

Sermon by Elder G.A. Irwin,

S.D.A. Church, Oakland, Calif., March 28, 1903, 3:00 P. M.

I would like to call our attention this afternoon to the chapter that was read in the beginning by Brother Hoopes--the 54th chapter of Isaiah. This chapter is one of peculiar interest to the people of God. We are told in the Testimonies of God's Spirit, in 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, perhaps. No doubt we have read this chapter before, and received great good from it; but with the thought that every specification will be fulfilled to the people of God it will be intensely interesting to us, and I believe, my beloved brethren, that the time has come and is here when God would have the specifications verified to his people.

Now I shall not attempt today to enter into a detailed exposition of the chapter verse by verse for I would not have the time, and I am sure that I do not fully understand the meaning of all these verses that have such a bearing upon the work of God for this time.

Glancing hastily over the chapter, 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, and it also tells us 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 It speaks of a time and an experience when God's face will seem to be withdrawn from his people, and yet brings out the blessed assurance, and bases it upon the covenant that

God made with Noah, that the things that he hath said will be fulfilled to the people that believe it, and relate themselves so to the Lord and to his work that he can verify his promises unto them as individuals and unto his church. The figure in the beginning, perhaps a little peculiar, may not be thoroughly 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." Well, then, brethren, the first thing that God asks us to do as a people in this prophecy, that has its special application at this time, is to sing. Just think of it. The other day when Brother Loughborough read the lesson how that God's people triumphed over their enemies simply by singing God's praises, I thought of it. In order that we may fully understand this first verse, I think it would be well for us to go back to the ~~the~~ ~~of~~ ~~Galatians~~ book of Galatians and read a few verses there that will make the matter perhaps more clear in the minds of some. We will let the Bible this afternoon be its own interpreter of these figures that are found in this chapter. Gal. 4:22-26. "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman 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." "For it is written," now notice. The Apostle here is quoting the very text that starts the 54th chapter of Isaiah; he is referring right back to it. 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 freewoman. So then," summing up, "So then, ~~xx~~ brethren, we are not children of the bondwoman, but of the free."

There is the point in the whole thing. If we are children of promise, if our hearts have been renewed by divine grace, if the new birth has taken place in our lives, that is brought about by the influences of the Spirit of God, if the righteousness of Jesus Christ has been set to our account by faith in him, then we are told in the Scripture to sing; and, brethren, I do not know anything in this world that will be calculated to cause a person to sing more than 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. Then it is our blessed privilege, brethren and friends, to sing, and that is what we are called upon to do in this chapter. 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 we are keeping on being converted; just so 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 would like to read it, beginning with the first part of the chapter. "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." Here is the thought I want to bring to your attention: "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, Jesus, and many souls, it says here, as they see us and know by a personal contact with us that the transforming grace of Christ has been seen in our lives, these persons will fear, they will 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 the condemning influence of the Word of God, and they will fear, and shall trust in the Lord.

Going back again to the chapter which says, "Sing, O barren, thou that didst not bear; break forth into singing"---and 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 here that refers to this that I want

to turn to and read with it. It is found in Zaphaniah.

There is another scripture referring to this, that I desire to read. It is found in Zephaniah 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 should like to call your attention again to the fifty-fourth 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~~ sworn that "the waters of Noah should no more go over the earth," ~~and~~ even so He had ~~sworn~~ sworn that he "would not be wroth" ~~with them~~ with His people.

As we think over the experiences of the past two years, the judgments or calamity 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. If I did not believe thus, I could not stand before you and talk on this prophecy with the confidence that I feel in it. I believe that the ~~members~~ rank and file of our people will hear what God has said in these calamities. While for a little time it may seem that He has ~~hidden~~ hidden His face from them, yet when they return to Him, He will verify to them every promise in this scripture.

Returning again to the third of Zephaniah: "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 ~~which~~

if we will turn to God in this Conference, if we will listen 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 will be fulfilled?--⁴Singing. "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 simply this. 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 ~~sh~~ 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 forty-ninth chapter of Isaiah, where the same figure is used. The instruction beginning with the thirteenth verse is especially important, in connection with the prophecy given in the fifty-fourth chapter. Of late, I have been wonderfully impressed with the great light revealed in the prophecies, especially in the book of Isaiah, in regard to the time in which we are living. 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 waiting graciously to do,---to comfort His people, and to have mercy upon the afflicted. If we will turn to the Lord at this time with full purpose of heart, casting aside out of our lives every idol and everything that has grieved the blessed Spirit of God, dethroning everything wrong, and enthroning the Lord Jesus Christ as King of kings and Lord of lords, this prophecy will be verified, and God will comfort His people. 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. Perhaps many have had upon their lips the words, "The Lord has forsaken His people, as evidenced by the calamities that He has permitted to come upon us. But brethren, I desire to say this afternoon that God has not forsaken His people, ^{remnant} ~~and~~ His church. God is mighty and strong to carry on the work He has begun, and He will carry it on with the people who are willing to turn to Him at this time with full purpose of heart.

"But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. 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 figure, it seems to me, that could have been used to show that God will not forget. It is almost a utter

impossibility, and yet the Lord says that a woman may forget her child, but that He 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." ^{The names of God's faithful children} ~~Our names~~ are graven in the palms of His hands, and He can not forget them.

"Thy children shall make haste." I believe that this is just what God desires us to do at this time. In the fifty-fourth 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 so ~~much~~ vividly, forcibly, and truly, in harmony with God's Word, ~~and~~ the sure word of prophecy, and the signs of the times fast fulfilling before our eyes, that the work ~~in progress~~ 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,---these gray-headed men of seventy and upwards,---are rapidly dropping out of our ranks, one by one. If we finish the work in the little time allotted to us, we must make haste. Brethren, shall we ^{not} make haste? Shall we not hear the cry that God is sending to us in this time? Shall we not heed His messages of warning and reproof and encouragement? Shall we not bestir ourselves? Shall we not allow the influences of the Holy Spirit so impress us with the needs of the present hour, the solemnity of the times in which we are living, that we ~~will~~ will cast off our slothfulness and everything else that hinders our progress, and, pressing to the forefront, say, "I am one who stands ready to make haste and to give this message in the short time allotted in which to ~~give~~ proclaim it?"

Now look here. There are many problems, that are going to confront this Conference; difficult problems, problems that no human mind ~~is~~ is equal to grasp or to grapple with; but there is I believe, but one solution of the difficulties in ~~which~~ which we find ourselves, and that is to make haste to give the Message. It will not ~~be~~ do to draw the ecclesiastical sword ~~and~~ go to striking and cutting here and there, right and left ; but I believe that the way out of our difficulty, the way that will bring success to the cause of God in this time, in this time of peril, in this time of testing and proving, is for the people who believe the Third Angel's Message as it was portrayed to us last night , who believe tht the coming of the Lord and Master is near even at the doors, rally around each other, and rally around the standard, and begin an aggressive campaign along this line that is not to end till the Lord is revealed in the clouds of heaven. I believe that that is the thing that will settle the difficulties. Now look here. Where is that verse given, which says : "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 ~~and~~ 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 in earnest to finish the work ~~of~~ 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 standardbearers to take their places, and with the voice of false prophecy cry, Peace, peace when the Lord hath not spoken peace". ~~Only waits the departure of a few more standard bearers, to take their places, etc.~~ 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."

Why 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 ? Why, brethren, have ~~we~~ settled down and remain in this stupor, this sleep condition, ^{very} right on the verge of the eternal world when the accumulated years of this message ought to be centered and focussed right on the last great effort, God's people seem to be asleep, on the enchanted ground. And no wonder things are come in to disturb and to distract. Now I believe, I say again, that the way out of the difficulty is simply, for this people to sound the rallying cry and

go forth.

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 Sr. 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 ~~ixx~~ and ~~screeit~~ 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 them with them all, as with nan ornament, and bind them on thee, as a bride doeth".

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 ~~have~~ ~~been~~ ~~lifting~~ ~~our~~ ~~eyes~~ ~~and~~ ~~see~~ the possibilities that there are in the message which God has given us. We dont 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 swallow^d thee up shall be too 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 rath of God. It says :

"The children which thou shalt have, after thou hast lost the other"--now this very plainly implies but it is not positively stated, that in the time when these scriptures are due, when the truth that is shown in this scripture is applicable in the Third Angel's Message, there is going to be apostasy. Somebody is going to separate from the present truth. And it says here, "The children ^{which} ~~thou~~ thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too straight for me; give ~~me~~ place to me that I may dwell".

I want to read again in this 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 ~~this~~ floor. The days are fast approaching when they will

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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 ~~come~~,--and so soon as we begin the forward movement the keynote of which has been sounded in this Conference, when we begin that forward movement in earnest, when we begin to proclaim the commandments of God and the faith of Jesus, ^{with} when we begin to tell the people ~~that~~ all the power which God will give us in our lives, that our Lord and Master is coming soon, when we begin to lay the ax at the root of the tree, when we begin to cry aloud and lift up our voices like a trumpet, to show my people their transgressions and the ~~sins~~ of the house of Jacob, their sins, 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 people will either become converted, ^{or} and they will drop clear out into the world. Why seven years ago the Lord said this: "The conviction is gaining ground in the world, that seventh-day Adventists are giving the trumpet an uncertain sound, and they are following in the path of worldliness". Brethren, what a statement that is. Showing that there are people in the world who

recognize that . I believe brethren and friends, there are scores of people and hundreds of people, that have at ~~this~~^{some} time heard the message, but have been hindered from this cause--and they have thought that some time in the indefinite future they would take hold of it, for they believed it was the truth of God. But as the days have come and gone, and they nonlonger hear that distinct pleading clear-cut definite message that stirred their hearts and souls, in the beginning, and their hearts sink within them, as they see the condition of things in the world. Isnt it too bad ?

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 ?"

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, hadn't they? 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 has caused them to hesitate. But when we make a forward movement, and give the trumpet a certain sound, and these others cut away from the truth of God, then these people will come to the front, and the Lord says that they will rejoice, and with hosannas range under the banner of Christ. "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 will 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, it is then that these will come in, and it is then that the church of Christ will appear fair as the moon, clear as the sun, and terrible as an army with banners. I believe it is then that this statement made in the Great Controversy, in the close of the final warning, will be fulfilled with these individuals that we know nothing about now, that are scattered here and there, that have been hidden, and the prophet raises the question, Where had these been? Why when the condition of things is in the church that these persons can come out and connect with the body, then will we meet the fulfillment of what is said in Volume IV in the close.

"Servants of God, with their faces light 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."

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 we 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, I will tell you that the people who firmly believe the second coming of Christ, and preach it and wait and long for that event, are a people that will not be ashamed, because they know in whom they have believed. I am so thoroughly impressed. My soul is stirred at this time as it has not been stirred for many a day. I am so fully and thoroughly impressed that we have come to a time of a crisis in our work, a time when there must be a turning to the Lord, there must be a change, and this message must be taken up with a power and with a vim that it has not had in the past. I believe the time has come when the banner of truth upon which is 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 message must come to the people of God, because of the straight truth that should 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 ~~surely~~ carry this message on to success. May the Lord help us is my prayer.

Following the ^{se} 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 General 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. I feel anxious to be right with God, to keep pace with this work, and triumph with it. We want to lift up the commandments of God and the faith of Jesus that reveals the soon coming of Jesus Christ, and the wonderful prophecies given to us in the books of Daniel and Revelation, and by Christ himself. These are the things that stir the hearts of men. I rejoice to know that God is among his people. 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. For many years, for several years, I have thought that the rank and file of the denomination were largely side-tracked from the main line,---the truth embraced in the message that God gave us as a people, that call^{ed} out ~~a people~~ and made us a people. But the sermons that we have heard thus far sound to me like the echo of long ago. 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 our message 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 ~~does~~ 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.

Sermon by Elder A. G. Daniells,
S.D.A. Church, Oakland, Calif., March 28, 1903, at 7:30 P. M.

It will be remembered that we are for a short time studying the message we have to give, the field we are to occupy, and the special providences of God by which we are to do the work. The points I wish to emphasize tonight are, The time, the movement, and some of these special providences. The Scriptures very clearly guide us in our study with reference to the time in which we live and the great movement on foot at this time. We find in Paul's letter to the Thessalonians two different warnings. 1 Thess. 5:1-10. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: We are not of the night nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him."

Now it appears that the Thessalonians obtained a wrong view regarding their time and the time of Christ's return; so in his second letter to them, Paul warns them, and gives them further instruction. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way."

It is clear from this that it has not always been proper for men to look for Christ to come in their day. It has always been clearly taught by the Church that Christ would come. Enoch taught this; Abraham taught it; all the patriarchs, prophets, and apostles taught it most clearly and emphatically; but not any of them taught that the second advent of Christ was to take place in their generation, and that Christ was to come in his glory, and establish his everlasting kingdom of glory in their generation. And when any church obtained the idea that they were to see Christ come in glory, by the instruction of God to those writers those men corrected them. But we can all see that some time the generation will come upon the stage of action who is to see Christ come in his glory.

Some time he will come to the living world, he will come to men living. That will be the generation that will see him, and that will be justified in looking for him, and the Church living at that time will be commissioned of God to give the world warning regarding that event. Now it is perfectly plain that when the generation arrives to which Christ is to come; when in the providence of God and in the fulfillment of his prophecies the time arrives for Christ to come, then the Church must have the clearest evidence, and it must give that evidence to all the world. We as a people believe that the hour has come for Christ to close his work and return to the earth for his Church. We believe that the evidence is abundant and clear, and unmistakable, and we believe that we are commissioned by God to take up this evidence and herald it to all the world. Are we right in this claim? (Voices: Yes, sir!) Is this the truth? Or have we followed cunningly devised fables? That is the question, I understand, we are to face here as we have never faced it before. Are we on solid ground? Have we the truth? Has the hour struck for the Church of God to arise and proclaim to the world that her King is coming?

I wish to spend a little time tonight on this phase of the question this time. The Scriptures tell us about a period called the time of the end. They tell us about a day called the day of his preparation. They tell us about an hour called the hour of his judgment. They tell us about a work called the finishing of the gospel. Do all these mean the same thing? Do all these periods and features apply to the same time? Do they focus on the same spot? I believe they do. I believe that it can be demonstrated as clearly as a sunbeam that all these references apply to one and the same thing, to the same period, to the same generation, to the

same movement; and I believe it can be clearly demonstrated that this is the generation to which they apply, and that the third angel's message is the precise movement to which they refer.

Now the Apostle says here that ~~the~~ Christ can not come except there come a falling away first, and the man of sin be revealed. Where does he get his information? Evidently from the prophecy of Daniel. Go back to that prophecy and you have the ~~man~~ ~~man~~ brought to view in the little horn of the seventh chapter of Daniel, and the facts concerning that man of sin are these: That the Church will so far apostatize, turn away from God, that it will put a man in the place of God, that it will usurp the place and the authority, the prerogatives, and the right of God in the world, among men, that it will become a supreme power; that it will bear rule over all the earth, that it will hold that supremacy for twelve hundred and sixty years; that at the termination of that period its supremacy will be broken, and further that book shows that the termination of the supremacy of that church will mark the beginning of the time of the end.

So we find that the beginning of the supremacy of this power was in 538 A.D., and that it ended in 1798. At this time the prophetic period came to an end, and the supremacy of the power was broken and taken away. This year, 1798, marks the beginning of the definite, specific period called "the time of the end." Notice the ~~meaning~~ meaning of the words, The time of the end. It is not the end of time, but the time of the end---the time leading up to the end; the time of preparation for the end; the time that will usher in the end of all things. This is the meaning of this expression used to designate the period preceding the second advent. So we understand that beginning with 1798, the world and the church entered upon a period during which every preparation would be made for the end of all things, a period when God would take charge of ~~human~~ affairs, and marshal them after His own divine will, guiding His church, restoring His gifts, and taking command of affairs on the earth to such an extent that He shall finish His work, and cut it short in righteousness, thus consummating the great plan and purpose that He has been working out for so many centuries. And I believe, my friends, that in 1798 God very definitely and very decidedly put His hand down among human affairs, beginning a work that He has continued ever since.

In this period known as the time of the end, we have a termination, a focal point, of a number of other ^{important} prophetic periods. I will refer to one or two that were mentioned last evening. First, in the ^{period known as the} end, we have the termination of the sixth trumpet of the book of Revelation. That came on t

the eleventh of August, 1840.

We have in this period, also, the opening of the seventh trumpet, which ~~was~~ came in 1844. This event marked the beginning of the hour called "the hour of His judgment." The opening of the seventh trumpet ~~marked~~ marked, also, the beginning of that work called the finishing of the mystery of God. This was about half a century after the time of the end began, and about half a century ago,---about midway between the beginning of the time of the end and the present hour.

By these prophecies we are brought to that definite time. No one can gainsay these lines of prophecy. I preached them many times, in many parts of the world, to many different congregations; and, do you know, I have never had a man come forward seriously to question or disprove the position that we take regarding the termination of the sixth trumpet on the eleventh day of August, 1840. I have never had a man seriously to question our position regarding the opening of the seventh trumpet in 1844. Have you? [Voices: No!]

Once, at the close of a talk on the seventh trumpet, its meaning, and the events that were to take place under it, there came forward a gentleman who said to me: ~~When~~ "Mr. Daniells, I am very deeply stirred by the facts that have been brought out regarding ~~this~~ this prophecy and this time. I tell you, while sitting here to-night, I said to myself, 'If this is true, if it is a fact that the seventh trumpet began to sound in 1844; if, under its sounding, the gospel of Jesus Christ is to be finished and the kingdom is to be given to the saints of the Most High, this is the most

thrilling period the world has ever seen, and there is given to the church the most solemn message ever committed to men." You people," said he, "who understand this, and who believe it, and claim to be called out by this message, ought to be the most tremendously earnest people on the face of the earth."

[Congregation: Amen!] That is what this man said to me.

I never had a man stand up and seriously question our position; but I have seen men fairly quail under the force of the ~~stark and grim~~ facts set forth in these prophecies. But many of us have gone over them, and have treated them indifferently and as common things, until they have lost, to a large extent, their ~~thrilling and mighty~~ thrilling and mighty power upon our hearts.


O my brothers, is it true to-night that the seventh trumpet has begun to sound, and that under its sounding, and in the very beginning of its sounding, the gospel of Jesus Christ is to be finished? Is it true? [Many voices: Yes.] Have we not a message, then, to bear to men? Ought we not to be a serious people, an earnest people, weighted with the grave and solemn responsibilities resting upon us? [Congregation: Yes.] May God show us the meaning of our ~~present~~ position and our work at this time. This is not the time to trifle with mighty problems such as we have. This is not the time to go light-loaded, my brother. This is the time, ~~and~~ in view of the message we have, that should weigh us down, and make us mightily in earnest, and very sincere and upright in our ~~inner~~ living.

I must not stop longer on the time. I might take up other familiar lines, but I must pass from them. In my mind I see all these great lines of prophecy converging and centering here in this generation, at this hour, now, to-day.

I desire now to bring to view the movement for ~~this~~ this time. What is it? It is brought to view in ~~the~~ Revelation ~~chapter~~ 14, and in Revelation 10, and in Revelation 18; in Daniel, where it says that the saints of the Most High shall take the kingdom; in the twelfth of Ezekiel; in the prophecy of Habakkuk; and in 0 so many ~~many~~ other places.

The message of Revelation 14 is a mighty movement. ~~It~~ ~~is~~ ~~a~~ ~~message~~, but it is more. True, it is a message, but it is more. It is a people. And it is more than that. It is a mighty activity on the part of the people with the message. You can not think of it, you can not ponder it, without seeing there a great truth,---light shining from the sanctuary of God upon every feature of the gospel, light that is enshrined in the hearts of men and women. You can not think of this message without seeing this light stirring ~~the~~ men and women to action. You see them tremendously in earnest. You see them commissioned to go from place to place. Their movement is ~~is~~ represented by an angel flying in the midst of heaven, having the everlasting gospel to preach unto every nation, kindred, tongue, and people. ~~Study~~ Study, if you will, the map of the world; look upon all the countries of the earth,---upon America, Great Britain, Scandiaavia, Germany, Russia, the Mediterranean countries, Egypt, Africa, Persia, India, C hina, Hapan, Australasia, all the islands of the sea, South America,---look upon all these

countries, upon all the places where men dwell, and there you see these messengers from God finding their way, carrying to these places the message God has given them to proclaim to all mankind.



I say, you cant think of this message, without seeing that picture, can you? The message of "ev.14, is a great message of truth to the world. It is a loyal church under God, proclaiming that truth. It is a body of people rased up with their eyes toward heaven, saying, "Lo, this is our God; we have waited for Him". It is a people that keep the commandments of God andt the faith of Jesus. Perople crying, to all the churches, "Come out of her my people, that ye be not partakers of her sins, ad that ye receive not of her plagues". It is a people that goes forth t roughout the length and breadth of the land to the utter most parts of the eaeth, to take possession of the kingdom of Jesus Christ. That's is what it is. And that is where it will end. Now I used to hear people talk about taking the world for Christ. And I looked upon it as an affair of sentiment. I dont do so, my friends, tonight. To me, that is gospel. That is what the Bible says. The saints of the Most High shall take the kingdom, n~~o~~ possess the kingdom for ever and ever. And they will take it under the ^{sounding of the} seventh angel, too. That is what the Bible says. Now, my friends, you have to go to the 15th chapter of Acts and you will see this very clearly. When Peter came up to that council at Jerusalem, and ~~said this~~ told the people there of his work ~~in~~ among the Gentiles, and how the inspiration of the Ali mighty rested upon him, while he preached, and how the hOly Ghost fell upon the Gentiles to whom he preached and how ~~that~~ they were brought to Christ, one of those men stood up with the spirit of

God upon him, and he said "Peter has told you how God did through him visit the Gentiles, to take out of them a people for His name" To this work, this experience, agree the words of the prophets and then he quoted that prophecy of Amos, that says, "Afterward I will return, and build the tabernacle that is fallen down/ and I will close up her breaches, and will restore her ~~as~~ as it is of old". How is that work done? That tabernacle of David--what was ~~as~~ it? It was ~~the~~ kingdom of God in the world. It was that kingdom ~~the~~ ~~which~~ which David and Solomon reigned, the throne of which was called the throne of the Lord. That was over-turned, and over-turned, and overturned, and from its last overturning its to be no more until ~~ixx~~ He comes whose right it is, and God will give it Him. It is Christ's kingdom by right. It will be given to him. And it will be finally established by His church gathering out from the world a people for His name.

Now the Church is sent into the world to take the kingdom for Jesus Christ, under His leadership. Now you can't think of the Third Angel's Message without thinking of this great movement, that is now going on or that is to go on in the world.

Now let us look just a moment. When did the time arrive for such a movement? 1844. Did it not? The time of the end began in 1798. When did the time for this great movement arrive? 1844. What about the movement itself? Did the movement begin then? ^(Yes) Now isn't that exceedingly gratifying to the earnest student of God's Word?, when he traces his way through the prophecies

down to this hour, 1844, and there from Rev. 10 and Rev. 14 he sees a great movement to take place., Such as I have spoken of And now and then he sees a work beginning right there that fulfils that prophecy that meets the specification. Brethren, our fathers started that movement when the hour came for it to start. There was no such movement in the world when the hour came. But God there gave His Spirit to humble men, to guide them. They found their way. They began ~~there~~ without precedent, without predecessors, they began a new movement to raise up a new people, to proclaim a new message, No one had been giving it before, for the time for it to be given had not come. But brethren, in 1844 the hour struck for an entirely new truth to be given to the world. "The hour of His judgment is come". And those people, or some people, our fathers, began to give it. We have come along 58 years and now we see what we can really call a world-wide movement, in perfect fulfilment of these lines of prophecy. Dont we ? "Amen". We see it before our eyes. Brethren, what more do we want tonight ? To give us the assurance ? We have the word of the living God. We have the lines of propheet laid out as clearly as so many sun-beams. We have the movement on foot. Sixty or seventy thousand of believers in the work, and workers in the work. What more do we want ? I tell you our hearts ought to fill with courage; tonight. Our hearts ought to thrill with enthusiasm, tonight. We ought to make new resolutions, and new consecrations tonight, regarding this work and the finishing of this work.

Now a word with referenceto the providences of God at this time. Now anyone who will study the condition of the world ~~wikik~~ ^{must} see that there is a wonderful group, or a group of wonderful providences clustering around this period of time called the time of the end. I am going to read a few statements that I have gathered here from persons who have been studying this question; studying it from different standpoints--not as believers in this message, but people who have been studying ~~ix~~ into the meaning of this. I remember reading from ex-President ^Harrison a very impressive statement that he made at the Ecumenical Council of the missionary Conference in New York, three or four years ago--about 3 years ago. He was speaking of the peculiarities of this age, of the wonderful inventions of this age, and discoveries, of what had been brought into being into life in this age, and then he inquired, what these were for. Were they to serve the purposes of men? Were they merely for the benefit of commerce? Or of politics? Or of science? And after surveying the vast field he turned and said 'No'. He said "All this ~~ix ix~~ as he conceived of it, were facilities that God himself had brought into being, to harness into His chariot so that He might drive gloriously through the length and breadth of the world. That was the view he took of it. So I have been looking this up. I have been watching this thing, and I find that there are godly men in the Churches doing missionary work, who feel, who are deeply impressed that all of these things are ~~ix~~ so many providences of God designed for a mighty gospel work at this time.

Now what shall Seventh-day Adventists say regarding this-- a people believing as we do, regarding the time in which we are living ? A people believing what we do about the work that is to be done at this time ? What shall we say regarding these remarkable--what shall I call them ?--nothing less than divine providences that have come upon the stage at this period ?

Now I will read. The first point to which I will refer is the wonderful progress and spirit in the last century in the line of exploration/--

Now brethren, why has God during the last century brought the whole world into clear view ? Is it not that His Church may go to the whole world with the Message he has given them, for the whole world ? Why certainly. But when did He do this ? When was this accomplished ? In the time of the end.

One more:

"At the beginning-of the last century the doors of nearly all of the heathen nations were closed to Christian missionaries."

Just think of it! A hundred years ago the doors of heathen nations were closed.

But ~~it is~~ not so to-day. "For the first time in the history of the Church, practically the whole world is open. The marvelous orderings of Providence during the nineteenth century, and notably during the past fifty years, have set before the Church the open doors for which Christians for generations have been praying."

When I was down in Mexico recently a certain missionary represented it like this: It is not merely an open door, the whole side of the house is knocked out. That is the attitude and the position of heathen lands to the church of God to-day. Why is this?---Plainly that this church may rise up and enter in. God help us at this Conference to look into these open doors, and see the needs of these nations, and burn our hearts until it will be absolutely impossible for us longer to refrain from entering these open doors, and in such numbers and masses that we can do the work committed to our hands.

Another point:

~~Means of Travel~~

~~of this continent~~

Means of Travel. ~~Means of Travel~~ In order to carry on this world-wide movement, and finish the work in a single generation, facilities for transportation must be specially prepared. Who can take account of the vast possibilities of the railway and steamship facilities of to-day without being impressed with the thought that these are special providences for this time? "Of the 454,730 miles of railway in the world a considerable mileage is already to be found in non-Christian lands. It is possible, for example, to go by

rail to many parts of India, Japan, and South America. The greatest railway enterprises of the time are those now building or projected in non-Christian lands. The Siberian Railway has brought hundreds of millions of people of the Far East a month nearer to the Christian nations of Western Europe. The Cape-Cairo Railway and the lines being stretched from the East Coast of Africa will afford easy access to the peoples in the interior of that continent."

I thank God for it. I have said more than once that I believed that the spirit that possessed Cecil Rhodes for years, never to rest, and to be willing to spend his vast fortunes upon that project of building a railway from Cairo to Cape Town, was a spirit that God placed upon him for a purpose. I was told by a man when I was in Africa, that Mr. Rhodes told him that that project never faded from his vision, night and day. While he was awake and thought, and while he was asleep and dreamed, that project never left him, and you know how he never rested until, in the very palaces of kings he had obtained concessions to project this road, and build it through their territory. Why does a man do that?

Why did the Russian government press its great project across that desert, that great stretch of country, and build a road that has no financial gain in it now, and may not have for many years? Why is it?---Not merely for commerce. Of course that is her purpose. Mr. Rhodes did not recognize God, but God recognized Mr. Rhodes, and the Russian government; and while that government raised its hand, its puny hand, against God's own movement, God himself, put his hand upon the government to carry out his purpose. God is working in all the world, with all nations, and using men to carry out his mighty purposes.

Again:

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I should leave out the "almost". It is miraculous. It is the work of God. When we look at the time as viewed from the lines of prophecy, when we look at the work as being carried on by this denomination to-day, when we look at the providences of God clustering about this time, and shaped for this work, some of which I have referred to, what must our conclusions be? Why, they can not be anything else than this, that the last generation has come upon the stage of action, that the hour of God's judgment has arrived, that the last great movement of the church has been started, and that now God calls upon his people to arise, lay hold of all these facilities that his providence has brought into existence, and go forth with his Holy Spirit resting upon them, and finish his work in the earth.

My earnest prayer is that during this Conference we shall get such great views of these, such large views, that our hearts shall be so thrilled, and so thoroughly burned into with these facts, that this will mark the beginning of a new era; that the church will arise now and take hold of this specific work as it has never dealt with it before.

Let us lay aside every weight; let us lay aside every hindrance; let us bury everything that operates against the consummation of this work; let us address ourselves to this solemn work with all our hearts. Let the Holy Spirit of the living God speak to us tonight. Oh, may that Spirit be given here in large measure. May it paralyze every hand that is raised against this great and solemn and blessed work; may it uphold and strengthen and thrill every hand that is raised in behalf of this work. May it break every band that holds this church in the dust, and set it free. May it enable the church to arise, shake itself from the dust, and sit down with Christ on his throne, to do with him the work that is to be done in this

closing hour. No generation was ever called to do the work this generation is called to do. No such thrilling hour was ever before experienced by any people. Why is it we can think of this? Why is it we can touch this work without being thrilled from head to foot? Do you think that we can be too earnest in this work? We may be too ignorant of it, and we may show a zeal without knowledge; but I tell you no man can be too intelligently zealous in this work of God, nor too zealous in an intelligent way. We can be too tame, too lifeless, too spiritless. But God has told us that the very tameness of our work has turned people away from the message in unbelief and doubt. But He does not tell us that we can be too earnest. Oh, I pray that the Spirit of God may give us that zeal, that devotion, that earnestness that will lead us to conquer in this mighty battle, for Jesus' sake. Amen!