

THE GENERAL CONFERENCE BULLETIN

THIRTY-FIFTH SESSION

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NO. 1.

THE GENERAL CONFERENCE BULLETIN

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THE SEVENTH-DAY ADVENTIST
GENERAL CONFERENCE

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DAILY PROGRAM

- 8-9 A. M., social meeting or instruction.
9:30-11:30 A. M., Conference meeting.
P. M., Conference meeting.
5 P. M., preaching service.

GENERAL CONFERENCE PROCEEDINGS

Thirty-Fifth Session

FIRST MEETING, FRIDAY, MARCH 27, 1903.

The thirty-fifth session of the General Conference of Seventh-day Adventists convened in the Seventh-day Adventist Church in Oakland, March 27, 1903, at 2:30 P. M.

A. G. Daniells in the chair, G. A. Irwin, J. N. Loughborough, H. W. Cottrell, W. T. Knox, on the stand.

Opening hymn, No. 97, "O Worship the King."

J. N. Loughborough read 2 Chron. 20:1-25, as a Scripture lesson.

Prayer by G. A. Irwin.

Hymn No. 1169 was sung, "How Sweet Are the Tidings That Greet the Pilgrim's Ear."

The Chair: Before entering upon business, we will give Brother Knox an opportunity to say a few words to the delegates and visitors who have come to the conference.

W. T. Knox: In behalf of the Pacific Union Conference, the California Conference, and the Oakland church, I am very pleased this afternoon to welcome the delegates and the visitors to this conference. I welcome them to the coast, to California, to this city, to

the Oakland church, and to our homes.

It has been a long time since California, or any other part of the Pacific Coast, has enjoyed such a privilege as this. Some fifteen or sixteen years ago,—in 1887,—a like occasion occurred, when the General Conference convened in this same place. We do, I assure you, esteem it a privilege to assume the responsibility of providing for this most important meeting; for while we recognize that connected with such a gathering there are manifold responsibilities, we recognize, also, that there are abundant blessings. We anticipate that much of the blessing of God will attend this General Conference meeting, and we are glad to be able to share these blessings with you in our homes. I know that I express the minds of all the brethren and sisters of the Oakland church when I say that they desire you to feel that their homes are your homes.

Again we welcome you to this land of sunshine and flowers; and while we can not promise you all the sunshine that fame has given to California, we feel safe in assuring you of the sunshine of God's presence.

C. H. Jones, in behalf of the Pacific Press Publishing Company, also spoke words of welcome, inviting the delegates to visit the printing office and become more familiar with its working.

The list of delegates was read, 88 members responding to the roll-call, out of 134 appointed. It was stated that many delegates were delayed by irregular running of trains, and were expected to arrive within a few hours. A full list of delegates in attendance will appear in a later issue.

The Chair: Since the last meeting of the General Conference we have organized 12 union conferences and 23 local conferences. Most of these local conferences are within the territory of the union conferences. Four of them are not; the River Platte, Brazilian, Jamaican, and East Caribbean Confer-

ences are outside of any union. Now what shall we do? We have thirteen union conferences, and only one has been, in a formal manner, made a member of the General Conference; that is the Australasian Union, that was formed five years ago, and was admitted as a union conference. If I remember rightly, no conference was admitted as a union at the last session. Some began their organization, submitted constitutions, but none applied to the Conference for admission as unions. The Conference committee has given the matter a little study this week, and it seems to me that it would be well if we were to take action here regarding each union conference. This would leave an undoubted and indisputable record for all days to come.

The following union conferences are organized within the territory of conferences making up the General Conference, with the addition, in some cases, of mission fields:—

Atlantic Union.—Chesapeake, Greater New York, Maine, New England, New Jersey, New York, Pennsylvania, Vermont, Virginia, West Virginia.

Canadian Union.—Maritime, Ontario, Quebec; mission field, Newfoundland.

Lake Union.—Northern Illinois, Southern Illinois, Indiana, North Michigan, East Michigan, West Michigan, Ohio, Wisconsin; mission field, Superior Mission Field.

Southern Union.—Alabama, Carolina, Cumberland, Florida, Georgia, Louisiana, Mississippi, Tennessee River.

Northern Union.—Minnesota, North Dakota, South Dakota; mission field, Manitoba and Northwest Territories.

Central Union.—Colorado (including New Mexico), Iowa, Kansas, Missouri, Nebraska (including Wyoming).

Southwestern Union.—Arkansas, Oklahoma (including Indian Territory), Texas.

Pacific Union.—Arizona, British Columbia, California, Montana, Southern California, Upper Columbia, Utah, Western Oregon, Western Washington; mission fields, Alaska, Hawaii.

Australasian Union.—Victoria, New South Wales, New Zealand, Queensland, South Australia, Tasmania, West Australia.

British Union.—North England, South England; mission fields, Ireland, Scotland, Wales.

German Union.—West German, East German, South German, German Switzerland, South Prussia, Rhenish Province; mission fields, Holland and Flemish Belgium, Austrian, Hungarian, Balkan, North Russian, Central Russian.

Scandinavian Union.—Sweden, Norway, Denmark; mission fields, Finland, Iceland.

South African Union.—Cape Colony, Natal-Transvaal; missions, Basutaland, Matabeleland, Nyassaland.

R. A. Underwood: I move that we recognize these union conferences named, with their territory defined, as the various parts of the General Conference.

The Chair: Brother Conradi, will you make a statement with reference to the European field?

L. R. Conradi: Since our last General Conference we have organized three union conferences in Europe: the Scandinavian field, with 12,000,000 of people and about 2,000 Sabbath-keepers; they have three conferences, the oldest conferences in Europe, and as mission fields they have Iceland and Finland. In the British Union Conference there are over 1,000 Sabbath-keepers, and two organized conferences, the North England and the South England; and three mission fields, Scotland, Ireland, and Wales. The third union organization is the German Union Conference. This includes the old German Conference and the Russian mission field. At the present time the German Union Conference has six organized conferences and six mission fields. Besides the three organized union conferences we have a union mission field, the French-Latin Mission Field. This includes the old Central European Conference, which simply refers to French Switzerland; and, as separate mission fields, Italy, and now a beginning has to be made in Spain and Portugal. Then there is the Oriental mission field,

taking in Egypt, Turkey, and Palestine, which have not yet been fully organized.

The Chair: Word has only just come to us of the organization of the South African Union Conference. The Mission Board having voted to place Nyassaland under the general supervision of this union, it really embraces the territory of British Central Africa, and, running along the Zambesia, taking in Barotseland, and southward to the Cape.

The motion to recognize the union conferences named as parts composing the General Conference was unanimously carried.

The Chair: Now we have three local conferences that have never been admitted to the General Conference. The River Platte and the Brazilian Conferences, of South America, and the Jamaican and East Caribbean Conferences, in the West Indies. While no formal application for admission has been made by the two former conferences, they were mission fields under the Board before they organized. They have done a noble work in the last two years in putting their work into organized form and in working toward the point of becoming self-supporting, self-governing, and self-propagating.

It was suggested that the secretary of the Mission Board make application for conferences organized in mission fields.

W. A. Spicer: I shall say simply in behalf of the River Platte and Brazilian Conferences that, unquestionably, they are a part of us, and would desire to have their names entered in the list as belonging to the family of the General Conference. I have just visited the West Indian field, so that I can bring personal assurance of the desire of the two new conferences there to be members of the General Conference.

In Jamaica I found nearly 1,200 Sabbath-keepers, with about seventeen organized churches. All heartily favored the idea of banding together as a conference, and, while still they will require some support from the Mission Board funds, they all agree that the conference form of organization will help to develop their own resources and workers, so that as soon as possible, as they desire, they may be self-supporting, and join us in pushing the work on to other regions beyond. So in the East Caribbean Conference also, with eighteen churches and about 750

members. In that were united three mission fields, the Lesser Antilles, Trinidad, and the field of the Guianas, in South America. These believers love the third angel's message, even as do we, and they stand heartily with us on the march toward the kingdom of God.

It was voted very heartily to receive these four conferences into the General Conference.

The following recommendations were adopted:—

That the time from Friday evening to Sunday evening be devoted to a presentation of the subjects of the message, the field, and the finishing of this work committed to us. That the evening meetings begin at 7:30 o'clock. That the sessions of the Conference be as follows: 8 to 9 A. M., social worship or instruction; 9:30 to 11:30 A. M., and 3 to 5 P. M., Conference business. That Brethren Daniels, Irwin, Cottrell, Knox, and G. I. Butler act as chairmen during the sessions of the Conference. That twenty-five members be nominated from the floor of the Conference, to act with the presidents of union conferences as a committee of counsel, and to appoint the standing committees; and that in making the selection no member shall nominate more than one candidate.

It was agreed, in the discussion of the province of this committee, that it should in nowise be a small conference within the larger conference, but should appoint the standing committees, and act only in an advisory way, in case special counsel is needed.

Moved by J. E. Jayne, and carried, that those union conferences whose presidents are absent be represented on the Advisory Committee by the vice-presidents of these conferences, and that these vice-presidents shall not be included in the twenty-five additional names nominated from the floor.

The following-named delegates were nominated as members of the Committee of Counsel: J. W. Collie, W. A. McCutchen, H. Shultz, W. J. Stone, A. T. Jones, H. H. Burkholder, N. P. Nelson, R. A. Underwood, Wm. Covert, N. W. Allee, A. G. Haughey, A. J. Breed, C. H. Jones, E. H. Gates, W. W. Prescott, P. T. Magan, W. R. Simmons, W. D. Salisbury, David Paulson, C. Santee, G. B. Thompson, Lewis Johnson, J. H. Kellogg, G. F. Haffner, M. E. Cady.

On motion of G. A. Irwin, two additional delegates from the Australian Union Conference were admitted, A. T. Robinson and Dr. M. G. Kellogg.

On motion of E. R. Palmer, the Conference invited A. D. Gilbert, from Great Britain, to act as a delegate.

Further questions as to delegates, it was suggested, should be dealt with by some standing committee on delegations, to be appointed by the Advisory Committee.

It was voted that the following-named persons act as a committee to furnish reports for the press: W. M. Healey, J. W. Collie, G. B. Thompson.

The meeting adjourned to the call of the chair.

A. G. Daniells,
Chairman.

H. E. Osborne,
Secretary.

THE TIME AND THE WORK

Sermon by W. W. Prescott, Friday Evening,
March 27, 1903, at 7:30

"One calleth unto me, . . . Watchman, what hour of the night?" "Watchman, what hour of the night?" "And I saw another angel flying in mid heaven, . . . and he saith with a great voice, Fear God and give Him glory; for the hour of His judgment is come." "And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle."

Our present position in prophetic history, and the call to this people to finish in this generation the work of preparing the way for the coming King,—this is our theme. When the voice sounds to the watchman, "Watchman, what hour of the night?" it is time for him to take up the words for this hour, and say, "The hour of His judgment is come." And every teaching of God's truth, and every plan for the advancement of His work, every thought entertained concerning our relationship to His work at this time should be inspired by that one thought, The hour of His judgment is come; and the next event for which we may look is the coming of the King.

In the olden time, the watchmen had neither watch nor clock to mark the passing of the time, and the watchmen upon the walls of a city became accustomed to watching the face of the sky,

and by observing the rising and the setting of those constellations which come above the horizon and pass below it, and by watching the location of those constellations which always remained above the horizon, the watchmen were able to tell with distinctness the hour of the night; and when one called unto him, and said, "Watchman, what hour of the night?" he could give a distinct answer. It was not by use of the telescope to examine particularly some planet or star, but it was because of the general situation; it was because his eye took a sweep of the whole sky, and, observing all together, he could determine the hour of the night.

It is sometimes valuable for us to study in detail specific portions of prophecy; but I wish to invite you to take with me one of those sweeping views that shall note the general fulfilment of prophecy,—the prophecies which give a general view of our present situation. The prophecies may be naturally divided into four classes: Prophecies which deal with definite time; prophecies which deal with national life,—the rise and the fall of kingdoms; prophecies which deal with the condition of the church; and the prophecies which deal with the general conditions in the world. Let us think of these prophecies. We can do little more than just to glance at them.

Prophecies of definite time.—The first prophecy of definite time after the flood was when the Lord spoke these words to Abraham, and said, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;" and this prophecy, expiring in 1491 B. C., found God's people in bondage; and with an high hand, and with an outstretched arm, and with wondrous working, God brought out His people, so that in "the self-same day" the hosts of the Lord went out of Egypt, and that time prophecy was fulfilled. And when they had passed through the Red Sea by the miraculous working on the part of God, their Leader, they sang that song of Moses on the other shore; and, so far as any definite prophecy was concerned, they were ready to go into the land and possess it. Centuries passed by, and, because of the failure to follow out God's purpose fully, the time of the promise was still delayed, and the next time prophecy we find spoken through the prophet Jeremiah, when God told His

people that He would bring Nebuchadnezzar against them, and that they should serve the king of Babylon 'seventy years; and down into Babylon they went, according to the prophecy; and for threescore and ten years they were a captive people in Babylon. At the close of that period, B. C. 536, God stirred up the heart of Cyrus, king of Persia, and the way was opened for them to return to their land. Those that were so minded came back, and, under the guidance of God and the leadership of the priests, they built again the wall of Jerusalem, and established themselves again in the Holy City; the worship was restored, and God's people were again in their place with God.

It was during that seventy years of captivity that God gave definite prophetic periods to the prophet Daniel, in these words, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks,"—sixty-nine weeks, four hundred and eighty-three days, four hundred and eighty-three years, from the going forth of the commandment to restore and rebuild Jerusalem, B. C. 457, unto the revelation of the Anointed One, the Messiah, A. D. 27; and at that very time the Messiah was manifested; He was baptized of John the Baptist, the Holy Spirit descended in the form of a dove, and rested upon Him; the Spirit of the Lord was upon Him because He was anointed to preach the gospel—the prophecy was fulfilled. Seventy weeks are determined upon God's peculiar people; seventy weeks were cut off in a special manner as devoted to them; seventy weeks, four hundred and ninety years, beginning from the same date, expired in A. D. 34; and then they went everywhere preaching the Word; and they did what they were forbidden before to do,—they preached in all the villages of the Samaritans. The seventy weeks, the four hundred and ninety years, were fulfilled.

In the same way, the time times and dividing of time, the thousand two hundred and threescore days, given to Daniel the prophet, were fulfilled. Dating from the time of the supremacy of the Papacy over the kingdoms, marked in A. D. 538 by the uprooting of the last of the three horns which were to be overthrown by this power, the twelve

hundred and sixty years bring us to A. D. 1798, the beginning of the end, the beginning of the day of preparation.

In the same way, the thousand two hundred and ninety years closed with the same period. The two thousand three hundred days, or years, of Daniel's prophecy, reaching to the time when the sanctuary was to be cleansed, beginning at the same point, 457 B. C., bring us down to A. D. 1844, the last date of prophetic time, the close of the longest prophetic period, the time beyond which no prophecy reaches, and we have reached the end of the definite periods of prophetic time as set forth in the Scripture.

There is one other period mentioned in time prophecy, and that is the five months of the fifth trumpet, and the hour, the day, the month, and the year, or three hundred ninety-one years and fifteen days of the sixth trumpet. Beginning with the 27th day of July, 1299, when Othman, leading his forces, invaded the territory of Nicomedia, and began that final course of attack which resulted in the overthrow of the Eastern Empire of Rome, these two periods reach to Aug. 11, 1840, marked by the loss of the supremacy on the part of that power which is the subject of the prophecy. Aug. 11, 1840, and the tenth day of the seventh month, the 22d day of October, 1844,—landmarks in Advent history!

Now all those periods are in the past, and they closed in this generation.

Prophecies that mark national life; that mark the rise and fall of kingdoms.

—It was when Daniel was in Babylon that God gave to him the interpretation of that dream which Nebuchadnezzar had and lost, and He set before him the meaning of that image which he saw in the night vision, that image whose form was terrible, and told him that he as king of Babylon was the head of gold; that after him should arise another kingdom inferior to him, and then a third kingdom of brass, that would bear rule over all the earth; then the fourth kingdom, strong as iron,—Babylon, Medo-Persia, Grecia, Rome. The prophet calls attention to the fact that the fourth kingdom would be divided, and then he said: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed. And the kingdom shall not be left to other people; but

it shall break in pieces and consume all these kingdoms, and it shall stand forever." And in that general sweep of history, the time was covered down through all these periods of prophetic time, down to this generation.

There is something worthy of note in the prophecies of the fifth and the sixth trumpets. While it is true that the first four trumpets mark the downfall of the Western Empire of Rome, it is also true that they mark the setting up of ten kingdoms that remained, and out of these ten kingdoms have come the nations which dominate the history of to-day.

The fifth and the sixth trumpets, it is true, mark the downfall of the Eastern Empire of Rome; but they also mark the setting up of a power which has continued with us until this day,—a power which for generation after generation has held successfully in the same dynasty a sway over that territory embraced in what we speak of as the territory of the King of the North. And while the first four trumpets marked the setting up of those ten kingdoms, it also marked the rise and establishment of that apostasy from genuine Christianity which has been the great enemy of the setting up of the kingdom of God in the earth for these centuries.

And the fifth and the sixth trumpets not only marked the setting up of that political power which has continued with us, but it also marked the establishment of that other apostasy which has remained in the earth until to-day. The apostasy established in the Western Empire of Rome has for its motto, "There is but one God, and the Pope is His prophet;" and the apostasy established in the Eastern Empire has for its motto, "There is but one God, and Mahomet is His prophet." To meet both of these apostasies from the religion established by Jesus Christ, there must be a preaching of the gospel which says, "There is but one God, and Jesus Christ is His Prophet."

Prophecies which mark the condition of the church and its relation to the world.—Follow those prophecies in the second and third chapters of the book of Revelation, beginning with that pure church, as established by Christ, soon losing its first love; falling under the "ten days," or ten years, of persecution; passing into that time of apostasy when

the Papacy began to rise, through the persecutions and trials of the Dark Ages; emerging into the light of the Reformation of the sixteenth century; going back into the shadows of the Papacy until our very time and our own generation, when that message goes to the church, that Laodicean message, that they are poor, and wretched, and miserable, and blind, and naked, and know it not; and that counsel comes with redoubled force: "Be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." A church facing a seat upon God's throne, and yet unprepared, because lukewarm, lacking the preparation, and knowing it not; a church to whom a mighty message must come, awaking them out of sleep, arousing them out of lethargy, and calling upon them to repent; for the kingdom of God is at hand.

Prophecies that deal with the relation of the church to the world.—The six seals come before us, with the white horse, the red horse, the black horse, and the pale horse,—the experiences of the church in its relation to the world,—until we are brought down to the sixth seal, introduced by that earthquake of 1755, and reaching down to the time when the heavens are rolled back as a scroll, and every mountain and island flees out of its place, and the rich and the poor, the bond and the free, call upon the rocks and the mountains to hide them from the face and from the wrath of the Lamb; "for the time of His wrath is come, and who shall be able to stand?" And at that time there must be a message that shall go forth, saying, "Fear God, and give glory to Him; for the hour of His judgment is come;" and every act of man, every thought and intent of the heart, must be brought out to view and judged in the light of the judgment, in preparing the way for the coming King.

Prophecies that deal with the general condition of the church and the world.—Prophecies which say that "in the last days perilous times shall come;" that say—"the Spirit speaketh expressly that

in the latter days, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

Prophecies that say, "As it came to pass in the days of Noah, even so shall it be also in the days of the Son of man." Prophecies that say, "As it was in the days of Lot, so shall it be in the days of the coming of the Son of man,"—the ordinary affairs of life going on, and absorbing the whole attention of the people,—things good in themselves and in their place, getting out of their place, and demanding the whole attention of the people, while the solemn time and solemn hour, according to the prophecies of God's Word, are not heeded by the people. And in that time there must be a special message that shall go forth, that shall make it evident where in the world's history we are.

Prophecies that say, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Prophecies that say that in this last generation there shall be those who have professed to be servants of God, professed believers of His truth, who shall begin to say in their hearts, "My Lord delayeth His coming."

Prophecies that say that the rich shall heap up treasures; that the cries of the poor come up into the ears of the Lord of Sabaoth.

Prophecies that speak of oppression. Prophecies that speak of violence in the land. Prophecies that speak of bands banded against bands. All these are prophecies of general conditions, and all one needs to do to know where we are in this present prophetic history is to let his eyes sweep from horizon to horizon, and take in the situation. (Congregation, "Amen.")

Now, dear brethren and sisters, these are not cunningly devised fables. I have just put this in review before your eyes, not because you do not know it, but that you may be reminded anew, and that we may have before our minds at this hour a complete picture, as it were, of these prophecies, and that it may be impressed anew upon our minds and hearts that this is the *last generation!*

One special prophecy which I wish to emphasize is the oath of the angel who stood with hand uplifted, with one foot

upon the sea, and one foot upon the earth, and swore by Him that liveth forever and ever, that "there shall be delay no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which He declared to His servants the prophets."

Two years ago, when this General Conference opened its sessions, that message came to us with great distinctness, and with a power witnessed of God, "There shall be delay no longer." And there was a response to that message; there was a stirring of the hearts; there went forth from that an inspiration which has been with us during these two years; and over and over again, as we rehearsed the prophecies; as we noted the time where we stand, we have said within our hearts, and we have said to the people, "The hour is come; there shall be delay no longer." And the people's hearts have been made glad, when they have heard that word; and the people's hearts have responded to that idea, and there has been a revival of the advent faith, a revival of the advent hope in the hearts of many where the hope was almost dead and where the faith seemed to be flickering.

Now we have compassed another two years, and I invite this Conference to listen to the remainder of that prophecy, and put the two together, and make them one, as the cry of this message: "There shall be delay no longer: but in the days of the voice of the seventh angel, when he is about to sound, THEN IS FINISHED the mystery of God."

And I invite this Conference to face very clearly and very distinctly the issue that presses itself upon us at this time. These prophecies all emphasize to us that this is the last generation; but how long shall this generation continue? Shall those who are mere children now take up the cry, and expect to come upon the stage of action, and say, "In this generation;" and their children come on, and say, "In this generation"? Where shall we draw the line that shall mark any sort of a limit to this time? Let us see.

When our Saviour gave His prophecy, in the course of which He used this expression, "This generation shall not pass away, till all these things be accomplished," He told them very definitely of the overthrow that was to come upon their nation and their city;

and He marked the experiences that were to follow immediately after His crucifixion; and He told them of a turning away; He told them that after they had rejected Him, false messiahs would come in their very day; and then He closed His statement to them concerning the limit of their own national existence, when He said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." And the end that was to come then was the end of their national life, the end of their existence as a separate people. The prophecy was definitely fulfilled; the false christs came forward when the true Christ had been rejected. There was a turning aside from the message that had been given; and, on the other hand, there was the complete, definite fulfilment of that prophecy of our Lord, that that very gospel, that very gospel whose basis was a Messiah crucified, risen, ascended into heaven, the High Priest in the heavenly sanctuary,—that definite gospel should be preached in all the world for a witness in that generation in which it was uttered.

That generation in which it was uttered witnessed its fulfilment. Those who lived and were the active leaders at the time when John the Baptist gave his message, turned from it, and raised the cry, "Crucify Him, crucify Him." Their children came upon the stage of action, heard the gospel message of that Messiah, and were given their opportunity to accept or reject it from an intelligent hearing of that gospel message, and then the end came. But the end came before those who were strong in middle life, and who crucified the Messiah, passed off the stage of action. That generation witnessed the fulfilment of that prophecy, and Jerusalem was in ruins.

Now, all that was a true picture, and a typical picture. All that had its definite fulfilment in relation to Jerusalem. It has also its definite fulfilment over again. And this generation is, as it were, the second edition of the first generation. And the prophecy of that generation belongs to the prophecy of this generation. In that time those in active life rejected the message from God, crucified the Messiah, and then their sons and daughters came to middle life, years of responsibility, were given an opportunity to accept or reject the

Messiah, the gospel of the kingdom was preached in all the world for a testimony, and that generation saw the end. Just so, in this time. Those who heard the message when it was first preached, calling upon them to fear God and give Him glory, because the hour of His judgment was come,—those who were told of the coming of the Lord, near at hand, and who treated the message and the messengers just as the people of God anciently treated John the Baptist and his message, and who just as really crucified the message in that time, in the same spirit also as did the professed people of God in that first generation crucify the Messiah and reject the message,—their children have lived to come upon the stage of action as the responsible workers in this day, and they are given the opportunity to hear this threefold message, and to decide intelligently whether they will accept it or whether they will crucify it. But before that generation shall pass off the stage of action, which both preached and heard that first preaching of the message, before that generation passes off the stage of action, the gospel of the kingdom, the gospel of the judgment hour, the gospel of the soon-coming of the Son of man, will be preached in all the world for a witness unto all nations, and the end will come.

Now, see where we stand. I appeal to these men with gray hairs, who have known this message from its beginning, and who are becoming few among us, who at times, perhaps, have almost wavered in their hope that they should see the end of this work. I ask, How much longer can we of middle life so conduct this work as to delay, and delay, and delay, and yet bring the end in this generation? I ask you to face it, not as a theory to teach, but as a fact which you and I ought to face this very first meeting of this Conference. And I want every one to examine himself, whether he is in the faith. And to know whether he has, at this hour, that courage which is born of a faith in God's divine Word, in prophecies fulfilled for all these centuries, who will be willing to take his stand anew upon this definite platform, that this generation shall see the end? I say we do not face any theory about this matter. I say it is a terrible, in one sense a terrible, situation that faces us. And I ask you to face it. I ask you to look at the facts of the prophecies; I ask

you to look at the whole situation, set forth in God's Word; then I ask you to reckon up with me, that for ten, and twenty, and thirty, and forty, and fifty, and sixty years, and more, this work has been going on, and where do we stand in this generation? Every one who faces that truth, with confidence in God's Word, has got to say to himself, "It is the last hour."

ALL BANDS MUST BE BROKEN

I do not see how any true Advent believer can face this situation without being most deeply impressed with the call that is in the very situation itself. And the call that is in the situation certainly emphasizes two things: First, all the hindrances must be removed; all bands must be broken; this message must go free. Second, No human power or human wisdom is sufficient to grapple with the situation now, and there must for this service come upon the servants of God in this generation what came upon the servants of God in that first generation, that they might do the work in their day, and that is the fulness of the Holy Spirit. Two things are emphasized by the very situation itself that we face: First, hindrances must be removed; bands must be broken; this message must go free; and, second, there must come upon those who hope to see the end before this generation passes from the stage of action, the endowment of the power of the Holy Spirit.

It is utterly useless for us to repeat phrases, to reiterate sermons, to speak again those same words as we have spoken them over and over again. There must be the dawning of a new day in this message. There must be a new experience. There must be a vitalizing power of the Spirit of God upon the servants of God, or it is hopeless. Now, what is the responsibility that rests upon those who profess to be the servants of God, called to do God's work in this generation? If anything ought to bring us down before God, that we may be endued with power from on high, it is the very situation that faces us this very night. I am not conjuring up things for a scare. I am speaking words of truth and soberness. But I want this Conference to be willing like men of God to face that situation, and know what it means to each one individually.

Now, further. I must tell you that

to-day there are being urged upon this people interpretations of this message that will throw it beyond the limits of this generation. I must tell you that there are plans, methods of operation, policies, being urged upon this people now that, if accepted, throw it beyond any possibility of finishing the work in this generation. And I say to every one that we stand now facing a situation where we must do one of two things: We must take our stand in a clear and definite manner upon a definite message to be finished in this generation, or we must back off from the ground we have been attempting to occupy for these years. It is too late in the day now to occupy any longer an inconsistent position concerning this message and its work. And I urgently ask this General Conference to face this matter in all its deliberations, in all its plans, in everything which is brought before it. I ask them to keep in mind this one idea,—the hour of His judgment is come. This is the last generation, and this is the last end of the last generation. Anything that tends to delay longer, anything that tends to confuse the mind, anything that tends to wreck faith in this message, anything that will interfere with a clear-cut, definite work in a clear way, must be set aside at this Conference.

This is our only hope, and I plead for it, not in order to deliver a sermon, but in order to deliver my soul.

TURNING BACK THE HANDS

There is a scene that is often acted in the Senate of the United States. When the closing day of the session comes, and the hands of the clock begin to approach twelve o'clock, one watching might see the ancient doorkeeper of the Senate noting how the business is progressing, noting whether important measures that must be passed before that Senate adjourns have been passed, and, as he sees that the hands of the clock are getting up toward twelve, one might see that man turn back the hands; and they will go on with their business, and he will watch again to see if important measures that must be passed before the Senate adjourns at twelve o'clock have been passed; if not, he will go again and turn back the hands, and it never gets to be twelve o'clock in the Senate until they have passed those measures.

Now, I want to say to this General

Conference that time and again have policies come in, have interpretations come in, have methods come in, which have turned back the hands of the clock, and we are to-day living on fictitious time, just as they do in the Senate; it is past twelve o'clock, but the clock does not say it. The hands have been turned back. We are living and acting on fictitious time. The clock of this message ought to have struck twelve long ago, and might have struck twelve long ago, if methods had not been allowed to come in, interpretations adopted, policies followed, that set the hands back, and I want to tell you that to-day we are facing a choice between interpretations, methods, plans, policies, that shall finish this important work, and let the clock strike twelve, or that shall put it back again. And I say, Let nothing interfere with the clock again. Let no methods or plans or principles or interpretations again be fastened upon this message that shall prolong our fictitious time. Let the clock strike, and let the end come.

But before the end comes, this gospel of the kingdom must be preached in all the world for a witness. Our work is not simply negative; it is not simply to keep free from something that hinders; it is to lay hold of something that helps, forgetting the things that are behind, and pressing forward, and it is in the very light of these facts that I urge this Conference to keep in mind the time, the hour, and the situation that we face.

There is only one message to be given in this generation. There are not several messages; there is only one complete whole, which includes all the parts of this message. There are no separate parts, each one equal to the other. That one message is the message that will prepare a people, body, soul, and spirit, for the coming King; a message that will gather out a people, and prepare a people completely, that they shall be ready for the coming of the Lord, and that work prepares the way for His coming. That is the message, and it is all summed up in this. It is not necessary to carve it off and dissect it, and label it. There is one living message when it is not dissected, and that message finds its key-note, that shall sound through every part of it, in the truth that the coming of the Lord draweth nigh. The day of the Lord is near; it is near, and hasteth greatly; prepare to meet thy God. And that is the

message which the watchmen are to take up with one voice; so that, going out from this Conference, scattering to all parts of the world, there will yet be heard in every land, and in every nation, one voice sounding, one voice rising higher and higher, one voice speaking louder and louder, one voice thrilling the hearts of the people who hear it, one voice bringing conviction upon hearts, The coming of the Lord is near; the hour of His judgment is come; prepare to meet thy God. That is the inspiration that ought to take hold upon this people at this time, and this Conference should mark the turning-point; this Conference should mark in a special way a stepping forward, a definite move, that shall show to fifty or sixty thousand Advent believers in this country, and to the thousands in other countries, that this advent message still lives with power in the hearts of believers, and that there is a solid platform upon which some are willing to take their stand, and call to others, and raise the cry, that they, too, shall join us, and not get down off the platform to look to see if it is the true platform.

Eyes from all parts of the world are turned toward this Conference, and thousands of hearts are waiting to see how this Conference faces this very problem which I have put before you.

Let us be hopeful and of good cheer. In all this that I have said, there is nothing that need discourage the faith of the believer in God. The hour is late; but little time remains; but our God is able to do exceedingly abundantly above all that we ask or think, and only waits for human instrumentalities, and only waits for human channels through which He may pour the abundant tide of His power, that His work may be cut short in righteousness.

"O watchman on the mountain height,
Proclaim the coming day;
Behold the spires of golden fires
Point upward far away.

"O watchman, bid the sleeping church
Awake, arise, and pray;
The heavenly Bridegroom soon will
come,
And now is on His way.

"Coming, yes, He's coming,
The Dayspring from on high;
Coming, yes, He's coming;
The hour is drawing nigh;

Coming, yes, He's coming;

Let all the ransomed sing;
The hills are bright with holy light;
All hail the coming King!"

LESSONS FROM THE SENDING OUT OF THE SPIES

Sermon by Mrs. E. G. White, Sabbath,
March 28, 11 A. M.

"And the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them. . . . And Moses sent them to spy out the land of Canaan. . . . So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. And they ascended by the south, and came unto Hebron. . . . And they came unto the brook of Eschol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called the brook Eschol, because of the cluster of grapes which the children of Israel cut down from thence. And they returned from searching of the land after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it."

Thus far their words had been spoken in faith; but see what followed. After describing the beauty and fertility of the land, all but two of the spies enlarged upon the difficulties and dangers that lay before the Israelites, should they undertake the conquest of Canaan.

"The people be strong that dwell in the land," they said, "and the cities are walled, and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan."

Their unbelief cast a gloomy shadow over the congregation. A wail of agony arose, and mingled with the confused murmur of voices. Caleb comprehended the situation, and did all in his power to counteract the evil influence of his unfaithful associates. He did not contradict what had been said. The walls were high and the Canaanites strong. But God had promised the land to Israel.

"Let us go up at once, and possess it," urged Caleb, "for we are well able to overcome it." But the ten, interrupting him, pictured the obstacles in darker colors than at first. "We be not able to go up against the people," they declared, "for they are stronger than we. . . . And all the people we saw in it are men of great stature. And there we saw giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

It is right that human beings should be considered as grasshoppers when compared with the Lord God of Israel. But it showed a lack of faith for the spies to speak of the Israelites thus in comparison with the people they had seen in Canaan. The children of Israel had on their side the mighty powers of heaven. The one who, enshrouded in the pillar of cloud, had led them through the wilderness, was fighting for them. They had seen His power displayed at the Red Sea, when at His word the waters parted, leaving a plain path for them through the sea. Nevertheless, when the spies saw the walled cities in the promised land, they allowed unbelief to enter their hearts, and returned to the congregation with a faithless report. By the words they spoke, they leavened the minds of the people with unbelief. The record tells us what effect their murmuring had.

THE FRUIT OF UNBELIEF

"And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!"

This shows us to what desperation unbelief will bring people. My brethren and sisters, when thoughts of un-

belief and distrust come to you, remember that silence is eloquence. Speak no word of unbelief; for such words are as seeds that will spring up and bear fruit. There is among us altogether too much talking and too little praying. We think and speak of the difficulties that exist, and forget to trust the Lord. God's Spirit would work mightily in behalf of His people, if they would give Him opportunity. What they need to do is to open the door of the heart and let Jesus enter.

After the children of Israel had begun to murmur, they began to question God's wisdom. "Wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey?" they said. "Were it not better for us to return to Egypt?" So weak was their confidence in God, notwithstanding the miracles He had wrought in their behalf.

As the complaints of the people arose on every side, Caleb and Joshua attempted to quiet the tumult. "The land, which we passed through to search it is an exceedingly good land," they cried. "If the Lord delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defense is departed from them, and they are bread for us: fear them not."

"But all the congregation bade stone them with stones." They stood with stones in their hands, ready to throw at Caleb and Joshua, as they stood in defense of the truth, declaring that the Lord was with them, and that with His strength they could go up and possess the land. In a few minutes these faithful men would have been killed, but "the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel." God was watching their plottings, and He delivered His servants from their hands.

"And the Lord said unto Moses, How long will this people provoke Me? and how long will it be ere they believe me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and make of thee a greater nation, and mightier than they."

What a temptation this was! But Moses said, "Then the Egyptians shall

hear it (for Thou broughtest up this people in Thy might from among them); and they will tell it to the inhabitants of the land; for they have heard that Thou Lord art among this people, that Thou Lord art seen face to face, and that Thy cloud standeth over them, and that Thou goest before them, by daytime in a pillar of cloud, and in a pillar of fire by night. Now if Thou wilt kill all this people as one man, then the nations which have heard the fame of Thee will speak, saying, Because the Lord was not able to bring this people into the land which He swore unto them, therefore He hath slain them in the wilderness."

"And now I beseech thee, let the power of My Lord be great, according as Thou hast spoken, saying,"—and then he repeated the Lord's own words; and this it is our privilege also to do. We can cite His promises. "According as Thou hast spoken, saying, The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children to the third and fourth generation. Pardon, I beseech Thee, the iniquity of this people, according unto the greatness of Thy mercy, and as Thou hast forgiven this people, from Egypt until now. And the Lord said, I have pardoned, according to thy word; but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen My glory, and My miracles, which I did in Egypt and in the wilderness, and have tempted Me now these ten times, and have not hearkened to My voice; surely, they shall not see the land which I swear unto their fathers, neither shall any of them that provoked Me see it. . . . To-morrow turn ye you, and get you into the wilderness by the way of the Red Sea."

The Lord had fulfilled the word that He spoke to Abraham when He declared that after the children of Israel had been in bondage four hundred years, He would deliver them. He visited Egypt with fearful judgments, and brought His people forth. And when the Egyptian host pursued the Israelites, He destroyed Pharaoh and his army in the Red Sea. Yet here, on the border of the promised land, they dishonored Him by giving way to unbelief.

TRUST AND OBEY

We shall be brought into strait places; but we do not want to wait until then before we learn to trust and obey. Now, just now, is our day of opportunity and privilege. When the light of truth is shining upon us, we are to learn the lesson. Let us plead with God to give us a true conception of His character and a willingness to obey Him.

We are to stand in the strength and power of Israel's God. Shall we do it, brethren? Or shall we murmur and complain, looking at the obstacles in the way, and making a mountain out of a mole-hill? To-day God gives His people, to confirm their faith, evidences of His power such as He gave to Israel. Will they make these evidences of no effect? Will they act as if God had not wrought in their behalf? The Lord wants us to acknowledge His power and His grace and His great salvation which He has brought us at an infinite cost,—in the death of His only-begotten Son.

We are living in a day of trial, a day of probation, a day of test. God is proving His people, to see whether He can work in their behalf. He can not work for them if they open their hearts to the impulses of the enemy. He can not cooperate with them if they trust in men in the place of looking to Jesus, and rejoicing in His goodness and His love. He wants to make of us a people through whom He can reveal His grace, and He will do this if we will only give Him opportunity, if we will open the windows of the soul heavenward and close them earthward, against human rabble, against murmuring, complaining, and fault-finding.

But just as surely as we fail to heed the messages that for the last fifty years the Lord has been giving, just as surely as we turn from these messages to human impulses and human science, framing laws that are directly opposed to God's Word, so surely will we reap the consequence.

"And the Lord spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against Me? I have heard the murmurings of the children of Israel which they murmur against Me." Those who to-day murmur against God's appointed agencies, weakening the confidence of the people in them,

are doing the same work that the children of Israel did. The Lord hears every murmuring word. He hears every word that detracts from the influence of those whom He is using to proclaim the truth that is to prepare a people to stand in the last days.

"How long shall I bear with this evil congregation? . . . Say unto them, As truly as I live, saith the Lord, as ye have spoken in Mine ears, so will I do unto you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old, and upward, which have murmured against Me, doubtless ye shall not come into the land, concerning which I swear unto you to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun."

"And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know My breach of promise. I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against Me: in this wilderness they shall be consumed, and there they shall die. And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, even those men that did bring up the evil report upon the land, died by the plague before the Lord. But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still. And Moses told these sayings unto all the children of Israel: and the people mourned greatly."

The lesson of this record is for us. The Lord had prepared the way before His people. They were very near the promised land. A little while and they would have entered Canaan. They themselves delayed the entering. In the first place, it was they who requested that spies should be sent up to search the land. Rehearsing to them the history of the unbelief and the trouble that it brought to them, Moses said, "And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us

word again by what way we must go up, and into what cities we shall come."

The request that the spies be sent into Canaan showed a lack of faith; for God had told the people plainly that they were to take possession of the land. Why then did they need to send spies to search it? Had they put their trust in God, they could have gone straight in. God would have gone before them. He knew the best way in which to lead them through their difficulties. But they wanted to know what was before them, and when Moses took their request to the Lord, He told him to let them have their own way.

Brethren and sisters, from the light given me, I know that if the people of God had preserved a living connection with Him, if they had obeyed His Word, they would to-day be in the heavenly Canaan. Oh, how sad it makes me to see the way hedging up before us, and to know that it is becoming more and more difficult to carry the message to the people! We have not done a hundredth part of the evangelical work that God desires us to do among our neighbors and friends. In every city in this land there are those who know not the truth. There are many new fields in which we must plow the ground and sow the seed. God says to us: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." We are to make known to the men and women of the world what God's test is, that if they will they may refuse to receive the seal of the Papacy.

God told the people that for forty years they were to wander in the wilderness. But they were determined to enter Canaan. "Lo, we be here," they said, "and will go up unto the place which the Lord hath promised; for we have sinned."

"And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper. Go not up, for the Lord is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword; because ye turned away from the Lord, therefore the Lord will not be with you. But they presumed to go up to the hilltop; nevertheless the ark of the

covenant of the Lord, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites, which dwelt in that hill, and discomfited them, even unto Hormah."

When we see what God can and will do for us, when we know that His church is the supreme object of His regard in this world, why are we not willing to believe His Word? The powers of darkness will assail us, but we have a God who is above all. He can take care of His people. He can make a refuge for His people wherever they are. What He wants us to do is to stand where He can reveal His glory through us, that it may be known that there is a God in Israel, and that in behalf of His people He will manifest His power.

I look at these flowers, and every time I see them I think of Eden. They are an expression of God's love for us. Thus He gives us in this world a little taste of Eden. He wants us to delight in the beautiful things of His creation, and to see in them an expression of what He will do for us. He wants us to live where we can have elbow room. His people are not to crowd into the cities. He wants them to take their families out of the cities, that they may better prepare for eternal life. In a little while they will have to leave the cities. These cities are filled with wickedness of every kind,—with strikes and murders and suicides. Satan is in them, controlling men in their work of destruction. Under his influence they kill for the sake of killing, and this they will do more and more. Every mind is controlled either by the power of Satan or the power of God. If God controls our minds, what shall we be?—Christian gentlemen and Christian ladies. God can fill our lives with His peace and gladness and joy. He wants His joy to be in us, that our joy may be full.

If we place ourselves under objectionable influences, can we expect God to work a miracle to undo the results of our wrong course?—No, indeed. Get out of the cities as soon as possible, and purchase a little piece of land, where you can have a garden, where your children can watch the flowers growing, and learn from them lessons of simplicity and purity. "Consider the lilies of the field, how they grow; they toil not, neither do they spin, and

yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Parents, point your children to the beautiful things of God's creation, and from these things teach them of His love for them. Point them to the lovely flowers,—the roses and the lilies and the pinks,—and then point them to the living God.

THE WORK BEFORE US

God wants to work for His people and for His institutions—for every sanitarium, every publishing house, and every school. But He wants no more mammoth buildings erected; for they are a snare. For years He has told His people this. He wants plants made in many places. Let the light shine forth. Do not try to show what great things you can do. Let God work through you. Do all in your power to establish a memorial for God in every city where such a memorial has not been established.

God wants the Southern field worked. He wants this work taken up in earnest. All the means in the treasury is not to be sent into foreign lands. In our own land there is a field and a people needing help. The barrenness of this field, the ignorance and destitution of the people, rise as a reproach against us. And yet we profess to be serving the God of heaven. The Lord calls upon every man to do his appointed work. He calls upon us to stand in the place where He can use us as His instruments. He wants us to go to Him for help. We are not to lean upon human beings, but upon the living God. Our question is to be, What can I do to proclaim the third angel's message? Christ came to this world to give this message to His servant to give to the churches. It is to be proclaimed to every nation and kindred and tongue and people. How are we to give it? If we can not gain entrance to the churches, we must give the message in our camp-meetings. The distribution of our literature is another means by which the message is to be proclaimed. Let the workers scatter broadcast tracts and leaflets and books containing the message for this time. We need men who will stand with unswerving faith in Israel's God. We need colporters who will go forth to circulate our publications everywhere.

The Lord needs printing offices.

But He has shown us that He is not pleased with the way in which the work has been carried forward. Something is wrong. He wants to bring us into the place where we can understand His will concerning us. He is speaking to us. Let us strive to understand what He wants us to do.

Brethren and sisters, we have no time to dwell on little differences. For Christ's sake, to your knees in prayer! Go to God, and ask Him to give you a clean heart. Ask Him to help you to stand where He wants you to be. Labor in harmony with one another, even though you are not alike. Do you not know that of the leaves on a tree there are no two exactly alike? From this God would teach us that among His servants there is to be unity in diversity.

Bring all the pleasantness that you can into your lives. Do not make your mind a depository for the enemy's rubbish. Do not let trifling differences destroy your fellowship with one another. Do not say that because your brethren differ with you in some particular you can not stand by their side in service. They do not differ with you any more than you differ with them.

We are commanded to love one another as Christ has loved us. So great was His love for us that He willingly gave His life for us. And our love for one another is to make us willing to sacrifice our feelings and ideas, if by so doing we can help them.

Are we standing on the platform of eternal truth? Are we giving the message that is to prepare a people to stand in the day of trial before us? God is calling upon every one of us to stand in his lot and in his place. He is calling upon us to plant the standard of truth in the places that have not heard the message.

For years the word has been coming to this people telling them what to do. In every city in America the truth is to be proclaimed. In every country of the world the warning message is to be given. Remember that when churches are raised up in America, there are brought into the truth those who can enter God's service as workers. When the work is done that should be done in America, there will be brought into the truth those who will help with their talents of intellect and with their means to carry forward the work for these last days.

Centralizing in Battle-Creek, putting up so many buildings there, has robbed other places of light. Means has been used in this way that should have been used in proclaiming the truth in other cities, thus raising up workers of talent and ability.

Brethren, shall we have faith in God? Shall we make an individual preparation to meet Him in peace, or shall we spend our time looking for defects in our fellow-workers? When self is crucified, when the heart is purified from all dross, the words and actions will be as pure gold. During this meeting, instead of going to one and another and talking unbelief, will you not speak when God tells you to speak, and then hold your peace? Will you not ask, as Moses did, for a revelation of God's character. "Show me Thy glory," he pleaded. And God granted his request, and made all His goodness pass before him. When you catch a glimpse of the goodness of God, you will have a tongue of wisdom. You will have words to speak in season to those that are weary. You may never have learned the different languages of this earth, but God will teach you the language of heaven.

My brethren and sisters, humble your hearts before God. You have reason to. His work is hindered. As yet, it has been established in a few places only, and God declares that it is to extend over the whole world.

I ask you to do all that you can for the work in America. In this country workers are to be raised up who will help with their means and their talents to carry forward the work of God. I pray that there will be brought into the truth those who will refuse to be moulded by the spirit of covetousness and pride and self-sufficiency that has been coming in. God's rebuke is upon this spirit.

In the church of God there is to be done a work of cementing heart to heart. It is the divisions among us that stand in the way of our advancement. God calls upon us to come into line. To every man is given his work. But though our work is different, we need the help of one another. No one is to gather around him a party of men who will think as he thinks, and say, Amen, to everything that he says. God uses different minds. What one mind lacks will be made up by what another mind has.

My brethren and sisters, think of

these things. Seek the Lord with the whole heart, that you may find Him. Draw nigh to God, and He will draw nigh to you. Humble your hearts before Him, and pray more than you do. Pray for the impartation of the Holy Spirit. When this Spirit fills the heart, the praise of God will be in the congregation, and it will be reflected from your faces. Love for God will be shown by your love for one another, and this will give you power for service. Let your hearts break before God. Repent that you have so poorly glorified Him. Bear witness to the truth. If you had been in the habit of doing this, it would have removed many difficulties. Begin to work in right lines, and God will help you.

THE SONG OF VICTORY

Sermon by G. A. Irwin, Sabbath Afternoon,
March 28

I would like to call our attention this afternoon to the 54th chapter of Isaiah. It is one of peculiar interest to the people of God. We are told by the Spirit of prophecy that every specification of this chapter will be literally fulfilled to this people; so with that statement it becomes of more interest than ever to us. We have read this chapter before, and received great good from it; but with this thought in mind, it will be intensely interesting to us. I believe that the time has come when God would have the specifications verified to His people.

No doubt you noticed that, as our brother read it in your hearing, it is a prophecy of the power and extent of the gospel in the third angel's message. It tells us also of the power of God that will accompany His people even until the work is finished. It speaks of things that we shall meet along the way. It tells of a time and of an experience when God's face will seem to be withdrawn from His people, and yet it gives the blessed assurance, based upon the covenant that God made with Noah, that the things that He hath said will be fulfilled to the people who believe it, and relate themselves so to the Lord and to His work that He can verify His promises to them as individuals and as His church.

The figure in the beginning may not be readily understood. It says, "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud,

thou that didst not travail with child."

The first thing, then, that God asks us to do as a people is to sing. In order that we may fully understand this verse, let us read Gal. 4:22-26: "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory; for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."

The apostle is quoting the very words that start the 54th chapter of Isaiah. He is referring right back to it that text. He says: "For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free."

There is the point of the whole thing. If we are children of promise; if our hearts have been renewed by divine grace; if we have experienced the new birth; if, by faith in Him, the righteousness of Jesus Christ has been set to our account, then we are told to sing; and, brethren, I do not know anything in this world better calculated to cause one to sing than the experience described in that verse. So it seems to me we can not refrain from singing when we know that we have passed from death unto life; that there is no longer condemnation; that, by faith in the cleansing blood of Jesus Christ, our sins have all been taken away, and we stand complete in Him. We are not to sing once; we are not to sing twice; but, as I understand it, we are to keep right on singing just as long as the faith that brought this justification to our hearts and lives is being exercised

so that it will continue that justification; then it is our privilege, not only our privilege, brethren, but I believe it is our bounden duty, to sing, that other souls may hear the joyful sound and turn to the Lord.

There is a statement in the 40th Psalm right on that, and I will read: "I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord."

Just think of it, brethren! Many shall see, many shall hear the new song that we sing because our feet have been taken from the miry pit and have been placed upon the eternal Rock; and they will fear when they realize that they are not in that condition; they will realize that, unless a change is wrought in their own lives, they will fall under condemnation; and, as they fear, they will trust in the Lord.

Going back again to the chapter which says, "Sing, O barren, thou that didst not bear; break forth into singing," we see that we shall do something else. What is it?—"Break forth into singing, and cry aloud." Brethren, is the loud cry in this verse? We talk so much about the loud cry, and have talked about it in the past; but it seems to me that this is it right here. We are to sing of our experiences, sing of our sins forgiven, sing of the power that there is in the gospel to change the heart and life of man, of the individual, and, though a sinner, he can be made a child of God, accepted with Him. And he is not only to sing this, but he is to give it with a loud cry. It says, "For more are the children of the desolate than the children of the married wife, saith the Lord."

There is another scripture referring to this, that I desire to read. It is found in Zeph. 3:14: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments; He hath cast out thine enemy; the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more."

Before reading further, I would like to call your attention again to the 54th of Isaiah. Passing over the first few

verses, let us begin reading with the seventh: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." The prophet then refers to the covenant made with Noah after the flood, and declares that, even as the Lord had sworn that "the waters of Noah should no more go over the earth," even so He had sworn that He would "not be wroth" with His people.

As we think over the experiences of the past two years, the judgments or calamities that God has permitted to come upon the people and work of God, many of us have thought, no doubt, that possibly God had forsaken us. I know that a good many times I have heard raised the questions: "What do these things mean?" "Is God with us, or not?" In the minds of many there has been a feeling of uncertainty in regard to God's dealings with His children in this time. It seems to me that, if we look at His providences in the light of this chapter, a chapter every specification of which will be fulfilled to the people of God, we can understand them. In this scripture are foretold calamities and judgments that will come to the people of God.

Although God has seemingly been angry with us, although He has permitted the destructive sword to strike two of our most prominent institutions, yet I am encouraged by the thought that, in the beginning of this prophetic scripture, we are called upon to sing. In the appeal that God has made to us in connection with these judgments, there is mercy displayed to the fullest extent. The Lord says that, if we will return to Him with all our hearts, confessing our sins and humbling our hearts before Him, He will graciously receive us. And, brethren, I have faith and confidence to believe that this is what we as a people will do at this time.

Returning again to the third of Zephaniah, we find these words, "The Lord hath taken away thy judgments; He hath cast out thine enemy; the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more." What a promise that is, my brethren! I believe from the very depths of my soul that, if we turn to God in this Conference, if we respond to the key-note that was struck last

night, if we rally around the standard, if we take up with an earnestness not hitherto manifested the message that God has given us, I believe that this scripture will be literally fulfilled to God's people.

"In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." This is the thought expressed in the discourse this morning. Had God's people in the days past believed that He was in the midst of them as a mighty Helper, we would not have had the history of the forty years' wilderness wandering. It was because of the Israelites' lack of faith in God, that they were compelled to wander in the wilderness until they perished.

"I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

What is the beginning of this happy condition, when all these promises shall be fulfilled?—Singing. "Sing, O barren, thou that didst not bear; break forth into singing."

We are to begin by singing; but, brethren, we are not to stop with this simply. More instruction is given in the verses following: "Enlarge the place of thy tent," the prophet declares, "and stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more."

In addition to the singing, God wants

us to bring courage into the hearts and souls of those who hear us sing. By our course they will be led to turn to the Lord. While we are singing, the Lord wants us also to enlarge, to begin to spread out, to take in the countries round about,—in other words, to spread the knowledge of the everlasting gospel, the third angel's message, in these last days.

Let us turn to the 49th chapter of Isaiah, where the same figure is used. This chapter, it seems to me, has a special application to our day and time; and so I hope, brethren, you will notice carefully the instruction given:—

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted His people, and will have mercy upon His afflicted." Brethren, I believe that that is just what God is graciously waiting to do,—to comfort His people, and to have mercy upon the afflicted. Have we not cause for rejoicing? God has promised to comfort His people.

"But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me." Perhaps that is just the very thing that some of us have been saying. But the Lord says: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." Here is used the strongest possible figure, it seems to me, to show that God will not forget. A woman may forget her child, but the Lord will not forget His children; for "behold," He declares, "I have graven thee upon the palms of My hands; thy walls are continually before Me."

MAKE HASTE

"Thy children shall make haste." I believe that this is just what God desires us to do at this time. In the 54th of Isaiah we read, "And all thy children shall be taught of the Lord." He desires His true, loyal children to make haste. "The King's business requires haste." Last night we were told very vividly, forcibly, and truly that the work of God is to be *finished* in this generation. If this work be accomplished in this generation, we must make haste; for the persons who compose this generation,—those gray-headed men of seventy and upwards,—are rapidly dropping one by one. Brethren, shall we not make haste? Shall we not allow the influences of the Holy Spirit

so to impress us with the needs of the present hour, the solemnity of the times in which we are living?

Now look here. There are many problems that are going to confront this Conference, difficult problems, problems that no human mind is able to grasp; and there is, I believe, but one solution of the difficulties in which we find ourselves, and that is to make haste to give the third angel's message as it was portrayed to us last night. We who believe that the coming of the Lord and Master is near, even at the doors, should rally around the standard, and begin an aggressive campaign along this line, that shall not end till the Lord is revealed in the clouds of heaven. "Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee." When? Are we going to drive them out? Shall we take up the sword and drive them out?—No. We are to make the separation between God's true, loyal people that believe the third angel's message, clear to the very bottom of their hearts and souls, the message that was once delivered to the saints in the beginning, the people, I say, that the people that believe that, shall gather together and start an aggressive campaign to finish the work God has given us in this generation; and then God says, "Thy destroyers that made thee waste, shall go forth." Here is a statement I want to read to you from Vol. 5 of the "Testimonies," right along that line. It says: "It may be that the destroyers are already training under the hand of Satan, and only waiting the departure of a few more standard-bearers to take their places, and with the voice of false prophecy cry, Peace, peace, when the Lord hath not spoken peace. I seldom weep, but now I find my eyes blinded with tears; they are falling upon my paper as I write. It may be that ere long all prophesyings among us will be at an end, and the voice which has stirred the people may no longer disturb their carnal slumbers." Just think of it, brethren! Think of such a condition. Isn't it time, high time, that we made haste to give the message, before this condition of things comes to pass?

Here is another verse on this subject. I am wonderfully interested in this, and I have read it hundreds of times, but I never was so much interested as I have been in the last few weeks. "Lift up thine eyes, round about, and behold,

all these gather themselves together, and come to thee." And I would to God that the mist and fog that beclouds our spiritual vision could be removed. I was impressed with the figure Sister White used the other morning of the eagle screaming and flying to the right and to the left, and forward and backward, and unable to get out of the fog; but it could not do it, and all at once it turned, and it screamed and bounded away into the air, above the fog. Brethren, I believe that we have come to a time when we want to make a desperate effort and rise above the fog, and, when we rise above the fog, and lift up our eyes, it says, "As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth."

WHITENING FIELDS

We are told to lift up our eyes, and see the fields white unto harvest. The great difficulty with us, brethren, has been that we have looked around in just a little circle, and we do not lift up our eyes and see the possibilities that there are in the message which God has given us. We do not lift our eyes sufficiently high to see the power that is in the message that we were told about this morning, and that is illustrated in this 49th chapter of Isaiah. It says, further, "For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away." Why, the people that come in, the Gentiles, that will come flying in, the people that are waiting for the gracious message of truth that God has given us, of the soon return of our Lord, will flock in until we will have to enlarge the place. It will be too straight for the people that will enter into the truth of God. It says, "The children which thou shalt have, after thou hast lost the other."

I want to read again in Volume 5, right under this same general heading: "The days of the purification of the church are hastening on apace." Now, this was written several years ago. "God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that His fan is in His hand, and He will thoroughly purge His floor. The days are fast approaching

when there will be great perplexity and confusion." Are we there?—Yes, we are. This was spoken several years ago. It said the days were fast approaching. We are in a time, brethren, when perplexity and confusion are everywhere.

LAST-DAY PERILS

"Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to 'science falsely so-called' will not be the leaders then. Those who have trusted to genius, intellect, or talent, will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock."

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death."

Now, brethren, we know that unions and organizations of various kinds are becoming so numerous in the world that liberty is almost crushed out. Why, it has come to the point when a man can not do as he would like to do even in matters of business. Men are being trampled under and bound down by unions and organizations that are in the world to-day, and the very next and the greatest of all boycotts will be the religious boycott. It is already in the air. And when that time comes, then those that are loyal and true to God will stand for right in the midst of threatened imprisonment, in the midst of insult, and even at the risk of death.

Now God says that, when this time comes, and so soon as we begin the forward movement, the key-note of which has been sounded in this Conference, we are going to intensify the situation in the world, and we will bring about this condition. So then, those that are half-hearted now, those that are leaning to the world now, those that are simply hanging on with the faint hope that somehow in some way they will be saved because they have some

sort of a connection with this people,—these will either become converted, or they will drop clear out into the world, and others will take their places.

Now let us read a little farther in this chapter. Notice this verse, please: "Then shalt thou say in thine heart, Who hath begotten me, these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone: these, where had they been?"

The Lord tells us exactly in this same Testimony where they had been, and why they have been there. Let us read again:—

"When the multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and, with hosannas, range under the banner of Christ."

Where had they been?—They had been hidden. I do not believe that it is a stretch of the imagination to believe that there are honest souls that have been looking toward this truth for deliverance. They have not been satisfied with their Christian experience. They have realized that there was something better and higher, and there has been a longing in their souls to reach that thing, and their attention has been turned toward this people; but the inconsistencies, the worldliness of spirit, the lack of zeal and energy, in view of the great testing truth that God has given to this people, have caused them to hesitate. But when we make a forward movement, and give the trumpet a certain sound, "those who have been timid and distrustful will declare themselves openly for Christ and His truth. The most weak and hesitating in the church will be as David,—willing to do and dare. The deeper the night for God's people, the more brilliant the stars. Satan will sorely harass the faithful, but, in the name of Jesus, they will come off more than conquerors."

When will this be?—When the condition of things comes up spoken of in the text I have read, when God's children make haste, and those that are half-hearted, those that have troubled the Israel of God separated from the communion, and these others will come in to take their places, and when a consistent Christian life is seen with those that profess the precious truth, when the commandments of God and the faith

of Jesus will be lived out by this people before the world.

"Servants of God, with their faces lighted up, and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices all over the earth the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth will be brought to take their stand."

REASONS FOR SINGING

What is the beginning of it?—The first thing, brethren, is to sing, because we have been delivered from bondage; sing, because we are children of God by faith in Christ Jesus; sing, because that, inasmuch as we could not earn righteousness by anything that we could do, God, in love for our souls, has imputed righteousness to us by faith in the Lord Jesus. And then, after singing, we are to begin the work of enlargement, and, as we enlarge, and move out, then these happy conditions will come to the people of God.

Now I want to read a little further:—

"Thus saith the Lord God, Behold, I will lift up Mine hand to the Gentiles, and set up My standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for Me."

Brethren, my soul is stirred at this time as it has not been stirred for many a day. I believe the time has come when the banner of truth, upon which are inscribed the commandments of God and the faith of Jesus, is to be lifted aloft, and the cry, the rallying cry, made so that the people may gather around it. I believe that the time has come when the sifting must come to the people of God, because of the straight truth that must be preached at this time. And if that sifting shall be as it was in the case of Gideon; if from the great numbers that compose our ranks to-day, that number shall be sifted down because of fearfulness and

unbelief, if that number shall be sifted down, even to the Gideon band, I believe that God will, in His mighty power, take hold of the Gideon band, and they will carry this message on to success. May the Lord help us, is my prayer.

Following these remarks, opportunity was offered for testimonies by different brethren, and, among others, the following-named brethren spoke:—

R. A. Underwood: I was reminded last night, as I listened to the soul-stirring truths presented, of the first sermon that I ever heard by Elder J. H. Waggoner, and I confess it has been years since I have attended a Gen-

eral Conference when the truth struck the same chord in my soul it did last night. It was not a new chord. I thank God for that. I want to say that my heart is full of courage, and I am sure that there is victory for us. I feel anxious to be right with God, to keep pace with this work, and triumph with it. May God help us to press together, lovingly, and with courage and faith go forward unto victory.

H. W. Cottrell: I am of strong faith and courage in the work in which we are engaged. I praise God that I have lived to see the day when the message is being sounded in plain and simple terms again, that all may understand

what it is. I am sure it will go on to certain victory.

W. W. Prescott: Let us learn a lesson from our experience, and that is that the strength of this denomination, and the strength of this movement, is not in men as men, but in the message in the men. And a weak man may become as David when a mighty message fills his soul. I believe that is for our courage and our hope, because, when we look at each other, and we think of the work, our courage fails; but I believe in God, when we look in the message, and hope in the message, and give the message a chance, the message will triumph in weak men.

THE GENERAL CONFERENCE BULLETIN

"Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."

During the week preceding the Conference, members of the General Conference Committee and Auditing Committee met daily in Oakland for work and worship, preparatory for the business of the Conference. Sister White gave several talks at the morning worship hour.

About thirty delegates, from the Central Union Conference, coming by the Southern Pacific Route, were delayed twelve hours on the way, and did not, therefore, arrive in Oakland till late Friday afternoon, March 27, the day of opening of the Conference.

The old-time ring which has characterized the opening addresses of the Conference, has met with approval and a hearty response on the part of many of the delegates attending the Conference, and we trust will be appreciated, and kindle anew the flame of early love for the truth on the part of the thousands of believers in the great field.

Anticipating a large additional congregation, the officers of the Oakland Sabbath-school arranged for the senior division to meet as one general class on the Sabbath. Elder G. E. Langdon, of Nova Scotia, conducted the review, and Elder W. N. Martin, of Oregon, the class study.

The key-note that evidently thrills the hearts of the believers to-day is the old, old Advent message of the coming of the Lord. It is the dominant note in the Conference, and we trust that the reports in the "Bulletin" may pass on the joyful sound to the brethren and sisters in all the world.

The problem of feeding the multitude in attendance at a session of the General Conference is always one of considerable difficulty. This is especially true in a city like Oakland, where our people are necessarily much scattered.

In the present instance the greater number of the delegates have been

provided with lodgings in the homes of our brethren. These take their breakfasts with the families by whom they are entertained.

Other meals are served by the San Francisco Vegetarian Cafe, in a large tent pitched just across the street from the Oakland church, in which the meetings are held. The menu is liberal, the food thoroughly hygienic, and the service excellent. A better arrangement could scarcely be made.

Not the laws of the impulsive tongue or hand, but the loving pulsations of the converted heart, are from God. "God is love; and he that dwelleth in love dwelleth in God, and God in him." He sets forth love as a rule of life in still another way: "Be ye therefore merciful, as your Father also is merciful." Luke 6:36.—Testimony.

Oh, that God's people had a sense of the impending destruction of thousands of cities, now almost wholly given to idolatry! But many of those who are acquainted with the truth are busy about things here and there. Their first work is to pray for the outpouring of the Holy Spirit, as the disciples prayed for it after the ascension of Christ.—Testimony.

God's encouraging message of mercy should be proclaimed in the cities of America. Men and women living in these cities are rapidly becoming more and still more entangled in their business relations. They are acting wildly in the erection of buildings whose towers reach high into the heavens. Their minds are filled with schemes and ambitious devisings. God is bidding every one of His ministering servants: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins."—Unpublished Testimony.

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants

of the earth, and of the sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

Some have so long sacrificed principle that they can not see the difference between the sacred and the common. Those who refuse to give heed to the Lord's instruction will go steadily downward in the path of ruin. The day of test and trial is just before us. Let every man put on his true colors. Do you choose loyalty, or rebellion? Show your colors to men and angels. We are safe only when we are committed to the right. Then the world knows where we shall be found in the day of trial and trouble.—Testimony.

A man can not be a happy Christian unless he is a watchful Christian. He who overcomes must watch; for with worldly entanglements, error, and superstition, Satan strives to win Christ's followers from Him. It is not enough that we avoid glaring dangers and perilous, inconsistent moves. We are to keep close to the side of Christ, walking in the path of self-denial and sacrifice. We are in an enemy's country. He who was cast out of heaven has come down with great power. With every conceivable artifice and device he is seeking to take souls captive. Unless we are constantly on guard, we shall fall an easy prey to his unnumbered deceptions.—Testimony.

"Verily I say unto you, that this generation shall not pass, till all these things be done."

"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean."

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

"And there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."