

The South African MISSIONARY

"Lift up your eyes, and look on the fields; for they are white already to harvest."

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A Lost Opportunity.

IT came and went so quickly,
My sluggish soul saw not
The Master stand and beckon
To'ard one of humble lot.

And I rose not up to follow,
So slow was I to see,
Till the help I might have given
For ever fled from me.

And often I am grieving,
And longing all in vain,
For a blessed opportunity
That will not come again.

Dear Lord, give Thine anointing,
And make mine eyes to see;
And make me swift in doing
The work Thou givest me.

—Selected.

The One Hundred and Forty-four Thousand—Part I.

"FOR some time, in fact for several years, I have been unable to see how the one hundred and forty-four thousand could be made up partly of those who have died during the third angel's message. Such a position seems to be contrary to the teachings of the spirit of prophecy. Of this favoured number Sister White has written that they are taken 'from among the living.' How could this be, if they are taken partly from 'among the dead?' Again, she says that they 'have endured the anguish of Jacob's trouble,' passed 'through the final outpouring of God's judgments.' How could all sing a song of such an experience if a part, perhaps hundreds, had never had the experience? How could one hundred and forty-four dear souls sing that they had 'passed through the

time of trouble such as never was since there was a nation,' and had endured anguish, hunger, sun heat, and the sight of the seven last plagues, if they were sleeping, or at least a part of them? Would not a part of this company be unable to tell and sing a part of this song?

"It may be said that Sister White, in one of her writings, makes herself one of the one hundred and forty-four thousand, but Ezekiel does also. Speaking of the seven last judgments, he represents himself as present at their pouring out, and says, 'and I was left.'

"I am a firm believer in the spirit of prophecy. I believe what it says. By this I mean, that when it comes across my path, I believe that God, through His prophet, has shown me my error. I have no new light. My message is the old, old doctrines taught in the early days of this truth.

It may be of interest to note the facts as to how the Seventh-day Adventists were led to the sealing message of Revelation 7, and how they held the doctrine when they received it. Elder Joseph Bates began teaching the truth of the seventh-day Sabbath, as connected with the third angel's message of Revelation 14, in 1845. But the believers did not discover the light on the sealing message until 1848. They were led to it on this wise:

February 22, 1848, France became disorganised, deposed her king, and burned up his throne, and in the twilight of that evening he fled from Paris with his family in a hack, he

himself being the hack driver, disguised in the garb of a "hackney coachman." Following closely on the riot in Paris, the turmoil spread to other countries, until thirty-six kingdoms, principalities, and petty states were involved in the mêlée. Just at this time the spirit-rappings began in the Fox and Fish families, in Hydesville, Wayne County, New York. (This was about seventeen miles from my birth place, and only a few miles from where Joseph Smith claimed that he found his gold plates of the Book of Mormon.) The first-day Adventists of New England said, "This strife among the nations of Europe is the rally of the nations to the battle of the great day of God. The Lord is going to come now. These rapping spirits are the spirits of devils going out to gather the nations to that battle."

At this time the Seventh-day Adventists received the light on the sealing message. Their reply to the first-day people was, "No. This is not the rally to the last great battle. Before that event takes place, one hundred and forty-four thousand are to be sealed with the seal of the living God. There is a message to go forth bearing the seal, and we have discovered that message in the seventh chapter of Revelation, and are going forth to give that message."

Elder Bates, in a tract, makes mention of a meeting of a few of those who had accepted the sealing message. The meeting was held November 18, 1848. Of this meeting he says, "A small company of

brethren and sisters were assembled in meeting in Dorchester, near Boston, Massachusetts. We made the publication of the message [the sealing message] a subject of prayer. The way to publish appeared not sufficiently clear. We resolved unitedly to refer it all to God. After some time spent in earnest prayer for light and instruction, God gave Sister White the following, in vision:

Speaking of the Sabbath truth, she said, "That truth arises, and is on the increase, stronger, and stronger. It's the seal! It's coming up! It arises, coming from the rising of the sun. Like the sun, first cold, grows warmer, and sends its rays.

"The angels are holding the four winds. It is God that restrains the powers. The angels have not let go, for the saints are not all sealed.

"The time of trouble has commenced. It is begun. The reason why the four winds have not let go, is because the saints are not all sealed.

"When Michael stands up this trouble will be all over the earth. Why, they [the winds] are just ready to blow. There is a check put on because the saints are not all sealed."

You notice that the Testimony said, in 1848, "the saints are not all sealed." The position of our people then was that the sealing work at that time was going on, and that some of the one hundred and forty-four thousand were then being sealed.

You will note how this idea was confirmed by other Testimonies that followed soon after. In "Early Writings," page 35, is a vision given March 24, 1849, which reads: "Satan is now using every device in this sealing time to keep the minds of God's people from the present truth, and cause them to waver. I saw a covering that God was drawing over His people to protect them in the time of trouble; and every soul that was decided on the truth, and pure in heart, was to be covered with the covering of the Almighty." On page 36 of the same volume we read: "I

saw that Satan was at work in these ways to distract, deceive, and draw away God's people just now in this sealing time.

"Satan was trying his every art to hold them where they were, until the sealing was passed, until the covering was drawn over God's people, and they were left without a shelter from the burning wrath of God in the seven last plagues. God has begun to draw this covering over His people, and it will soon be drawn over all who are to have a shelter in the day of slaughter."

From this you can see some of the reasons why those accepting the original faith on the subject of the one hundred and forty-four thousand believed that some were then being sealed, and that they were to be of those raised from the dead in the time of trouble, and be of the one hundred and forty-four thousand.

On page 29 of the same book we read, "The four angels had power from God to hold the four winds, and that they were about to let them go, but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and He raised His hands to the Father, and pleaded with Him that He had spilled His blood for them. Then another angel was commissioned to fly swiftly to the four angels, and bid them to hold, until the servants of God were sealed with the seal of the living God in their foreheads."

Again we read: "I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous; they thought we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble. Then all the saints cried out with

anguish of spirit, and were delivered by the voice of God. The one hundred and forty-four thousand triumphed. Their faces were lighted up with the glory of God."

Who were included in this company that are to hear the voice of God? We read in "Early Writings," page 145: "Dark heavy clouds came up, and clashed against each other. But there was one clear place of settled glory, whence came the voice of God like many waters, shaking the heavens and the earth. There was a mighty earthquake. The graves were opened, and those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept His law."

The faith of the Sabbath-keepers from that time until some of the modern "lights" came in, was that those who died in the faith were among the sealed ones, and would constitute a part of the one hundred and forty-four thousand. Just when this partial resurrection takes place may be seen by comparing Dan. 11: 45; 12:1, 2, and Rev. 16:12. It is when Michael "stands up," in the time of trouble; but at that time Turkey comes to his end, with none to help; or, as expressed in Revelation 16 when that power is "dried up." But when that power is "dried up," five of the seven last plagues have been poured out. The wicked have become enraged by those plagues, and seek to put the saints to death, which brings the living and the resurrected ones into the time of Jacob's trouble. Jacob's trouble in olden time was when Esau was coming with four hundred armed men to take his life. The resurrected ones share in this cry for deliverance, and they hear the voice of God that pronounces the everlasting covenant upon those who have honoured Him by keeping His Sabbath.

J. N. LOUGHBOROUGH.

Johannesburg.

Gathering Fruit.

LAST Sabbath came to us laden with blessing, and our hearts were made glad as we gathered with the ever-increasing company that meet in the Jepestown Hall. The morning service, with its light and power, formed a very suitable prelude to the afternoon meeting, when the La Rochelle Church was filled to its utmost by members and visitors who assembled to witness the administration of baptism to eleven believers, and to welcome them to fellowship. The true character and meaning of the rite of baptism having been explained, the writer stated the various phases of our faith, to all of which the candidates assented, and after a solemn prayer they were led down into the water. Elder W. H. Haupt and Brethren Webber and Howard assisted. This brings the number baptised in Johannesburg since conference, to thirty-three.

One of the most interesting features of this meeting was the baptism of four members of Sister Dixie's family, who have been led into the truth chiefly by the faithful, consistent life of our canvassing sister. The others who were baptised accepted the truth chiefly through faithful Bible work done in the city by Sister M. E. Robertson. We are thankful to the Lord for these tokens of divine favour. Through the efforts of our canvassers in Johannesburg, Elder W. H. Haupt is kept fully occupied in giving Bible readings. He reports some cases of deep interest, some persons attending from a long distance. On being asked why he came home long after midnight a few days ago, he explained that these people missed their train, and came in just as he had finished his study and was leaving. To his surprise, they insisted on having the same study again.

Another lady began to observe the Sabbath last week. Our freely scattered literature is surely exercising a leavening effect upon the people and

The Paper Work.

Natal-Transvaal Conference, for week ending July 29, 1910.

NAME	TERRITORY	PAPER	NO. SOLD	VALUE OF PAPERS
C. A. Dixie,	Johannesburg,	Misc.,	272	5 13 6
C. de Man,	"	S. A. Signs,	75	1 17 6
B. Willmore,	"	Misc.,	157	3 6 0
H. B. Feideler,	"	"	33	15 9
A. Tickton,	"	"	33	1 11 1
Totals, Agents, 5			620	£13 3 10
Value reported short on July 8th, for the Natal Health Institute,				2 7 0
Total,				£15 10 10

Cape Conference, for week ending July 29, 1910.

Mrs. J. F. Terry,	Kimberley,	S. A. Signs,	20	10 0
M. Schonken,	Woodstock,	Misc.,	36	5 0
Totals, Agents, 2			56	15 0

The Book Work.

Natal-Transvaal Conference, for week ending July 29, 1910.

NAME	PLACE	BOOK	HRS	ORDS	VALUE	HELPS	TOTALS	DEL'D
Mission Company, Jo'burg,	Misc.	46	37	12 7 0	2 5 3	14 12 3	3 4 3	
T. G. Crouch, Pretoria,	D. R.	57½	23	22 13 6		22 13 6	4 15 6	
E. Enochson, Springs,	P. P.	20	10	10 0 0	2 6	10 2 6		
H. Schmidt, Maritzburg,	B. R.	27	8	8 8 0		8 8 0		
J. Strachan,	"	M. H. (1 month)	17	6 7 6		6 7 6		
S. Fourie,	"	M. H.	46	17 5 0	14 0	17 19 0	7 6	
I. Fourie,	"	M. H.	54	20 5 0		20 5 0	3 7 6	
A. W. Tickton, Durban,	P. P.	20	8	7 5 6	1 8 0	8 13 6		
E. van der Molen,								
Amersfoort, D. R.		38	13	11 15 6	7 0	12 2 6	1 4 6	
Mrs. van der Molen,								
Heidelberg, Misc.					9 0	9 0		
Totals, Agents, 10		208½	216	£116 7 0	£5 5 9	£121 12 9	£12 19 3	

Cape Conference, for week ending July 29, 1910.

J. F. Terry, Kimberley,	C.O.S.	23	25	4 12 0	1 19 0	6 11 0	1 16 6
Q. H. Jubber, P. E'beth,	P. G.	31	6	4 7 6		4 7 6	
P. E. Frost, East London,	H. M.	20	8				1 18 0
Totals, Agents, 3		74	39	£8 19 6	£1 19 0	£10 18 6	£3 14 6

we look for a richer harvest yet. Our courage in God and His closing work was never better.

Miss Edith Hodgkin has taken up her abode in the Johannesburg City Mission.

HERBERT J. EDMED.

A Visit to Richmond.

I WISH to tell all our brethren through the MISSIONARY about my lovely visit to our little company at Brother A. P. Tarr's place. Brother A. P. Tarr and wife help all they can to give coloured people the message. Every Sabbath before noon Brother Tarr feeds them this Bread of life. The place came full of some

visitors. Many have heard about the great work opened by the third angel's message. I left Tuesday morning. Brother A. P. Tarr gave me his small van and his boy John to get me to the station, and Sister Tarr supplied me with food to protect me in my way.

Sermons, 27; Bible readings, 39; visits, 31; Sabbath-keepers, 5.

Dear MISSIONARY readers remember the work at Richmond in your prayers,

J. R. MTIMKULU,
Native Pastor.

"Oh! give me a place in Thy kingdom,
When life with its turmoil is o'er,
Let me dwell with the King in His beauty,
And I ask, oh! I ask for no more!"
—R. F. Cottrell.

South African Missionary

PUBLISHED WEEKLY BY THE
South African Union Conference
of Seventh-Day Adventists.

Editor: - - Mrs. R. C. PORTER
Kenilworth, Cape.

Notes.

—BUTTER sales for the month of June at the Malamulo Mission amounted to £15 18s.

—The Somabula Mission have sent an order to America for a new Studebaker waggon.

—We be speak for our first page article a careful reading. The subject is one not understood by all. The article will be concluded in the next issue.

—We hope to be able to give the readers of the MISSIONARY some items of interest gathered from the union conference committee minutes in our next issue.

—Lions have been visiting in the vicinity of the Somabula Mission, so proving Elder Walston's lion stories not a fake, as several have been seen and a few killed.

—J. R. Mtinkulu, our native pastor, has been spending a few days in the vicinity of Tweespruit. He spoke each evening and three times on each Sabbath while there to good attentive audiences. Some have requested baptism.

—Sabbath, the 13 inst., the pulpits of the churches at the Cape were filled by our visiting brethren. Elder Edmed occupied the eleven o'clock hour at Claremont, and at 4:30 p. m. at "Rustica." Elder Hyatt spoke at Cape Town, and Elder Williams at Salt River.

—In our next issue will appear some interesting reports from the Johannesburg and Jeppetown missionary societies; also a tabulated report of the Sabbath-schools throughout the union. These figures make very interesting reading. Do not pass them by with a careless reading; study them.

—The enlargement of the school

building, and students dining-room at the Solusi Mission is planned for because of the influx of so many new students after the vacation. The church there is packed every Sabbath to overflowing. This is as it should be and will be as the influence of our missions extend

—Elders Hyatt, Williams, Edmed, Porter, Hankins, Doctor Thomason, and Professor Crager, members of the union conference committee, are in session at Claremont. Those meeting with them in the council are, Professor Elffers, Brethren Willson and Fortner. It is expected that the council will close Monday the 15th inst.

—A few weeks back mention was made of the "special Review" to be issued October first. A few have written stating the number they can use, but not all. We take it that you are thinking deeply regarding this matter, and soon we shall know the results. The order will soon go forward, so please do not delay longer in notifying the offices of your intentions. The first page poem speaks of "A Lost Opportunity." May it not be so with us here in Africa at this time. The orders coming in so far, are largely from those who had a part in this work last year. They know the blessedness of this work, and may we all realise it this year. It is an opportunity not often given.

An Interesting Report.

Dear Brethren and Sisters:—

Personally I am grateful to the Lord, to the church librarians, and to our faithful members for the following cheering report. To me it indicates an interest in the Lord's work that is very encouraging, and if continued will result in a great blessing both to ourselves and to the people to whom the literature is sold.

What is needed now is a thoroughly organised plan of conducting our work, and a loyal adherence to that plan on the part of every lover of the third angel's message. If every church and every member in each church will do his or her utmost to sell our good literature, we will greatly multiply the number sold and the good accomplished will be great.

The Lord says through His servant, "The work of God in this earth can never be finished until the men and women comprising our church-membership, rally to the work, and unite their efforts with those of ministers and church officers."

It has been rather difficult to obtain all these reports, hence the lateness of its appearance. Soon we expect to have a report for the months of June, July, and August. Will every church librarian and member co-operate to dispose of our literature and then faithfully and promptly report the same?

May heaven's blessing rest upon all our work and workers that the honest in heart may be reached and the everlasting kingdom of God be established in the earth.

Report of Book and Paper Sales by Churches and Mission Stations from September 1, 1909, to June 1, 1910.

CHURCHES	BOOKS		PAPERS		TOTAL VALUE
	NO.	VALUE	NO.	VALUE	
Bethal, Transvaal,			12	6 0	6 0
Beaconsfield, Cape Colony,			878	10 18 3	10 18 3
Claremont, "			737	7 2 2	7 2 2
Durban, Natal,			63	6 9	6 9
Grahamstown, Cape Colony,				6 4	6 4
Jeppetown, Transvaal,	17	17 0	1,022	3 11 3	21 8 3
La Rochelle, "			750	9 7 6	9 7 6
Maritzburg, Natal,			552	7 3 6	7 3 6
Pretoria, Transvaal,			86	2 0 0	2 0 0
Port Elizabeth, Cape Colony,			540	1 16 0	1 16 0
Uitenhage, "			612	2 16 0	2 16 0
Emmanuel Mission,	1	0 6			1 0 6
Solusi Mission,	1	11 6			1 11 6
Somabula Mission,	12	0 0			12 0 0
Totals, No. Reporting, 14	£32	9 0	5,252	£45 13 9	£78 2 9

G. H. CLARK.