is an encouraging one. Last year we had seventy-two churches in our field, now we have eighty-two, an increase of ten. Our membership numbers 266 more than it did one year ago, and our Sabbath-school membership 480 more. We have five new church-schools, with an additional attendance of twenty-seven. Five new church buildings have been erected, and there are twenty-six more workers in the field. The tithe paid during the year exceeds that of the previous year by £1,580, the annual offerings were £213 more, the offerings for missions increased by £355, the Sabbath-school donations by £150, and we sold £3,085 worth more books than in the year before. These figures tell a story of advance all along the line, for which we praise God and take courage to press forward for the coming year.

During the past year other advance steps have been taken. Plans have been laid to remove our publishing work into the country, in harmony with the counsel of the Lord, and to organise it as a department of the Union Conference under the direct control of the people of the denomination. A suitable tract of land has been purchased, and a call has been made for £3,000 with which to erect the new factory, in order that it may start on God's plan, free from debt. The response to this call has been so liberal that we are confident of soon having the required amount in hand.

Another advance step is the opening of the first purely Australasian island mission, in Singapore. Every penny expended in sending and supporting the laborers there has been supplied by the people of the Australasian Union Conference. We are partially supporting other island missions, but the one in Singapore is entirely our own. It is a most important point, being the commercial and educational centre for the East Indies. We have made a beginning with Brother and Sister Jones and Brother Caldwell, but must reinforce them with nurses and a man to manage the book and health food depository as soon as suitable persons can be found for these positions. The work there is arduous, the climate enervating, and with your donations to support the work, we ask your prayers for the health and success of the workers.

At our last Union Conference Council, the northern portion of Australia, above the tropic of Capricorn, was set off as a mission field. Work has been opened there by Brother and Sister Wantzlick and Sister Emma Hill. They have been laboring for several months in Townsville, the headquarters of the mission, in house-to-house work with the *Signs and Good Health*. From this many have become interested and are having Bible readings, so that we hope soon to see members added to the little company of believers in North Queensland. This mission is also entirely supported by the people of the Australasian Union Conference.

The Lord has blessed our institutions. The Avondale School has the largest attendance this year it has ever had, and the students are there to prepare for work in the field. The School farm has not prospered quite

as well as last year, from lack of rain, but it has not suffered seriously. The Avondale Press and Sanitarium Health Food Company have been made departments of the School, and are now run almost entirely with student labor, only such skilled workmen being retained as are necessary for managing and instructing. This enables more students to support themselves by their work while obtaining an education, and at the same time they are gaining practical experience that will be valuable to them in the field.

The health foods sales have been largely increased during the past year, and the output is now large enough to more than cover expenses.

The Sydney Sanitarium has prospered from the first. After the first two or three months were passed, it began to more than pay its expenses, and has continued to do this, so is steadily reducing its indebtedness. But worth more than this are the souls who have been there led to accept the truth and unite with God's people. Many have been helped physically, and many evidences of the Lord's blessing have been seen by those connected with the institution.

Three nurses have gone from the Sanitarium to connect with tent companies, one to West Australia, one to Tasmania, and the other to New South Wales. In this way the message can utilise its right arm in opening the way for the body to enter.

We have thus briefly run over the principal features of our past year's work. What is yet before us? There is still much to be done in our home field. In our large cities and towns are to be found many who have never heard of our message. They must be reached. We need faithful, systematic work on the part of our lay members, in circulating our literature where they live, and in working for their friends and neighbors. Much of this work has been done, but the end draws near, and what is left to be done must be done quickly. The prayers, tithes, and offerings of our people are needed to sustain the cause of God in the home field. Now is the time to press together and encourage one another in sounding this warning message.

When we look beyond our home field, we see much to be done. Indeed, the vastness of the work would discourage us, if we had not an infinite God upon whom to rely. We are told that, "Upon the Australasian Union Conference there rests the burden of carrying the message to many of the islands of the Pacific." We have stepped out in faith and begun to lift the burden. It is a heavy one. There are thousands of islands, and hundreds of languages are spoken in them. The population of these numbers many millions. How shall we reach them all with this message? It must be done as rapidly and as cheaply as possible. As we study the field, it becomes evident that a large part of the work must be done by trained natives, with white workers in central places, to organise and superintend.

To facilitate the training of natives for this work, we are opening a school in Fiji, where promising young men will be educated as teachers of the third angel's message. We expect to get natives of other islands to attend this school, as our work spreads to them. In this way they can receive the necessary training without being subjected to the cold winters of Australia, which are very trying to most natives.

As I read the touching appeals made by the General Conference for funds for the foreign mission work, and see how they have had to suspend entirely all aggressive

work in the regions beyond, and even then are not able to sustain fully the missions already started, I wish that we, the Seventh-day Adventists of Australasia, would take upon ourselves the entire support of the island missions entrusted to our care. Brethren and sisters, we are well able to do it. If our fourth Sabbath donations could be brought up to an average of sixpence a member per week, we could support all the workers we have and as many more. We shall not have many more years in which to sacrifice for God. Let us taste the sweetness of it while we have the opportunity.

As the Lord has blessed us, so let us give, with glad hearts because we love our Saviour and desire to hasten His coming.

E. M. GRAHAM.

The Outlook.

Reading for Sabbath, June 17.

THE outlook of the work being carried on by Seventh-day Adventists never appeared brighter and more assuring and cheering than it does to-day. And yet Seventh-day Adventists never faced a graver situation than they do at this present time.

We shall be better prepared to recognise and appreciate the evidences relating to the outlook, or the future, of our cause by a brief review of its beginning and history. The more clearly and fully we understand the providences of God which have shaped it in the past, the more readily shall we understand the providences that are directing it now.

The cause of which we speak, and of which we are a part, is the great religious movement set on foot and carried forward by the proclamation of the three-fold message recorded in the fourteenth chapter of Revelation. "The advent cause," wrote James White in 1852, "owes its very existence to the first and second angels' messages of Revelation 14."

This cause is not of human origin. It was not conceived by any human mind. It was not begun by the will or choice of man. It has not been carried forward by the mere plans and power of men. This movement is the fulfillment of prophecy. It is here by divine arrangement. The time is fulfilled; the kingdom of God is at hand; the threefold message of Revelation 14 must be proclaimed to the world. This movement is that proclamation. It came at the appointed time, just as a planet sweeps into view at the right time. It has moved forward with an irresistible force like that which moves the worlds.

This cause is seventy-three years old. It began in August, 1831, when William Miller, of Low Hampton, N. Y., sounded the first trumpet blast of the first angel's message. Its history, as represented by the people who have embraced it, and the work they have done to make it known to the world, is of thrilling interest. It presents an unbroken chain of divine providences for seventy-three years. It furnishes abundant evidence that the days of apostolic victories reach down to the twentieth century.

William Miller was the man chosen, instructed, and disciplined for the great task of inaugurating this world-wide advent movement. He became a devoted Christian in 1816. From that time he spent fifteen years in preparing for the work. His first sermon proclaiming this message was preached at Dresden, N. Y., in August,

1831. His first written statement explaining the message was printed in the Vermont *Telegraph*, a Baptist paper published at Brandon, Vt., May 15, 1832. His first pamphlet giving an exposition of the message was printed at the office of the Vermont *Telegraph*, in March, 1833.

For years the cause made slow but steady progress. In 1838 Josiah Litch, a talented minister of Lowell, Mass., embraced the message, and began to proclaim it by voice and pen. Near the close of 1839 Joshua V. Himes united with the movement, and devoted his talents and energies to its advancement.

This marked a new era in a work begun in great weakness nine years before. From this time, the message went to the world with mighty power. Thousands accepted it, and joined in its proclamation. Papers were started in different parts of the country, tracts and pamphlets were printed and distributed by the millions of pages, and lectures were given in tents, halls, and school-houses everywhere. William Miller estimated that he, alone, during the year and a half from Oct. 1, 1839, to April 15, 1841, had "travelled 4,560 miles, and preached 627 sermons, averaging one and a half hours each, resulting in about five thousand hopeful conversions." "The work spread with a power unparalleled in the history of religious movements."

The climax of this special work of the first angel's message was reached in 1844, when the twenty-three hundred years closed, and the judgment opened. In America alone fifty thousand people had embraced the message, and three hundred ministers and lecturers had publicly proclaimed it. The whole country was stirred. "No cause of moral or religious character probably ever made so rapid advance as the cause of Adventism. . . . Never have a set of men labored more faithfully and zealously in the cause of God, or with purer motives."

Those who understood and believed the message fully expected that the Lord would come in 1844, and rejoiced in the blessed hope of seeing Him. "Shortly before the definite day the travelling brethren returned to their homes, the papers were suspended, and all were waiting in ardent expectation for the coming of their Lord and Saviour."

But He did not come. They were disappointed. The message that had been so sweet became bitter,—more bitter than pen can describe. All was wrapped in profound mystery. No one could understand or explain the situation. Confusion followed. Some rejected the whole movement as a great deception. Others searched for the meaning of the disappointment, finding comfort in such scriptures as Revelation 10, and the closing verses of Hebrews 10, where the disappointment itself was foretold. Of this time and experience Sister White has written:—

"Mr. Miller, and those who were in union with him, supposed that the cleansing of the sanctuary, spoken of in Dan. 8:14, meant the purifying of the earth prior to its becoming the abode of the saints. This was to take place at the advent of Christ, therefore we looked for that event at the end of the twenty-three hundred days, or years. But after our disappointment, the *Scriptures were carefully searched with prayer and earnest thought, and after a period of suspense as to our true position, light poured in upon our darkness; doubt and uncertainty were swept away.*"

Instead of the prophecy of Dan. 8:14 referring to the purifying of the earth, it was now plain that it

pointed to the closing work of our High Priest in heaven, the finishing of the atonement, and the preparing of the people to abide the day of His coming.

The explanation of the disappointment revealed the fact that the second and third messages must follow the first message that had been given by William Miller and his co-workers. And those to whom this explanation was revealed were called upon to continue the work begun under the first message. Joseph Bates, James White, and Mrs. E. G. White were the believers to whom this light had come. To them was committed the responsibility of picking up the work at the point to which William Miller had brought it.

Light on the Sabbath question began to dawn on the Adventist people before the disappointment. The *Midnight Cry*, in its issue of Sept. 5, 1844, said: "Many persons have their minds deeply exercised respecting a supposed obligation to observe the seventh day." In the same year, Elder T. M. Preble, one of the Adventist preachers, began to keep the Sabbath. Feb. 13, 1845, he printed an essay setting forth the origin of the Sabbath, its place in the decalogue, and that the change to Sunday had been made by the Catholic Church. It is to be regretted that this first able and earnest advocate of the Sabbath among the advent believers did not long continue to observe it.

Joseph Bates, who had taken a very active part in proclaiming the first angel's message, began to keep the Sabbath in 1845. In the same year he wrote and published a pamphlet on the Sabbath question. In 1846 he met Ellen G. Harmon, and placed the Sabbath truth before her. She recognised it as Bible truth, and began at once to keep the Sabbath. She communicated the new light to James White, and he accepted it. In the fall of 1846 they were united in marriage, and from that time labored together to advance the cause committed to them.

These pioneers had no congregations to preach to, and no literature to distribute, except the little pamphlet on the Sabbath question printed by Brother Bates. Their first work was to visit their friends and acquaintances, and tell them of the light that was coming to them as a satisfactory explanation of the past movement. This they did with encouraging success. Here and there people began to observe the Sabbath. The first general meeting of Sabbath-keeping Adventists was held at Rocky Hill, near Middletown, Conn., in the spring of 1848. In September a second meeting of this kind was held in Volney, N. Y. The number of believers present was about thirty.

In July, 1849, James White published Vol. I, No. 1, of *The Present Truth*. In 1850 he began the publication of the *Advent Review*. Through the influence of these papers and the labors of Brethren Bates and White, men and women in different States accepted the Sabbath.

In the spring of 1852 a hand printing-press, with the necessary equipments for publishing work, was purchased at a cost of £130. Gospel tent-meetings were inaugurated during the summer of 1854. The Review and Herald printing outfit was removed to Battle Creek, Mich., in the fall of 1855. The name "Seventh-day Adventists" was adopted in 1860. The first churches were organized in 1861.

In May, 1863, the General Conference was organized. No statistics were given at the time, but from the

first report made afterward, it appears that there must have been about six State conferences, three thousand five hundred Sabbath-keepers, and thirty ministers. This was nineteen years after the disappointment, when there were fifty thousand believers, and more than two hundred ministers identified with the advent message.

These were years of toil, sacrifice, battles, and marches. It was a time that called for faith, courage, and wise generalship. One of the great battles fought and won during that period was over the question of organization. When the principles of order and organization prevailed, unity and progress came into the cause. Here the work took definite, permanent shape.

From this point but little more can be said in this reading regarding the history of this work than to note its growth in decades. From 1863 to 1873 evangelistic work was pressed into new fields with great zeal and success. The work was pushed westward as far as California. During that decade the medical and the educational work were permanently established as important features of this cause. The statistical report for 1873 shows that there were 13 conferences, 239 churches, 6,500 Sabbath-keepers, 135 ministers, and about £6,000 tithe.

During the next decade, from 1873 to 1883, the cause crossed the Atlantic Ocean, and took permanent root in Great Britain, Scandinavia, and other parts of Europe. Many conferences were organized, and general advancement was made, as the report for 1883 shows. There were 26 conferences, 680 churches, 17,436 Sabbath-keepers, 300 ministers, and £19,300 annual tithe.

The next decade brings us to almost fifty years this side of the disappointment. The statistics for 1893 show the progress made during half a century. The report for 1893 shows 34 conferences, 11 missions, 1,151 churches, 37,404 Sabbath-keepers, 460 ministers, £70,140 annual tithe, and £21,714 annual offerings to missions.

Ten years more bring us to 1903, or to within a year of the present time. The report for this year was prepared with great care. It is believed that the details do not overstate the facts in any particular. Here are the figures: 78 conferences, 48 missions, 2,120 churches, 77,554 Sabbath-keepers, 936 ministers, £137,000 annual tithe, and £43,300 annual offerings to missions, or nearly £200,000 in tithe and offerings combined.

From these brief reports it will be seen that the number of conferences, missions, churches, Sabbath-keepers, ministers, and the amount of tithe and offerings have practically doubled every ten years since the organization of the General Conference in 1863. Some of the items have more than doubled, while a few fall a little short. This shows a healthy, steady, substantial development of this cause, for which every believer may be truly grateful.

Few realise that this cause has made as great progress during the last ten years as it did during the entire fifty years preceding. But this is true. From the disappointment in 1844 to December 31, 1893, a period of forty-nine years, there had been developed thirty-four local conferences and eleven missions. Ten years later, in 1903, there were seventy-eight conferences and forty-eight missions. In 1893 there were 34,404 Sabbath-keepers and 1,151 churches. In 1903, ten years later, there were 77,554 Sabbath-keepers, and 2,120 churches. In 1893 there were 460 ministers. Ten years later there

were 960. The tithe for 1893 was £70,140, and in 1903 it was £137,000. In 1893 the annual offerings to missions amounted to £21,714, while in 1903 they reached £43,300.

Let none imagine that this reference to statistics indicates an inclination to trust in numbers, or to boast of what has been done. Not so. Much more should have been accomplished. Greater progress would have been seen had all who are connected with the work been faithful to duty.

But the progress indicated by these reports shows that He who began this work has carried it forward notwithstanding the unfaithfulness of any or all of those connected with it. An unseen power has forced this work steadily forward against a mighty current.

But the reports given above, encouraging as they are, do not touch some of the strongest and most important features of our cause as it stands to-day. They do not tell of the literature that has been developed in almost every variety, covering all phases of our message, and in many languages. Our papers, tracts, pamphlets, and bound books setting forth the truths we hold regarding Bible doctrines, Christian education, and gospel temperance principles, constitute a factor of priceless value.

These reports do not include the publishing, educational, and medical institutions that have been established and put in successful operation in all parts of the world. Connected with these institutions is an army of nearly two thousand workers, composed of editors, printers, teachers, physicians, nurses and helpers, who are doing a grand work for the advancement of this cause.

Nor do these reports place before us what has been done in developing mission fields in all lands. They do not tell of the open doors in all the world, nor of the earnest calls coming from all directions to us for the light we have.

The simple statement that we have seventy-eight local conferences and forty-eight missions does not make it plain that this message is being preached in every State in the United States; that it has entered every province of Canada from Newfoundland on the Atlantic to Victoria on the Pacific; that it is established in Mexico, British Honduras, Central America, and the West Indies. It does not tell of the work being done in all parts of South America, in Australasia, and in the south, east, west, and central parts of Africa. It does not convey to us the facts regarding the missions being operated in Turkey, Palestine, Egypt, the Balkan States, India, Ceylon, East Indies, China, Japan, and the many island groups of the Southern Pacific.

In all these countries named this cause has taken permanent root. In all of them there are earnest, self-sacrificing men and women, working with all their energies to give this message to the people. The missions now being operated place us in touch with nearly the entire population of the world.

The situation we now face is truly remarkable. Whose heart is not stirred and thrilled as he looks over the battlefield and sees the army of devoted soldiers facing the enemy? Whose heart is not encouraged as he sees the splendid victories being gained over the enemy? Whose heart does not rejoice to see the captives being set free?

Brethren, what is this great movement which we behold? Whence comes its power? It is not popular with the world, and it never can be. It strikes down every idol of the carnal heart. It is laden with crosses,

self-denial, and sacrifice. It leads its votaries against the whole current of the world; and yet it attracts and holds them with a power they cannot resist. For it men and women abandon evil habits and ways, and break old and hallowed associations. To it they contribute their gold and silver, consecrate their sons and daughters, and give their lives. Wherever this cause touches the world, it exerts this power over the hearts of men.

Our General Conference reports record £1,500,000 of tithe paid to this cause since 1866, and £300,000 to missions since 1888. This does not include the thousands of pounds that have been given to erect institutions and church buildings, and for home missionary work. But a greater gift than money is the surrender and consecration of the life to the service of this cause. This is seen partly in the two or three thousand men and women in all parts of the world devoting their entire time to some phase of the work; and it is seen further in the faithful, conscientious service rendered in various ways by the many thousands of our people who can not leave their homes and give their lives in a public way to the work.

And still, after all that has been done, and is now being done, we are pressed to do more. We *must* do more. We can not evade it. For years we have yielded to that compelling power, taking one step after another forward, enlarging the circle of our operations, and increasing our responsibilities, until the demands upon us are tremendous.

And now, brethren, what shall we do? In the name and might of Israel's God we will face this situation with courage. We will make larger gifts of our means, and we will send more consecrated men and women to mission fields. This is the only answer we can make to the situation we are in. Had we not intended to do this, we should have stopped before creating this condition. And if we do not intend to do a great deal more than we are now called upon to do, we had better stop now; for as surely as we answer to-day's calls, they will be multiplied to-morrow. There is no stopping in this work until the whole world is warned, and the end has come. But who wants to stop or turn back?—Surely not one whose heart is filled with the love of the truth.

"Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message."

A. G. DANIELLS.

* To the reader: It would greatly assist the congregation in getting the meaning of the statistics that follow, if you would place upon a blackboard or a large sheet of paper, in clear, large figures, at least the number of churches, the membership, and the amount of tithe for 1863, 1873, 1883, 1893, and 1903.



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