

# DAILY BULLETIN

— OF THE —

## GENERAL CONFERENCE.

VOL. 3.

BATTLE CREEK, MICH., TUESDAY, OCT. 29, 1889.

No. 10.

### HISTORY AND FUTURE WORK OF SEVENTH-DAY ADVENTISTS.

SERMON BY ELDER URIAH SMITH, SABBATH, OCT. 26.

Revelation 10:11: "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

The theme assigned to me to-day, is the history and future work of Seventh-day Adventists. I have taken as my text a passage which I think covers both branches of this subject,—a text which, I believe, we have already partially fulfilled, and in the complete fulfillment of which more still remains to be done.

First, as to the history of this people: Previous to the passing of the day that had been set for the Lord to come in the autumn of 1844, there were no Seventh-day Adventists in the world. My subject properly begins with the circumstances and the movements which have called this people into existence. When I make this declaration, you will understand that I use the term Seventh-day Adventist in a restricted sense, applying to this modern movement which is represented by this congregation here this morning. There has been in ages past no lack of those who have kept the seventh day, and who have believed in the personal second advent of Christ; who in that sense might correctly be called Seventh-day Adventists. Enoch was one of these; Noah was another; Moses was another; the prophets were others; so were the apostles. And God has had his witnesses all through the ages to these great truths. But these were Seventh-day Adventists in a more general sense, not in the specific sense in which we use the term as applying to this people who are called out in the last days in a work of reform relative to the interpretation of prophecy and the keeping of the commandments of God.

So before the time that had been set for the Lord to come had passed, there were a few Adventists who began to keep the seventh day; but the time which they had, had been adopted long before they adopted the observance of the seventh day, which made them in any sense Seventh-day Adventists. I make these remarks to meet that charge that is brought against us that Seventh-day Adventists are time-setters. Seventh-day Adventists have not contributed one iota to the work of those who, by continually setting future times for the Lord to come, as often as the old ones failed, have brought discredit upon the study of the prophecy itself; for those persons at the time I speak of had not adopted even those views of the prophecies which characterize the seventh-day movement. They had not begun the observance of the Sabbath at all. Therefore, he who says that Seventh-day Adventists are time-setters is either ignorant of their views, or knowingly designs to misrepresent them.

In saying this I am not saying that there is no time in the Bible. I believe in setting a time for those events for which the Bible has set times. And there are some of these. The Bible set the time for the fall of the papacy in 1798; and it came true. It set the time for the fall of the Ottoman empire, August 11, 1840; and it came true. It set the time for the beginning of the judgment work in 1844; and it came true. But the Bible never has set the time for the Lord to come; and Seventh-day Adventists never have believed that it has.

It was the passing of the time that developed this people known as Seventh-day Adventists. That disappointment, so grievous to those who had engaged in that work with sincerity of heart and true purpose, threw them back upon the investigation of the Scriptures more carefully, to understand why the

disappointment had occurred. They were expecting a definite event at a definite time. One prophecy covers the whole subject,—that found in Daniel 8:14. "And he said unto me, Unto two thousand and three hundred days; then shall the Sanctuary be cleansed."

There was the whole doctrine in a small compass. They re-examined the subject of the time. They found the argument invulnerable: the 2300 days must end in the autumn of 1844. Then they looked at the event that the prophecy declared should take place at the end of those days. It was that the Sanctuary should then be cleansed. They had supposed that that meant the burning of this earth; that its cleansing was to be by fire. And so they said at the end of the 2300 days in 1844, Christ will come. But the days were ended; and Christ had not come. But when they re-examined this subject, they found that the cleansing of the Sanctuary was not the burning of the earth and the coming of Christ, but it was the entrance of our High Priest into the Most Holy place of the Sanctuary on high, there to perform a work of atonement corresponding to the yearly work of atonement performed by the typical priest in the typical sanctuary here on earth from Moses to Christ. They saw that while they had been correct in the time, they had been looking for the wrong thing.

Having discovered their mistake, a new field was opened before them. They saw that there was a work to be wrought in heaven by our great High Priest before he would come, and that gave time for a further work to be accomplished here upon the earth. They read in a new light the prophecy of Rev. 11:19: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament."

They remembered that the ark was placed only in the Most Holy Place of the Sanctuary, and that that apartment was opened only when the high priest went in on the tenth day of the seventh month to make an atonement before the ark. Here they saw the same work revealed in heaven. Here was the cleansing of the Sanctuary. They received a new view of the law of God, since its antitypical position in the ark of heaven connected it with its typical service in the Sanctuary here on the earth, utterly and forever precluding the idea of any change in that law, through all the intervening ages. It must read in the ark in heaven, just as it read here in the ark on the earth. Then they remembered that that law said: "The seventh day is the Sabbath of the Lord thy God;" and there had been no change in it.

In the same light they read the prophecy of Rev. 14:9-14, where they found a message, equally important in its sphere, to go forth to the world, based

on what that ark in heaven contains, and the ministration of Christ, which he was performing before the ark. And so they saw another message to go forth with a loud voice to the people of the earth, heralding a reform on the commandments of God and the faith of Jesus. They very soon saw that this prophecy related to certain symbols found in Revelation 13.—It was a warning against a certain symbol,—the two-horned beast, lamb-like,—which is a symbol of our own government; and it was a warning against religious legislation, which, in the light of this prophecy, they saw was to be enacted in this nation, compelling people to worship contrary to the law of God.

Thus a people were brought out who believed that all the prophetic periods had ended; that we are now in the period of the cleansing of the sanctuary; that the two-horned beast is a symbol of the United States; that a great contest between the commandments of God and the requirements of the man of sin is to be instituted here in our own land, and that the Third Angel's Message, warning against bowing to the man of sin, is now going forth. These are the Seventh-day Adventists of our day. And thus this movement was born.

There are four names prominently connected with the beginning of this work: Elder Joseph Bates, who first began to keep the Sabbath in 1845, in the light of the Third Angel's Message, and was its pioneer in some of the Western States; Elder James White, who inaugurated the publishing work—so important a branch in the forward movement of this cause; Mrs. E. G. White, whose writings have given the spiritual mould to this work, which it bears to the present time; and Elder J. N. Andrews, who turned the powers of his logical mind to the investigation of the pillars of our faith, and who brought out works on the subjects of the Sabbath, the Law, the Sanctuary, the Two-horned beast, and the Judgment, which, so far as at present appears, leave nothing to be developed on these points.

After the passing of the time, great confusion naturally came into the ranks of believers in the second advent, and the deportment of not a few of them was assuming very fanatical forms. Wrong views were springing up in almost every quarter, and many were coming to very erroneous conclusions. Out of such a people the first converts to the message of the third angel had to be made, because the ears of all those outside the body of Adventists were at that time closed to the investigation of any prophetic themes. Under these circumstances it was necessary that there should come forth some clear, harmonious truth, connecting directly with the past, and explaining the present situation, to balance unsettled minds. It was necessary that some testimony should

be borne, coming to the hearts of men with a higher sanction than mere human reason, to lead the mind forward into that path, which was then opening, of a clearer prophetic interpretation.

Both these conditions were supplied providentially in the beginning of this work: One in the clear exposition of the subject of the Sanctuary, which explained the mistake that had been made, and, in connection with the Third Angel's Message, showed that there had been no failure of any essential feature of the past, and they had nothing essential to give up; but that they had only been led forward through their strange experience to an advanced position, into new light; and the work which they were then called upon to do was only a part of the one great work in which they had already been engaged. And the other condition was supplied in the spiritual gift, as manifested in the experience of Sister White, which rebuked fanaticism, exposed hypocrisy, detected dishonesty, and gradually led the minds of honest seekers after light and truth out of that exclusiveness of view, both of belief and of labor, which they were naturally falling into under the impression that their work for the world was done.

Then, began to apply the words of the text, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." This was the voice they now heard speaking to them, and opening before them a wide field of labor. But how could they, less than a half-dozen strong, take hold of such a work as that? It was an immense work; would they not have been justified in saying, "Well, this does seem to be true, that there is another message to go forth, and the world is to receive another warning; but it will require an immense amount of means to carry forward this work; and it will require a large army of workers to accomplish it; and when God raises up the workers and the means, then we will take hold of the work"? But they did not stop to crucify faith in that way. They only knew that they had been "begotten again to a lively hope," by a new and stirring truth; and they only stopped to know, further, that it was their duty to bring that truth as rapidly as possible to the minds of all those who they thought could be benefited by it. And so they took hold of the work of seeking recruits to rally around the advancing standard, and they hailed as a happy victory, every accession to their feeble ranks.

In his work God chooses earthen vessels and feeble instruments, that the glory may be of Him, and not of man. It was emphatically so in the beginning of this work. There were no men of means, there were no monied institutions behind the work to give it financial strength; there were no titled names to give it prestige. Those in whose hearts the truths of the

Third Angel's Message first took root were persons of very small worldly substance, and that substance had been almost wholly spent in the previous work in which they had been engaged. The little they might gain by slow processes, in daily labor, constituted their only financial resources. But their spiritual vision was growing clear, their wills were strong; their hearts were happy and brave; and their courage was invincible. And so, though feeble in health, without friends, and in the face of rising opposition, they began to proclaim that message which they believed was to enlighten and to warn the world. Against the dark back-ground of their circumstances, and their condition, their faith stands out in a light which is truly sublime.

I have already referred to Elder James White as the one who began the publishing work among us. In 1849 he commenced at Middletown, Conn., the publication of a small sheet, entitled, *The Present Truth*. When they had gathered all the names of Sabbath-keepers they knew of in the world, and all the names of those who they thought would be likely to look upon the movement with favor, and who might be interested by it, the paper was issued, and the whole edition of that paper was carried to the post-office in a common carpet-bag. But under their circumstances even this enterprise was something of no small magnitude.

In the volume of "Life Sketches," by Elder James White, and in the volumes containing the early writings and experience of Mrs. E. G. White, you will find an account of the embarrassments which encompassed the work at that time, the struggles and sacrifices necessary on the part of those pioneers, to carry that work forward, and the self-sacrifice and the zeal and devotion which they brought to it. I would recommend to all, especially to those who have in more recent years come to the faith, a careful perusal and study of these volumes. There you will find examples of faith, of zeal, of devotion, of consecration, of singleness of purpose, and of dedication to the truth for the truth's sake, which must still live in the hearts of the people, and must go with this work until its close. There are good lessons there for us to learn. May we study them carefully.

In the summer of 1850, one volume, in magazine form, called the *Advent Review* was issued in Auburn, N. Y., reviewing the Advent movement and giving some new arguments on their present position. But the regular periodical which still goes by the name of *Advent Review* was not commenced until in November, 1850, at Paris, Maine. The paper was published more or less regularly every month until April 7, 1851; from that time to September 8, 1853, it was issued semi-monthly. One volume was published in Paris, Maine. The paper was then moved to Sara-

toga Springs, and the first number of volume two was dated August 5, 1851, at Saratoga Springs. A volume was published there, and the paper was moved to Rochester, N. Y. The first number of volume three was published in that city, dated May 6, 1852.

The year 1854 was a year of some discouragement in this cause. The work in the early part of its history had difficulties to contend with which those who have more recently come to the faith know very little of. One of the first of these was opposition to all organization and church order. Some of those who embraced the faith had come from other churches. From those churches they had been expelled, not on scriptural grounds, but by the creed power, for cherishing the blessed hope of the soon-coming of Christ. There came into their minds, therefore, so strong a reaction against all church organization, that they were willing to cast the whole aside,—the good as well as the bad. But Brother White saw that there must be some organization, that we must have that unity which comes from a regularly established church membership, and church records, and church discipline; that was necessary to guard against confusion everywhere, and to shield ourselves from impositions of every kind.

But there were some who thought this would be all wrong, and struck against it. And the cause was threatened with ruin over that question. But those who held the better view calmly urged their reasons, till the point was gained, and church order was established among us. The same feeling came up to some extent over the adoption of a denominational name, and the incorporation of legal associations, and there was at times great agitation over these questions. But at length these difficulties were all happily overcome.

About the year 1854 also commenced another kind of opposition which this cause never has from that time been free from, and probably never will be, until the work shall close; that is, organized opposition of those who become disaffected, and who take exceptions to some of our views, who question the policy of some of our movements; and especially or those who rise up in opposition to the position and work of Sister White. Those of you who study their work and examine their literature, will always find prominent one charge they make against Sister White, and that is that she teaches the "shut door." Now there was one kind of shut door which more than all others troubled some of these men, as I happen to know from personal acquaintance, and that is the shut door against tobacco. Such a shut door she did teach. But they were determined to keep the door for the filthy weed wide open; and rather

than shut that they would shut the door against her, and against the cause of the Third Message.

The first organized opposition of this kind broke out here in the good State of Michigan. Its leaders started a paper, called the *Messenger of Truth*. They carried with them a large share of the Ministerial force in the State and some of the membership. Prominent among them were the names of Case, Bezzo, and Russell. We watched the movement, to see what kind of message they had to proclaim; and according to the best we could make out, their message was that after a time they would move to Rochester, where the *Review* then was, and supersede that paper, and relegate Brother and Sister White and their friends to the background, capture the office, and take the field. But their *Messenger* did not stick to the "truth" and seemed to lose his way; and instead of their plan, the brethren here in Michigan rallied and brought the *Review* Office here to this State. So instead of their coming there to Rochester, we came here, and arrived but little too soon to write the epitaph of that party. Of those persons I have named, one died in disgrace; another was arrested for drawing a revolver upon one of his scholars in a school he was teaching; and the other, hearing that Sister White said that he would give up the Sabbath, doggedly held onto it, for some years, after he had given it up in heart, in sheer desperation to prove her visions false. But his worldliness at length conquered his spite, and he like the others made shipwreck of faith.

Shortly after this occurred what is known as the Stevenson and Hall defection, in Wisconsin. The point they went off on was the "Age to Come." The *Messenger* was revived under the name of *The Hope of Israel*, and moved West. Their "hope," like the other, seemed to be that they would capture the *Review* Office and take the field. But the more they figured over that strange combination, the Third Angel's Message, and the age-to-come, the more it was seen that they would not fit together in a single particular. But though most of the ministry and many members at first went with them, they soon saw that the position was not tenable, and abandoned it. The movement began to taper to a point, which it soon reached, and so their "hope" was not realized. The cause in Wisconsin soon rallied, and became stronger than before.

In 1865 occurred what is known as the Snook and Brinkerhoof movement in Iowa. The cause of their opposition was about the same. A number joined with them; but the only bond of unity between them was opposition to the work of Seventh-day Adventists; but they were soon all in division among themselves. The paper was revived under the name, *Advent and Sabbath Advocate*. But finally the manager of the

paper gave up the movement, and joined another people; and the paper has been moved down into Missouri, where it is now struggling for a precarious existence. But perhaps this is according to the established order, that "Westward the course of empire takes its way": first, Michigan, then Wisconsin, then Iowa, and then Missouri.

From these organized efforts against this work, I might pass to say a word about the opposition some individuals have tried to raise, and the mistake they have made. Voltaire made the conceited and impotent boast that it took twelve men to establish the gospel, but he would show that one man could overthrow it. In his blindness he failed to perceive that the power which established the gospel was not in the men whose names are connected with it, and that if it was ever to be overthrown it would take a power higher than that of any one man, or any twelve men to do that.

So there have occasionally risen among us those who so long as they clung to the truth and humbly bore their message, had success in their work, and influence with the people. There was power in their words, and young and old yielded to their persuasions. This pleased them. And we have seen them begin to harbor in their hearts the foolish thought that the power which attended their work was in themselves and not in the truth which they presented. And we have seen them at last come to feel that their genius was so mighty, and their strength so great, and that they held the cause so fully in their hands, that if their ambition was crossed or in anything they became offended, they could turn around and give up the message, and overthrow it. And we have seen them try it. They have beyond question had the idea, for their actions have in every way indicated it, that they could upset this whole work and bring it to naught.

The result has been such as might naturally be expected. Forgetting that the truth had made them all they were from the ground up, when they cut themselves off from that, they very soon found their level.

There is a lesson in this for all. Anywhere and in any age, in connection with the work of God, it is his work and his truth that give the strength and power; and they make a fatal mistake when they come to feel that this power is in themselves, and that they can use it as effectually to tear down as they once did to build up. If Luther, Melancthon, Zwingle, or Calvin, had made this mistake and turned their whole strength against the Reformation to overthrow and destroy it, I do not believe their power would have continued, or that they would have had influence with any considerable number of people, for five years.

Those to whom I have referred, as turning against this work rather than surrender some cherished dogma, or relinquish some ambitious scheme, have made shipwreck of faith in various ways. Some have become Universalists, some infidels, some Spiritualists. And now, strange to say, an effort is made to turn this against Adventism. See, it is said, how Adventism makes infidels! And how did ever any Adventist become an infidel?—Not by adhering to his Adventism, but by renouncing it, and turning against it! Suppose a boat is taking a company of people across a body of water, and some become uneasy, jump overboard, and are drowned; what would be thought of one who should exclaim, Destroy that boat! see how it is drowning people! The trouble was, they didn't remain in the boat. So the trouble with these was, they did 'nt stick to their Adventism.

I will guarantee that no Adventist will become an infidel or Spiritualist or any other kind of opposer of the Bible, so long as he sticks to his Adventism. And when a person has once been enlightened by the truths of Adventism, I believe we may adapt to his case the rule laid down by Paul, on one occasion, as stated in the Acts, and say that unless he abides in the ship, he cannot be saved.

I have already alluded to the year 1854, as being quite a discouraging year. It was so in still other respects than those I have mentioned.

Brother White saw that it would be an immense help to the cause if the paper could be published weekly. Under the promise of help, he ventured upon the experiment. Means did not come in as freely as had been expected. He knew it would not do to incur a debt, because there was no financial strength behind to liquidate the debt. So if expenses were not met, the only thing to do was to wait till means came in. In back files of the *Review*, you will find, May 30, 1854, after the receipts, this announcement: "One hundred dollars behind on the *Review*; no paper next week." June 20, the same year, "\$65.89 behind on the *Review*. The paper will be omitted next week." What would be our feelings to-day, if we had only one organ and that organ were struggling along in this way? I mention these things that we may see what difficulties, perplexities, and adversities our cause had to pass through, that we may not forget the day of small things, and that we may thus be better able to appreciate the goodness of God in the prosperity that he has sent us, and that our hearts may be filled with greater gratitude.

In 1855 the *Review* was moved to Battle Creek. Joseph Marsh, then editor of the *Advent Harbinger*, an age-to-come paper, was very jubilant over the removal of our office from Rochester. In a notice of the event in his paper he said that we were dependent

on frequent changes for our existence; that we had run out in various places, and that we had now gone West, and would soon run out there.

A few years after that, Joseph Marsh died; his paper immediately ceased to be published, and the cause it represented was scattered to the winds. The *Review* still lives.

In November 1855 was held the first General Conference of our people, in this place. A publishing committee was there appointed to look after the wants of the paper. And the cause from this time began to increase in strength, although there was some running behind in the matter of expenses.

I have at hand here a few statistics which it might be of interest to read at this time. The entire force of the office at that time consisted of six persons. One person acted as proof-reader, mailing clerk, shipping clerk, treasurer, cashier, book keeper, and editor. It takes eleven persons now to fill these offices. The receipts of the office during the current volume of 1857 were, \$915.88; from other sources, chiefly for books, \$79.44, leaving a deficit of \$294.37. May 13, 1858, book sales by mail during the preceding six months, \$237.59; on account, \$163.23, leaving a deficit on expenses of \$341.54. The book sales for six months ending May 19, 1859 were, by mail, \$116.75; on account, \$124.34; sales at the office, \$21.27; total sales for the six months, \$262.36. Expenses for the volume, \$1,871. Receipts from all sources, \$1,570.67. Deficit, \$301.04. November 13, 1860, book sales for the year, by mail, \$188.30; on account, \$592.03, leaving a deficit of \$282.01, indebtedness of office, \$1,976.56.

But steps now began to be taken toward the formation of a publishing association, and in the following spring, May 3, 1861, a publishing association was incorporated. Brethren took shares freely, so the debt was canceled, and the publishing work was put on a good financial basis. From that time the story of our cause is told in few words. Most of this congregation are acquainted with the leading features of its development. Conferences began to be organized in various States. Camp-meetings began to multiply.

I look back upon the time as a season worthy of special remembrance when such churches as Otsego, Allegan, Monterey, Wright, Greenville, Orleans, etc., in Michigan, and in other States which I might mention, were raised up, bringing many people of strength of character, solid worth, and some of financial ability, calculated to be the very bone and sinew of the cause, into the ranks. Our ministers went forth with the two great weapons of the message—the commandments of God, and the faith of Jesus. They preached in a way to produce a thorough and permanent reformation of

life. They did not adopt the methods of modern revivalists, and content themselves with merely giving their hearers a taste of honey and the sight of a rain-bow; but they wove into their work some flashes from Sinai, to arouse the conscience, and strike the scales from blind eyes. The law underlies the gospel; and every true conversion is preceded by conviction.

In 1866 the Health Institute was established. In 1868 Brethren Loughborough and Bourdeau carried the message to the Pacific Coast. In the same year a camp-meeting (the first among our people) was held in Wright, Mich. In 1871 the first Tract Society was organized in Massachusetts. Then came our Educational Institutions; missionary operations; great revival in the book business; increase in numbers; increase in the ministry; work in this and foreign lands; increase in publishing offices; increase in periodicals, and a general expansion of the work until it has reached the encouraging proportions reported at this meeting.

The growth of the work will perhaps best appear from statistics on a few points, taken at different decades since the message began. Just four decades ago, as we have seen, in 1849, the publishing work was entered upon; from that time to 1859 would make one decade; to 1869 two; to 1879 three; to the present year, 1889, four.

In 1849 there was not enough material for any statistics at all. In 1859 there was nothing to be reported, except what I have mentioned in the book sales, which at that time, had reached about \$800.00 a year. From 1869 we are able to give other particulars. Thus in 1869, we had, ordained ministers, 33; in 1879, 144; in 1889, 227. Licentiates in 1869, 24; in 1879, 151; in 1889, 181. Churches in 1869, 167; in 1879, 599; in 1889, 972. Membership, in 1869, 4,900; in 1879, 14,141; in 1889, 28,324. Funds, in 1869, \$18,952.77; in 1879, \$51,714.00; in 1889, \$222,012.80. Book sales from the *Review* Office alone, in 1869, \$3,933.15; in 1879, \$31,786.66; in 1889, \$163,129.23; add to this the sales from the branch office at Toronto, and the figures are brought up to \$170,910.74.

This, as explained at the meeting of the Publishing Association, is at the wholesale rates, and represents a retail value of over \$400,000.00. And this pertains only to this one office in Battle Creek, not taking in the sales from the Pacific Press, Bible Echo office, and our offices in London, Basel, and Christiania. When reports from these sources are in, the aggregate will show over half a million dollars' worth of our publications, which have gone out to the people during the past year.

I might stop and draw a comparison between this work and that of some other denominations in the

same line. I do this, not for the sake of drawing any invidious comparisons, but to point a moral. The Advent Christian Publication Society, of Boston, Mass., the largest branch of the First-day Adventists known as the "Crisis Party"—this is the party who have the advent without the Sabbath—at their last annual meeting reported on book sales \$5,505.07. The Seventh-day Baptists—those who have the Sabbath without the advent—reported at their last annual meeting on book sales \$404.72. Thus we see that the Sabbath *and* the advent as we have them together in the Third Angel's Message seem to do much better. And yet a recent pervert from our faith, who has access to all these facts, is industriously fooling the public papers of this country by causing them to publish articles from his pen, that "Seventh-day Adventism is declining"!

I often think of the time when Elder Loughborough, myself, and a few others, in Rochester, N. Y., under the direction of Brother White, were preparing the first tracts to be sent out to the people. The instruments we had to use were a brad-awl, a straight-edge, and a pen-knife. Brother Loughborough, with the awl, would perforate the backs for stitching; the sisters would stitch them; and then I with the straight-edge and pen-knife, would trim the rough edges on the top, front, and bottom. We blistered our hands in the operation, and often the tracts in form were not half so true and square as the doctrines they taught.

And I often try to imagine what our emotions would have been, could we have been suddenly transported to this time, and looked upon these institutions, and the wonderful facilities now provided for carrying on the work, and heard the reports we have heard here, and so have been brought face to face with the great advancement that this cause has made; I think we would have felt like exclaiming, "It is enough; now lettest thou thy servant depart in peace." But we have come to this time; the contrast is no less real and striking, because it has taken a few years to accomplish it. But now we do not feel like departing just yet, because there is a future to this work.

My subject embraces not only the past history, but the future work of Seventh-day Adventists. What is that work to be? In the scale of nature, we look down below ourselves, and find minute forms, in comparison with which we are figures of towering size; but we turn our eyes upward in the opposite direction and we see there forms and magnitudes so mighty that in comparison with them we are but as the small dust of the balance. So in our work; though it may seem large now as compared with its past history, it may take on proportions in the future which will dwarf its present magnitude to very small dimensions. Indeed, it must do so if

certain prophecies which we apply to it are ever to be fulfilled in connection with it. We are as yet a small people. We have nothing over which to boast. Of ourselves we can do nothing. And yet there is a mighty work to be done. In the Lord alone is our help, and to him we look and not to the obstacles that lie in the way.

I read that the Third Angel's Message, which this work embraces, is to ripen the harvest of the earth. Then it must touch wherever there is any harvest to be gathered from the earth. And what does Christ say?—"The field is the world;" and "the harvest is the end of the world." If this work is to ripen the harvest for the end, it must result in bringing out a perfect church. It must result, on the other hand, in causing those who fight against it to reach perfection in their line, or to go to the extreme of apostasy from righteousness and truth. It is the savor of life unto life, and of death unto death, to the last generation. And a work so solemn, close, and searching in its nature, will not permit any double-mindedness on the part of its adherents, no division of purpose, no communion with the world, no alliance with sin.

This work is to go forth in the spirit and power of Elias. It will not quail before the Ahabs of this generation. And when the world is writhing in the agony of the last great time of trouble, as set forth by the prophet Daniel, and when God's people are charged with being the authors of these calamities, as they have been in similar circumstances in the past, they will boldly answer, It is not we who are troubling Israel, but ye and your father's house, in that ye have forsaken the commandments of the Lord, and have followed Baalim.

Our work is to take the front place in one of the greatest controversies and the widest scene of agitation that this world has ever seen. In it the long issue between light and darkness, between truth and error, is to reach its climax. It is no less than a decision,—not merely an agitation,—but a final decision, of the thrilling question, Shall we follow the Lord Jehovah, or, turning against him, shall we follow the man of sin? Its principal theater is to be a country which can measure strength politically with any power on the earth, which, in resources and wealth, overtops them all, which has reached the highest pinnacle of enlightenment, which has given to its citizens the sweetest taste of liberty, religious and civil, that man has ever enjoyed.

Here I say will be the principal theater of the controversy, though it will extend to all lands which are influenced by the doctrines inculcated by the "man of sin." Providentially, the lines of the controversy are so laid, that in a country like this, before the opposition can carry its points, it must override and break

down this boon of religious freedom. The two-horned beast (symbol of the United States) is to enact that all shall worship the first beast (symbol of the papacy). Rev. 13: 12. That worship involves the right of conscience. Shall men be compelled to worship against their conscience? Shall church and state be united? Shall religious liberty be overthrown? Shall the principles of our Constitution be trampled under foot? These are the real issues that are coming up in connection with this work. And when the people understand them, and see that liberty is imperiled, the controversy will rise to a white heat, all over this land. It will divide every State, every county, every city, every village, every neighborhood, every district, every church, and almost every family, and the country will be shaken by such a storm of conflicting views and principles, as it has never seen before. Then shall we be called upon to work as we have never worked before. Brethren, the providence of God is drawing us into the very vortex of that great whirl of events with which this world's history is to close. And we would do well to begin, and begin now, to strengthen our hearts in him, and gird ourselves for the fray.

The half-hearted and the indifferent will never endure the ordeal. It will require the faithfulness of the prophets, the love and zeal of the apostles, and the spirit and consecration of the martyrs. Nothing less than this will carry us through. I tremble for those who, careless and indifferent at this time, are content to fritter away their days in trifles, and see no necessity of throwing themselves, heart and soul, into the work of the Lord, and making sure their connection with him.

Again: Christ said in Matt. 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The gospel of the kingdom could not have been brought out in all its fullness until we reached the time and the circumstances of the last closing message. We believe we have it now. And this message must go to all the world.

We read in Revelation 18:1 that an angel comes down from heaven, and the earth is lightened with his glory; symbolizing, as we believe, the closing of the work of this Third Angel's Message in the earth. The work is certainly world-wide.

I dare not venture upon any statistics as to how many papers will have to be published, or millions of books circulated; but I think we can safely say that we may every one of us consider ourselves enlisted as soldiers and laborers in this work, and the limit of our field is the limit of the world itself.

You ask how long before the work will be done. The outlook is to my mind growing very much restricted. Outside of our own work there are now only

two questions to be settled: the Eastern political question, and the Western religious-liberty question. The papacy, as such, has had its day, though as a spiritual power it will live and have an influence till the end. But the great trouble is with a retrograding Protestantism. If Protestants would all stand true to their principles, the papacy would be as helpless as a paralytic. But Protestantism is turning its back upon its own glory. A patient sometimes partially recovers from a disease, but takes a relapse and dies. Protestantism started out well, and partially recovered itself from the disease of papal superstition and corruption. But it has taken a relapse and is about to die. We see the sad symptoms all around us, in the false principles they adopt, the reckless assertions they make, the bitter and malignant spirit many even now manifest in their movements toward the formation in this country of that prophetic "image of the beast."

How speedily is it possible for that image to be formed? That depends upon public opinion, and public opinion is a fickle thing. It may change in a night. Organizations of immense influence and power are besieging Congress to pass such laws and so amend the Constitution, as to virtually unite church and state. Then the image would be here. And who can say that Congress might not take such action at the very next session, and the States by special sessions of their legislatures indorse it, and so we, almost before we know it, find ourselves in the very grip of the coming storm? I say, who knows?

And in the East, all Europe trembles to-day, on the verge of an all-devastating war; and it would hardly seem possible for this to come without bringing the Turk, the "King of the north," to his end, with none to help him. And then, the prophet says, Christ takes his throne and comes as King.

But some may say, you cannot do the work which you admit is to be done, in a generation of time. From a human point of view, this might be so. But there is another point of view which takes in Omnipotence. We have One who is mighty to help. I do not blame the twelve spies for reporting that the cities of the Canaanites had walls built up to heaven, and that there were giants in the land in comparison with whom they were but as grasshoppers. But I do blame the ten for forgetting that even if the walls were built up to heaven, there was a God in the heavens, *higher* than the walls; and though the giants were mighty, the arm of Jehovah was stronger than all of them together; and he was pledged for their help.

So I blame no one now for looking at the magnitude of the work and the seeming difficulties in the way. But I should blame any one if he forgot that there is a God in heaven who has called for this



work to be done, and is pledged to help if we will work with him; a God who could send legions of angels if necessary to the help of his people, and who can give to every laborer, every herald of the cross, sinews of steel and a tongue of fire. In God is our help, and to him alone we look, not to the difficulties of the way, and the greatness of the work. In his name, and by his help, we are well able to go up and possess the goodly land.

The goodly land! I can hardly forbear, before I close, casting a glance forward to that heavenly inheritance which is the objective point of all our struggles, our toils, and our desires. I see there a land which stands out in wonderful contrast to this. As the hymn says —

"Oh! how unlike the present world,  
Will be the one to come!"

I see fields smiling in living green, trees majestic in their wealth of verdure, flowers dazzling with their rainbow hues, and on neither field nor tree nor flower do I see the touch of frost or the pale hand of decay. I see no foot-prints of the curse, no scars of sin. I see no pestilence walking in darkness, nor destruction wasting at noon-day. I see no form distorted with pain, nor brows furrowed with anxiety and care. I see no mournful shafts telling where weary forms and sad and broken hearts have gone down into dust and darkness. I see no painful messages passing over that land, as two days ago we received one here, telling that a friend, a brother, a fellow-laborer, had fallen beneath the cruel stroke of a relentless foe. I see no darkened room where the tide of a precious life is ebbing slowly away. I see no bosoms heaving with anguish, no badges of mourning, no funeral trains, no yawning, insatiate, grave. But on the other hand, I see a glorious company who bear bright palms of victory over death and the grave. I see, as one of our hymns says, that

— "the glory of God like a molten sea,  
Bathes the immortal company."

I see every eye sparkling with the fullness of the joy that reigns within. I see on every cheek the bloom of eternal youth and everlasting health. I see every limb lithe and strong. I see the lame man leaping as an hart. I see the blind gazing with rapture on the celestial glory. I see the deaf listening enchanted to the heavenly melody. I see the dumb joining with loud voice in the anthems of praise. I see the mother clasping to her bosom the children she had lost awhile in the land of the enemy, but now recovered forever. I see long parted friends meet in eternal reunion. I see a river so pure and clear, so charged with every element of refreshment, and life, that it is called "the river of life." I see a tree over-arching all, so heal-

ing in its leaves, so, vivifying in its fruits, that it is called "the tree of life." I see a great white throne in whose effulgence there is no need of moon or sun to give us light. I hear a voice saying to that victorious company, "This is your rest forever; and you shall no more be acquainted with grief; for there shall be no more pain or death, and sorrow and mourning have forever fled away." And in all the universe I then see no trace of sin or suffering, but I hear from every world and from every creature, a joyous anthem, like the sound of many waters, going up to God; and they say, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb forever and ever.

Such is the goodly land we may go up and possess. Such is the land that awaits every laborer who is faithful to the end. The Spirit and the Bride say, Come; and whosoever will, may come. If any here have not yet turned their feet Zionward, let me say, "Come with us, and we will do thee good."

Such are a few of the thoughts and facts that present themselves on a brief survey of the history and future work of Seventh-day Adventists. We thank God for his protecting, guiding, prospering hand in the past; we take courage from the present; we ask his heavenly grace for the brief but thrilling future, till the warfare is accomplished, and the victory won.

## GENERAL CONFERENCE PROCEEDINGS.

### TENTH MEETING.

The hymn, "How Clearing is the Christian's Hope," was sung to open the meeting of the Conference, at 9:30 A. M., Monday, October 28. The delegates were led in prayer by Elder J. B. Goodrich.

After the reading of the minutes, the report of the Finance Committee, which was under discussion at the close of the last meeting, was taken up. In reference to the recommendation of the preparation of a small pamphlet containing fifty-two Bible readings on missionary offerings (see BULLETIN, pp. 90, 91), Elder White urged a change, substituting "roll" for "pamphlet."

Elder Rees favored the idea, and thought that the free distribution of the roll or pamphlet only to those who already give freely, would not accomplish the object. Those who are in the habit of giving would be willing to pay for the reading, and others would not get it. If it is to be given to any, it should be given to those who stand the most in need of it. Elder Loughborough concurred in these remarks.

Elder Miles opposed the idea of a roll, because his experience had shown him that a roll is not used,— the leaves are not turned,— and soon it becomes soiled.

Elder A. T. Robinson objected to substituting "roll" for "pamphlet," because a roll would not afford room for the texts which it is wished to give. Captain Eldridge concurred, and advocated also that whether the services be in the shape of roll or pamphlet, it be given away, because our people give a great deal, and can appreciate a gift. Elder Lane was in harmony with the last two speakers. He thought a roll hanging on the wall would become too common, and the interest of children would soon be lost.

After some further questioning, the amendment to substitute "roll" for "pamphlet" and "at cost of publication" instead of "free" was put to vote, and lost. The original resolution was then carried.

The report of the Committee on Church Order and Government (page 91, first col.) was then called up. After they were read, in answer to the question as to the form in which the proposed readings should be furnished, Elder Underwood replied that the mind of the Committee was that it should be a small pamphlet that could be preserved. The report was then adopted.

The report of the Committee on Sunday Prosecutions, was called up, slips of which had been circulated. Elder Corliss gave a graphic and affecting description of the chain gang, to which those who labor on Sunday in Georgia are liable. Other portions of the report were spoken to by Elders Kilgore, Underwood, Farnsworth, A. T. Jones, Bourdeau, and others, when a motion was made to refer to the Committee for consideration, with recommendation that a session be held, at which all might present their views. This motion was reconsidered, but after some discussion, was finally referred to the committee as at the first.

The meeting then adjourned.

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#### EDUCATIONAL SOCIETY.

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THE second meeting of this society was held at 3 P. M., Monday, October 28, president U. Smith in the chair. After prayer by Elder J. G. Saunders, the secretary's report was read and approved, and the Nominating Committee rendered their report recommending the following-named persons as trustees for the coming year: O. A. Olsen, U. Smith, W. W. Prescott, W. C. Sisley, A. R. Henry, H. Lindsay, C. Eldridge. Ballots were then distributed and the vote taken which resulted in the election of the persons named.

The Committee on resolutions made a report as follows:—

*Resolved*, That we express our gratitude to God for the great prosperity which has attended the workings of the College during the past year, and for the evident tokens we have that his blessing has attended the efforts of those having special charge of the same.

WHEREAS, The influence of the Home connected with our College is one of the important features of the institution, therefore,—

*Resolved*, That we recommend all who are planning to attend this school, to arrange to enter the Home and receive its benefits.

Several expressed themselves in accord with the first resolution. The second was spoken to by J. N. Loughborough and E. W. Farnsworth, each referring to the great advantages to be gained by boarding at the College Home. Prof. Prescott being called on, he responded, saying that there was one thing leading toward taking students away from the Home, and that is, families moving to Battle Creek in order to care for their own children.

He thought that a good home for students in connection with the College, was as necessary as the school building itself. This has become a fixed conviction with him after two years' experience with the College Home. A teacher, he said, when with the students was continually, though perhaps unconsciously, teaching. For this reason he thought the plan of having the students with the teachers in the same home was an excellent one.

R. M. Kilgore said that he was so greatly in favor of the plan, and the training it afforded, that he had consented to have his son remain at the College Home, even though his family lived in the city of Battle Creek.

The question then came up as to whether it would not be better for parents to send their children to the "Home," rather than to go to the expense of moving the family to Battle Creek, in order to care for their own children. The sentiment seemed to prevail that it would be about as cheap financially to send the children to the "Home," and far more profitable in some respects, because they would learn something there that they could not while under their parents' roof. The resolutions were unanimously adopted.

The question was raised, whether those of other faiths would have equal privileges with those of our own people. The Secretary answered by saying that while the College is a Seventh-day Adventist school, and will always remain so, yet nothing will be permitted that would interfere with the religious convictions of others.

The meeting then adjourned.