

REVIEW AND HERALD EXTRA.

# DAILY BULLETIN

—OF THE—

## GENERAL CONFERENCE.

VOL. 5.

BATTLE CREEK, MICH., FEBRUARY 7, 8, 1893.

No. 7.

TUESDAY, FEBRUARY 7.

CHRIST'S OWNERSHIP.—NO. 4.

ELDER R. A. UNDERWOOD.

JACOB'S conversion and experience is given by the pen of inspiration as a lesson to all who accept Christ as their Redeemer. Rom. 15:4. As soon as Jacob found Christ to be a deliverer from the bondage of sin, he at once acknowledged Christ's ownership of him and all he possessed, by making a solemn vow to return to Christ one tenth of all that Christ should give him. Some have supposed that Jacob would not have made this *vow* had he been a converted man. This is a mistaken idea. He made the vow because he was a converted man. Jacob had left his father's home burdened with the guilt of sin. But when at Bethel Jacob made a surrender to God, he found Jesus a precious Saviour. His vow to give the tenth was made through gratitude, as a *recognition* of Christ's ownership of himself and all that he possessed. The record is found in Gen. 28:12-22, as follows:—

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac . . . And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place;

and I knew it not . . . And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it . . . And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto thee."

The oil poured upon the altar was the outward symbol, or sign, of Jacob's consecration to God. It seems in the solitude of night, Christ revealed himself to Jacob, a present Saviour and Deliverer from the guilt of sin. The author of "Steps to Christ," on pages 10 to 12, refers to Jacob's experience on this occasion in the following touching manner:—

"O wretched man that I am! who shall deliver me from the body of this death?" Such is the cry that has gone up from burdened hearts in all lands and in all ages. To all there is but one answer, 'Behold the Lamb of God, which taketh away the sin of the world!' Many are the figures by which the Spirit of God has sought to illustrate this truth, and make it plain to souls that long to be freed from the burden of guilt. When, after his sin in deceiving Esau, Jacob fled from his father's home, he was weighed down with a sense of guilt. Lonely and outcast as he was, separated from all that had made life dear, *the one thought that above all others pressed upon his soul, was the fear that his sin had cut him off from God*, and that he was forsaken of Heaven. In sadness he lay down to rest on the hard earth, around him only the lonely hills, and above, the heavens bright with stars. As he slept, a strange light broke upon his vision; and lo, from the plains on which he lay, vast, shadowy stairs seemed to lead upward to the very gates of heaven, and upon them angels of God were passing up and down, while from the glory above, the divine voice was heard in a message of *comfort and hope*. *Thus was made known to Jacob that which met the need and longing of his soul—a Saviour.*"

From "Patriarchs and Prophets," chapter 17, additional light is thrown upon this interesting case:—

"But God did not forsake Jacob. His mercy was still extended to his erring, distrustful servant. The Lord compassionately revealed just what Jacob needed, a Saviour. He had sinned; but his heart was filled with gratitude as he saw revealed a way by which he could be restored to the favor of God. In this vision the plan of redemption was presented to Jacob, not fully, but in such parts as were essential to him at that time. . . . Jacob set up a memorial of God's mercy, that whenever he should pass that way, he might tarry at that sacred spot to worship the Lord. And he called the place Bethel, or the 'house of God.' With deep gratitude he repeated the promise that God's presence would be with him; and then he made the solemn vow, 'If God will be with me, and will keep me in this way that I go, and give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee.' Jacob was not here seeking to make terms with God. The Lord had already promised him prosperity, and this vow was the outflow of a heart filled with gratitude for the assurance of God's love and mercy."

Brethren, would to God that we saw more such conversions—those whose minds are illuminated concerning the "plan of redemption;" then we would see more vows of this character, and those paying their vows to God. It is very clear that as soon as Jacob found joy and hope in Christ as his Redeemer, he at once recognized Christ as the *giver of all*, and made the vow to return to God the tenth of all that should be given him. Even so when we acknowledge Christ as the Saviour of man and his lost possessions, we will no longer refuse to admit that the *tithe is the Lord's*, nor fail to return the same to him. In doing this we have a CONSTANT REMINDER before us that enters into all our business relations in life, which shows that we realize our accountability to Christ in all things. "In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:6.

Jacob's willingness to adopt the plan of giving the tenth of all that God should give him as soon as he found peace in Christ, is positive proof that he understood that the tithing system was ordained by Christ, and that he could not remain indifferent to this gospel claim upon him and retain the favor of God. In this he was walking in the steps of his grandfather Abraham, in returning to Christ the tithes of all. "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all. . . . And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law. . . . And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth." Heb. 7:1-8.

None will deny that Christ's ministers were supported by the tithe during the Levitical priesthood, but it does not end there, for we have seen that it is a decree of God that those who preach the gospel should be supported in a *precisely similar* manner as were the Levites. And as we are now under the same *Melchisedec priesthood* (Heb. 5:5, 6; 6:20) that Abraham was, it is evident that the tithe has been reserved by Christ to support his ambassadors in all gospel ages of this world, from Adam to the close of probation.

The plan of salvation is the same in all ages. "Know ye therefore that they which are of faith, the same are the children of Abraham." "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. 3:7, 29. Notice how the Saviour shows the true evidence of our being a child of Abraham; "Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham." John 8:39. Are we Christ's? then we are the children of Abraham. And if we are Abraham's children, we will do his works. "Abraham gave a tenth part of all." Heb. 7:2. Abraham acknowledged Christ's claim upon him and all that God gave him, by giving the tenth of *all*, as Christ had ordained. How can we claim to be a child of Abraham and disregard this claim upon us? Cruden says:—

"The most barbarous nations, and the heathen Greeks and Romans, out of a principle of religion common to all men, have often dedicated their tithes to their gods. Some have made it a standing obligation; others have done it on particular occasions, and by the impulse of a transient devotion. Laertius says that when Pisistratus, tyrant of Athens, wrote to Solon to persuade him to return to Athens, he tells him 'that every one there pays the tithe of his goods for the offering of sacrifice to the gods!'—*Laert. lib. 1*. Pliny says that the Arabian merchants who traded in spices, durst not sell any till they had paid the tithe to their god, Sabes. And Plutarch, in more places than one, mentions a custom of the Romans of offering to Hercules the tithe of what they took from their enemies."

It is evident that the heathen nations borrowed this custom from the true worshipers of God. I am acquainted with brethren who talk about loving Christ, they talk about going to the city of God when he comes; they talk of consecration; they talk of sacrifice; they talk of the time of trouble, and one might think that they were ready to die for their faith! Yet, *they will not do for Christ what the poor heathen do for their gods of wood and stone*; unless converted they will be disappointed when Jesus comes. Is it not time that we cry aloud, and spare not, and show the people the awful crime of robbery that is going on against the man of Calvary? The Testimony of the Spirit says:—

"The Lord has not left the disposal of the tithe to you, to be given or withheld as your inclination may dictate. *He has placed*

*the matter beyond all question, and there has been great neglect on the part of many of God's professed people to fulfill the requirements of his word in regard to tithing. . . . It is the duty of the elders and officers of the church to instruct the people on this important matter, and to set things in order. As laborers together with God, the officers of the church should be sound upon this plainly revealed question. The ministers themselves should be strict to carry out to the letter the injunctions of God's word. Those who hold positions of trust in the church should not be negligent, but they should see that the members are faithful in performing this duty.*" — *Review and Herald*, Dec. 17, 1889.

Brethren, are we guilty? Are we as ministers guilty? God knows and we know that some of us have been. May God forgive us of this sin. The Lord has said *over and over* that this earth and all it contains is the purchased possession of Christ's life. Satan disputes this, and he has blinded our minds so that the most of the professed followers of Christ say by act, if not in word, that Satan is right. Hence, Christ's claim is false. The love of money is the root of all evil. We are afraid to believe and to trust Christ. . . . Some say, "I cannot see this tithing question clearly. I do not understand it. Then there are so many difficulties in it. I cannot tell what a tithe of my income is," etc. If there are any here at this Conference who are thus perplexed, I want to ask you a few simple questions, and please answer "yes" or "no," if you comprehend the question. I do this to help you, and I pray that God may open our understanding to see.

If you should purchase, pay for, and secure a good title to your neighbor's farm, would you own it so far as the title that man can give?—"Yes." Is this first question clear to your minds? Are you certain that you would own the home thus purchased?—"Yes, we know that, that is so." If this is clear to all, we are ready for the second question.

2. Then would you expect your neighbor to recognize your rightful ownership and title to the property?—"Yes, we would."

3. If you stock the farm with horses, cattle, etc., and allow your neighbor to occupy it, would you expect him to return one third or one half of all the proceeds of the farm to you as a just recognition of your claims upon the property?—"Yes, we would, and some of us would want two thirds."

4. Would it be right for you to make reasonable terms by which another could occupy your goods?—"Yes." In answering these simple questions you have solved all the mysteries in the tithing system. But I want to ask you further,—

5. Would you regard the man honest, or a Christian, if he should disregard your right and title to the property, by using all the proceeds of the farm, when the amount had been clearly defined by you what he was to return to you for the use of the property?—"No, he would not be honest."

If you were to have a certain per cent of all the income of the farm, do you think that you would have any great trouble to find out what your portion was?—"No we could figure it down fine." Yes, you could, and don't you see that between you and the owner of the property there would be a close relationship in every transaction? You could not receive ten cents without your thinking of the owner of the goods. The children of this world "can see" all this, when it applies to our deal with one another. But what about these principles when applied to our relationship to Christ? I once heard a brother say that "if men would use the same sense in the things of God that they do in the things of this life, every soul would land in heaven." That is true. If you can determine what is one half or one third of the value of your business, where is the difficulty in finding the tenth? God has wisely arranged this tithing system, which places every man in a position where he has a constant test of his integrity to his God. God wants us to think on him. Only those that do, will be gathered among the jewels. Mal. 3:16, 17.

The Lord has reserved the seventh day unto himself. The seventh day is the Lord's and not man's. Ex. 20:10; Isa. 58:12, 13; Mark 2:28; Rev. 1:10. So also has the Lord reserved one tenth of all man's income unto himself. "It is holy unto the Lord." Lev. 27:30.

Whenever we receive the value of \$1.00, \$5.00, \$100, or whatever sum, we should first take out the tenth before using it for ourselves, for that "is holy unto the Lord." When this rule is followed, it is much easier to pay the tithe, and we find the blessing of God in so doing. We are so liable to overlook many things, thinking that they are so small and of so little value that they are not worth taking into the account; but God not only asks us to pay the tithe of "all," but mentions oil, honey, etc. Many farmers and others flatter themselves that they pay the tithe when they do not take into account what they raise in the garden, or the value of milk, butter, eggs, fruits, etc., used in the family. You may still ask, "How can we keep accurate account of all these things?" It requires some thought, and this is as God would have it; for God must come into the account, no matter how small the transaction is; for, "In all thy ways acknowledge him" (Prov. 3:6) is the inspired injunction.

#### FIRST FRUITS.

The sinful heart of man makes self the first object of love and adoration. To correct this natural tendency of the heart to make self the great object of worship, the Lord demands that we seek "first the kingdom of heaven, and his righteousness." "Thou

shalt not delay to offer the first of thy ripe fruits, and of thy liquors; the first born of thy sons shalt thou give unto me." Ex. 22: 29. "And . . . the first fruits of thy labors." Ex. 23: 16. Hence we are told "Honor the Lord with thy substance, and with the first fruits of all thine increase." Prov. 3: 9. Many have testified that the blessing of God has rested upon those who in strict obedience to the command of God returned to him the first fruits of their increase.

In the days of king Hezekiah we have a marked instance of the blessing of God following the recognition of Christ's claims. Hezekiah was the leader in this good work . . . "Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord. And as soon as the commandment came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly . . . They also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps."

"Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah, the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for *the Lord hath blessed his people*; and that which is left is this great store. Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared them, and brought in the offerings and the tithes and the dedicated things faithfully." "And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God." 2 Chron. 31: 4-6, 9-12, 20,

"Honor the Lord with thy substance, and with the first-fruits of all thine increase." Prov. 3: 9.

We can honor the Lord with the substance he has placed in our hands *only* by doing with it as Christ has directed. In no way can one show greater contempt or dishonor to a law than by ignoring its requirements and using his influence to have others do the same. Those who think their way better than God's, can present only a lame sacrifice offered upon the altar of "self." Can such an offering be accepted of God? Note what the Lord says: "I the Lord love judgment, *I hate robbery* for burnt offering." Isa. 61: 8. "And if ye offer the blind for sacrifice, is it not evil? . . . offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts." Mal. 1: 8.

#### COUNCIL MEETING.—No. 8.

ELDER L. C. CHADWICK spoke concerning the work in the West Indies. He visited twenty islands. Cuba is a Spanish island, and having spoken of it once, he said little more about it. From there a visit was made to the Bay Islands *via* New Orleans. These islands are near the coast of Central America. Elder Frank Hutchins and wife are stationed there. Inside of twenty-four hours after his arrival in the island of Ruatan, the whole population were informed that he was there—so fast does news go from mouth to mouth in that country.

From Ruatan a visit to Belize, a city on the main land, was made. Here no one language prevails. All the languages of adjacent countries are used, while many use what is called "pigeon" English. Most of the traveling done there is by means of small boats called "dories." It is a very uncertain means of conveyance, as the little cockle shells often careen, upsetting their occupants into the brine.

The trip from there to Jamaica was made by sailing vessel, which was chartered to carry thence a load of sick people. This trip which ought to have been made in two days by steam vessel, consumed nineteen days. This time was not lost, as it was largely spent in preaching and talking the truth. Many of the natives have some colored blood in their veins, yet would pass for white people in the northern part of the United States. The prevailing religion of Jamaica is Protestant. A trip across the island was indulged in, which was made by mules and stage coach. The interior abounds in fruit, especially oranges. There are about twenty believers in the truth there. He found in Kingston a worthy Sabbath-keeper, Sister Harrison, who was holding Bible readings with the prisoners in the jail. She also was doing much for the sick in hospitals. The lady is now in Battle Creek.

From Jamaica he went to Hayti. This is a Roman Catholic island. In government it is divided into two republics. They are what are known as "Black" republics. No white man can hold office in the country. Some one asked if this is not a strong color line. Brother C. said yes, but it is just the opposite of what it is in this country. In some places a white man must turn off the sidewalk for a black man, unless the white man is the larger. The worship in the south west part of the island is what is called Voodoo, in which human sacrifices are offered. There is a man running a mission there who calls himself a Wesleyan, but his morals being very lax, he is accomplishing next to nothing. Two Sabbath-keepers, Brother and Sister Williams, live in this island. He found Sister W. reading "Life Sketches." When Elder C. made himself known, many tears of

rejoicing were shed, that after waiting eleven years to see a Seventh-day Adventist, they had realized their dearest earthly wish. After instructing and baptizing this couple, he left for Antigua.

As this has been the scene of Elder D. A. Ball's recent labors, he was at this point called on to speak. He said: You are now prepared, since hearing Elder Chadwick, to believe my statement that the people of the West Indies are not all angels. Nov. 2, 1890, he left home for that field, in company with Brother Wm. Arnold. The first call was at Santa Cruz. Here the time was employed in looking up some with whom the International Tract Society had held correspondence. He next called at St. Kitts. One man there decided, before he left, to keep the Sabbath. That night he left for Antigua. He went to the home of Sister Roskruge. Her brother knew who he was as soon as he saw him, from having seen him in a dream a few nights before.

From there he went to Barbadoes, and visited a lady who had been in correspondence with the International T. & M. Society. In Bridgetown an invitation was received to preach in the Wesleyan church. This resulted in several meetings being held in the same house. Finally permission was given to hold a regular series of meetings, in which thirty took their stand in favor of the truth. A church of seventeen members was afterward organized.

Much poverty is seen in all those islands. Eight or ten persons crowd into, and live in a house not more than a dozen feet square. One reason why so many can do this, is because they have no furniture in the house. A lady will have her fingers covered with rings, and appear to be in good circumstances, but if you go into her house, she cannot offer you a chair on which to sit.

In scenery the country is almost a paradise. But unfortunately, the accursed monster rum is there in great plenty. Wages are low, ranging from sixteen to twenty-four cents per day. Flour is worth \$12 per barrel, and many people do not think of having more than one meal a day. Scarcely any meat is eaten, on account of its cost, and yet they are the strongest people the speaker had seen. He had seen one take a box of books weighing at least 175 pounds, put it on his head, and carry it a half mile, and up one flight of stairs. All kinds of fruits are plentiful. Bananas can be bought for six cents per bunch of 150. Pine-apples are worth five cents apiece.

There are three grades of people—one very low and immoral. These belong to the church, but manifest very little religion. Another class, a little higher, dress quite showily, and love to make a display. There is still another class—white men,

who have quite an extensive influence. Black people there will not submit to see one of their own color rise in influence; but a white man is expected to rise, and can talk to the natives as no black man will be allowed to do.

The work at Antigua is in a prosperous condition. The brethren there are about half of them white. There are many people there who will without doubt be saved in the kingdom of God.

### THE MIND OF CHRIST.—No. 6.

ELDER R. C. PORTER.

IN the evening, Elder Porter occupied the hour from 7 to 8. He said: The first thing I want to do is to take back one statement I made the other evening relative to the character of God, lest I dishonor him. 'Our God is love; our God is infinite love, and that embraces every attribute of God. He is a God of love, and that love embraces all wisdom, and that wisdom is infinite. The plan of the universe was all perceived by him from the very beginning and to the very end. Upon this point I will read from "Patriarchs and Prophets," p. 42:—

"Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since, only the service of love can be acceptable to God, the allegiance of his creatures must rest upon a conviction of his justice and benevolence. The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. For the good of the entire universe through ceaseless ages, he must more fully develop his principle, that his charges against the divine government might be seen in their true light by all created beings, and that the justice and mercy of God and the immutability of his law might be forever placed beyond all question. . . . He that ruleth in the heavens is the one who sees the end from the beginning,—the one before whom the mysteries of the past and the future are alike outspread, and who, beyond the woe and darkness and ruin that sin has wrought, beholds the accomplishment of his own purposes of love and blessing. Though 'clouds and darkness are roundabout him, righteousness and judgment are the foundation of his throne.' And this the inhabitants of the universe, both loyal and disloyal, will one day understand. 'His work is perfect; for all his ways are judgment: a God of truth, and without iniquity, just and right is he.'"

And when this plan is fully worked out, God's wisdom, love, and righteousness will be forever placed beyond all question. There is only one way for us to really understand this statement, and that is to pray to Jesus our righteousness, that he will reveal it to us by his Holy Spirit. Yes, the past, present, and future are all alike to him. It is all outspread before him. I stated the other evening that

there might be a possibility of his not knowing, but he is a God of *all* wisdom. How glad I am that that God in infinite love is unfolding these things to us so that we may know them now. This is the faithful and true testimony of the Faithful and True Witness that reveals to us our sins. Elder Porter then read the following from "Patriarchs and Prophets," pp. 78 and 79:—

"Satan is constantly at work, with intense energy and under a thousand disguises, to misrepresent the character and government of God. With extensive, well-organized plans and marvelous power, he is working to hold the inhabitants of the world under his deceptions. God, the One infinite and all-wise, sees the end from the beginning, and in dealing with evil his plans were far-reaching and comprehensive. It was his purpose, not merely to put down the rebellion, but to demonstrate to all the universe the nature of rebellion. God's plan was unfolding, showing both his justice and his mercy, and fully vindicating his wisdom and righteousness in his dealings with evil.

"The holy inhabitants of other worlds were watching with the deepest interest the events taking place on the earth. In the condition of the world that existed before the flood, they saw illustrated the results of the administration which Lucifer had endeavored to establish in heaven, in rejecting the authority of Christ, and casting aside the law of God. In those high-handed sinners of the antediluvian world, they saw the subjects over whom Satan held sway. The thoughts of men's hearts were only evil continually. Every emotion, every impulse and imagination, was at war with the divine principles of purity and peace and love. It was an example of the awful depravity resulting from Satan's policy to remove from God's creatures the restraint of his holy law.

"By the facts unfolded in the progress of the great controversy, God will demonstrate the principles of his rules of government which have been falsified by Satan and by all whom he has deceived. His justice will finally be acknowledged by the whole world, though the acknowledgment will be made too late to save the rebellious. God carries with him the sympathy and approval of the whole universe as step by step his great plan advances to its complete fulfillment. He will carry it with him in the final eradication of rebellion. It will be seen that all who have forsaken the divine precepts have placed themselves on the side of Satan, in warfare against Christ. When the prince of this world shall be judged, and all who have united with him shall share his fate, the whole universe as witnesses to the sentence will declare, 'Just and true are thy ways, thou King of saints.'"

We do not begin to comprehend what God has done for our salvation. We should not rest satisfied too easily that we know it; for we have but just begun to study it. If you could see what is just before us as a people you would acknowledge that every word I have read is the truth. I want every soul to take it. And, brethren, remember the difference between the character of God and the character of Satan. Get a view of the difference between Christ, the lover and Saviour of men, and Satan, the accuser, and then we can examine ourselves, whether we are in the faith.

What is the faith? It is the faith of Jesus Christ, the Son of God. What was the faith kept in past

ages and which we still must keep? It was and is love. When we get the love of this, as it is in Jesus, then will that mind be in us that was in him, and we shall see ourselves as he sees us. He is always the same.

"Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Isa. 28:16.

Brethren, he that gets a true view of God, and walks with him as Enoch did of old, will keep step with God. He will not get behind the work of God, nor will he run in advance of it. He that believeth will not make haste. He will walk with God step by step. Has God been in haste to get sin out of the world? No. But he will at last cut it short in righteousness. We want to learn to keep step with God and let him work. In the statements I have read is unfolded the controversy between Christ and Satan. And, brethren, the principles underlying the third angel's message are the principles God had in the very beginning. I wish I could make you all see it as God has unfolded it to my mind. If I could do it, there would not be a soul here but would say, "I can see that that applies to me." He says, "I know thy works." What kind of works are they? Poor, wretched, blind, and naked. Does he know our condition? Yes. Would it not be well for us to say, "I am full of sin, and there is no good thing in me"? What *he* says is true, even though I, in my blindness, fail to see it.

While I have been studying the mind of Christ in the light of his righteousness, in the light of his love, I see that all my past life has been a failure, that what I have done was done from a wrong principle, a wrong motive. I want to tell you that everything the faithful and true witness has said is true in my case, and I did not know it. I was saying "I am good, and I know a good deal," but it was all false. What loveliness I now see in the sin-pardoning Redeemer. I said *Christ* is my *Redeemer*, and when I took that name my sins were gone; praise God, my sins are gone. Why does he show us our sins? It is because he is love, and his service toward us is a service of love. The Saviour whom I adore is love; the law in which I delight is love; the power that is applied to save all who have transgressed, is the power of love. The light that lightens our pathway is the light of love. O! that we could see the love of God as it is.

The only way for us to see it, is for us to receive the counsel of the faithful and true witness. And when we get the power of that love, we have all the power there is in the universe. We must not talk about laying plans for the message as we have done in the past; it is blasphemy to do it.

We have a new power descending upon us. The Spirit of God is "awaiting our demand and reception." There must be broader plans. I want to tell you the reason why there is so much in the name of God. I will read from "Supplement to Experience and Views," p. 1:—

"I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. At the commencement of the time of trouble we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."

There is something in the Sabbath we have never had that God will reveal to us in the time of trouble. The fulfillment of the view is beginning to be seen. We have reached this time. It is time that from every sincere heart this petition should be ascending to heaven, "It is time for *thee*, Lord, to work." We have done the work too much in our own strength.

We must have wisdom and strength from the throne of the Eternal One. The power that awaits our demand and reception is for us; it is the power of the Father's word. If Jesus had doubted the ability that God gave him to create, could he have created anything? No. He believed that God was able to do it, and he said he could do it. The same God has sent us on a mission now. We have at our command all the power of the universe. How do I know it? God is love. The Sabbath reveals the name of God, the name of love. Why did God create the universe? For his pleasure. But love seeketh not her own. Why were all the worlds created? It was the outreachings of divine love. Why were the flowers, the trees, the fruits, and everything to make man a beautiful and happy home, created? It was the same outreachings of divine love. And the Sabbath memorial brings this all to view. In the light of God's love in creating all things cannot we more fully preach the Sabbath? Let us do it in that way. It is love that brings to Christ those who are in sin, and it makes them new creatures in Christ Jesus. God is love.

Christ is love and his new name is love. This is the power by which God works. But what power did Satan have when he went forth to war against God? The power of creature force. Now we can see the contrast between God and Satan. One is love-power, and the other is self-power. One is love to others, and the other is love of self.

What kind of a counsel did God and Christ hold away back in the eternal ages? It was the counsel of peace. But Satan held a selfish counsel to devise means to overthrow the counsel of peace. By these principles we can find out whether we are in the faith or not. Did God bring a railing accusation against even Satan and fallen angels? Brethren, "Let this mind be in you which was also in Christ

Jesus." If you have been talking against persons, bringing accusations against them, have you not been in the counsels of Satan?

What have they been doing in our nation? The professed church of Christ has exalted herself to control the government by creature force. Have they not done just what Satan did? Then is it not time for God to work? To show the difference between the power of force and the power of love, Elder Porter here read the following extract from the confessions of Napoleon at St. Helena, as reported by Gen. Bertrand:—

"I know men, and I tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founder of empires and the gods of other religions. That resemblance does not exist. There is between Christianity and whatever other religion, the distance of infinity. We can say to the authors of every other religions, You are neither gods nor the agents of the Deity. . . . What do these gods, so boastful, know more than other mortals? . . . It is not so with Christ. Everything in him astonishes me. Between him and whoever else in the world, there is no possible term of comparison. He is truly a being by himself. His ideas and his sentiments, the truths which he announces, his manner of convincing, are not explained either by human organization or by the nature of things. . . .

"Christ, having but a few weak disciples, was condemned to death. He died the object of the wrath of the Jewish priests, and of the contempt of the nation and abandoned and denied by his own disciples.

"'They are about to take me, and to crucify me,' said he. 'I shall be abandoned of all the world. My chief disciple will deny me at the commencement of my punishment. I shall be left to the wicked. But then, divine justice being satisfied, original sin being expiated by my suffering, the bond of man to God will be renewed, and my death will be the life of my disciples. Then they will be more strong without me than with me; for they will see me rise again. I shall ascend to the skies; and I shall send to them, from heaven, a Spirit who will instruct them.' . . .

"The blood of Christians flowed in torrents. They died kissing the hand that killed them. The soul alone protested, while the body surrendered itself to all tortures. Everywhere Christians fell, and everywhere they triumphed. You speak of Caesar, of Alexander; of their conquest, and of the enthusiasm which they kindled in the hearts of their soldiers. But can you conceive of a dead man making conquests, with an army faithful and entirely devoted to his memory? My armies have forgotten me, even while living, as the Carthaginian army forgot Hannibal. Such is our power, a single battle lost, crushes us, and adversity scatters our friends.

"Can you conceive of Caesar as the eternal emperor of the Roman senate, and from the depths of his mausoleum governing the empire, watching over the destinies of Rome? Such is the history of the invasion and conquest of the world by Christianity.

"Such is the power of the God of the Christian: and such is the perpetual miracle of the progress of the faith and of the government of his church. . . . Alexander, Caesar, Charlemagne, and myself founded empires. But upon what did we rest the creations of our genius? Upon *force*. Jesus Christ alone founded his empire upon *love*; and at this hour millions of men would die for him."

Yes, there is power in the religion of Christ to stand the test of ages. There is power in love, brethren.



This love must characterize the people of God with the message from this time forward.

These are some of the thoughts I wish to bring before you to show the difference between those principles that are governing others and those that should govern us.

What power can make us go out and know no fear? Perfect love casteth out fear. He that feareth is not made perfect in love. You take the feeblest instrument and give him a view of the God of love, and as he goes out to proclaim the message of him who is love, he will have his name of love in his forehead. Let us grasp it by faith. It is the power of the message. Will you take it? If you will, we shall see the workings of his mighty power among us. What are we doing in this Conference? God has said that it is time we were getting together and praying and pleading with God for his blessing. It is time we were seeking God with all our heart. I would that you all could see it as I now see it. Satan was an accuser of the brethren. Go back to Minneapolis. Were there accusations made against the brethren? I ask you in the name of my God of love, what kind of counsels have you been holding? It is time we were holding counsels of peace. Let us let the mind that dwelt in Christ dwell in us.

I thank God I see the cloud rising; that we are beginning to see that we are poor and wretched and blind and naked. When he shows us the worst of our cases, he does it in connection with blessed words of help and salvation. When he describes our nakedness, he holds out the blessed garment of righteousness to cover all our sins. He does not want to make us ashamed. He puts beneath us the everlasting arms. O, if we could only see what God wants to do for us! May God open to us the counsels of peace. It is time to make acknowledgment of faults one to another. There is work for us to do, and may God give us wisdom for the discharge of every duty. O, my brethren, my brethren! hold counsels of peace before the time shall pass, and it will be too late.

### THE THIRD ANGEL'S MESSAGE.—No. 2

ELDER A. T. JONES.

SOME have said they cannot see how a man can acknowledge himself to be wretched and miserable and poor and blind and naked, and don't know it, and at the same time be rejoicing in the Lord. Well, I would like to know how any one else can. I would like to know how a man is going to rejoice in the Lord, when he thinks he is all right himself. Can you tell? I can't imagine. But when a man

knows that he is what the Lord says he is, and acknowledges that, and then finds that the Lord is so good that he will take him just as he is, and fit him to stand in the presence of God through all eternity, then that man has something to rejoice for. He can't do anything else.

Why, brethren, the Lord does not save us because we are so good, but because *he* is so good. Do not forget that. He does not save us, nor bless us in the work of God at all because we are so good, but because *he* is good and we are bad. And the blessedness of it is that he will bless us so much when we are so bad. And the rejoicing of the whole thing is that he saves us and makes us to reflect his own image, as bad as we are. *That* is where the rejoicing comes in.

Well, about understanding that; I cannot understand it, but I know it it so, and that is all I care for. It will take eternity to explain it so we can understand it; but as long as I know that *it is so*, I am not going to trouble myself and worry about *how* the Lord can do it, or whether I can understand it. Are you? [Congregation: "No."]

There is another point right here that we may bear in mind, — those who can't see that that is so. Brethren, you tell the Lord over and over that it is so, and then you will see it. You will not understand it then, but you will see it. You can't see *how* it can be, but you can see that it is a fact: and that is the only way you can. Can I see it as long as I keep myself from it?—No. It is a thing that pertains to the heart, and you can't see it with your eyes; you must see it with your heart, and it is only the Spirit of God who gives the eye-salve that you can see it. Here is something that will — not *explain* it, but it will perhaps help you to get the idea a little better. In "Testimony No. 31," page 44, I read these words:—

"Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners."

That is what some of the brethren say they can't see. They say, "I can't see how, if I am in Christ, <sup>PT 3</sup> I am to acknowledge myself a helpless, undone sinner; I thought if I was in Christ, then I could thank the Lord I was good, sinless, entirely perfect, sanctified, and all that." Why no. He is. When you are in Christ, he is perfect, he is righteous, he is holy <sup>PT 1</sup> and never errs, and his holiness is imputed to you <sup>NOT</sup> — is given to you. His faithfulness, his perfection is mine, but I am not that. <sup>FORGIVEN</sup>

Perhaps you can get this thought a little more clearly by that word with which we are all familiar, in 1 Cor. 1:30: "Who [Christ] of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Then where is my righteousness? — In Christ. Where is my wisdom? — In Christ.



Where is my sanctification?—In Christ. Where is my redemption?—In Christ.

O yes, *but* when I come to him for wisdom and ask him for wisdom and he gives it to me, then can't I boast and say, "I am wise"? Why, no. Just the moment that I say that, I'm a bigger fool than I ever was before in this world. Because by yielding to the Lord he has deigned to stand by me, and so give me *his* wisdom, that it may lead me and guide me in wisdom's ways, and that I should walk in the way that is right. His having done that, can I then pride *myself* upon it and say, "Now I am wise"? Don't you see, in the nature of things, that would be the biggest piece of foolishness that ever struck me. *He* did it, he helped me, he gave me *his* wisdom, *he* was my wisdom. When I did not walk wisely, he gave me his wisdom; his wisdom guided me, his wisdom took hold of my mind and heart and led me and kept me in wisdom's ways. Then *he* is my wisdom, and I have no wisdom at all, but *his* wisdom. Don't you see? Now you just get it that way, and then you will know that it is a fact.

"I will guide thee with *mine* eye." When he says he guides me with *his* eye, I shall answer, it is *his* eye that guides you and me, and not our own eyes. Then the only thing to do is to just let ourselves go, utterly, completely, and let ourselves be his, utterly and completely, that he may be all, and in all of us.

Therefore *he* is our wisdom, our sanctification, our redemption, and our righteousness. Then he is my satisfaction where I am wretched; he is my comfort where I am miserable; he is my sight where I am blind; he is my riches where I am poor; and he is my knowledge where I do not know.

And now about that thought last night—some thought that I was going entirely too far. They could say, it is well enough when he says "You are wretched," I say I am wretched. When he says "You are poor," I say, I am poor. When he says "You are blind," I say, I am blind. And when he says, "You don't know it, then I am to say "I know it"?—No, no. When he says "You don't know it," I am to say "I do n't know it." Do not go to putting constructions upon his way. When I say I am wretched and miserable and poor and blind and naked, and on top of it he says that I do n't know it, I say, "Lord I do n't know it." That brings us right to the text we started with that night,— "If any man thinketh he knoweth anything, he knoweth nothing yet as he ought to know it." I do not know yet, as long as I have been acknowledging that thing, yet, I know not how wretched and miserable and poor and blind and naked I am, if he should show myself just as I am. Just as certainly as we take that Laodicean message as he speaks it, we shall receive all he has in it. Then, brethren, that is what it is

intended for. That is just what the Laodicean message is intended to do. Let it do its own work in *his* own way. Look here. Let us notice this testimony in Vol. 1, pages 186 and 187. This was given in 1859:—

"I was shown that the testimony to the Laodiceans applies to God's people at the present time, and the reason it has not accomplished a greater work *is because of the hardness of their hearts*. But God has given the message time to do its work. The heart must be purified from sins which have so long shut out Jesus. *This fearful message will do its work*. When it was first presented, it led to close examination of heart."

That is what it is going to do at this time. Let it do its work then. But there has been an intervening time since it was first presented. I read further:—

"Sins were confessed, and the people of God were stirred everywhere. Nearly all believed that this message would end in the loud cry of the third angel. But as they failed to see the powerful work accomplished *in a short time*, many lost the effects of the message."

They gave it up, as this testimony, that has not yet been published, says:—

"The sins of Israel must go to judgment beforehand. Every sin must be confessed at the sanctuary, *then the work will move*, it must be done *now*. The latter rain is coming on those that are pure—all, then, will receive it as formerly. None receive the latter rain but those who do all they can. Christ will help us. All could be overcomers by the grace of God through the blood of Jesus. All heaven is interested in the work. Angels are interested.

"God can make them a host against their enemies. *Ye give up too quick*. Ye let go too soon, that arm! The arm of God is mighty. Satan works in different ways to steal the mind off from God. Victory, victory! We must have it over every wrong. A solemn sinking into God. Get ready. Set thine house in order."

But when it was first presented, because it didn't do the work "in a short time," they said, "The time hasn't come," and so they gave up and missed it. Again I read from Testimony, Vol. 1, page 186:—

"I saw that this message would not accomplish its work in a few short months. It is designed to *arouse* the people of God, to *discover to them their backslidings*, and to lead to *zealous repentance*, that they may be favored with the *presence of Jesus*, and be fitted for the loud cry of the third angel. As this message affected the heart, it led to deep humility before God. Angels were sent in every direction to prepare unbelieving hearts for the truth."

That is where we are. While that message is preparing us for the loud cry, God is sending angels everywhere to prepare people for the truth. And when we go forth from this Conference with this message as it is now, the people will hear it.

"The cause of God began to rise, and his people were acquainted with their position. If the counsel of the True Witness *had been fully heeded*, God would have wrought for his people in greater power. Yet the efforts made since the message has been given, have been blessed of God, and many souls have been brought from error and darkness to rejoice in the truth. God will prove his people."

The particular point I wanted to read is this, that it is to prepare us that we "may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel." Then what is it that fits us for the loud cry of the third angel?—The Laodicean message.

Now, brethren, that place where I was reading last night gives us the reason why it is so important that we should have this anointing of the eyes with eye-salve *just now*. I had merely read the passage last night. I will read it again now for further use:—

"If those who have had great light, have not corresponding faith and obedience, they soon become leavened with the prevailing apostasy; another spirit controls them. While they have been exalted to heaven in point of opportunities and privileges, they are in a worse condition than the most zealous advocates of error. There are many who have thus been preparing themselves for moral inefficiency in the great crisis."

Have you "been preparing" yourself "for moral inefficiency" at this time? Have I been at that?

"They are wavering and undecided. Others who have not had so great light, who have never identified themselves with the truth, will under the influence of the Spirit respond to the light when it shines upon them. Truth that has lost its power upon those who have long slighted its precious teaching, appears beautiful and attractive to those who are ready to walk in the light."

What we want to study just now is the point, that *many* have "been preparing themselves for moral inefficiency in this great crisis." We want to inquire what that "moral inefficiency" amounts to, what the danger is, and how we got into it, don't we? If I am in that place, then don't I want to know what that means, that "moral inefficiency," what the danger is that is involved and how I got into it? The difficulty is, to get the people where they will see what they need. The Lord will take us out every time. He shows us the way. But the first thing we want is to understand the danger, and then how we got into that. Let us study that. Let us go at it, and we want to go at it in the same spirit that we studied this lesson last night, for it is all one lesson.

In Special Testimonies, "Danger in Adopting Worldly Policy in the Work of God," page 5, I read these words:—

"As far back as 1882, testimonies of the deepest interest on points of vital importance, were presented to our people, in regard to the work, and the spirit that should characterize the workers. Because these warnings have been neglected, the same evils that they pointed out have been cherished by many, hindering the progress of the work, and imperiling many souls. Those who are self-sufficient, who do not feel the necessity of constant prayer and watchfulness, *will be ensnared*. Through living faith and earnest prayer the sentinels of God must become *partakers of the divine nature*, or they will be found professedly working for God, but in reality giving their service to the prince of darkness."

Now that is a fearful position to be in. For a person to be thinking that he is "working for God" and yet his whole service is for the enemy! Who will be in that position?—Those who have not earnest faith; who have not surrendered all and have not Christ:—in other words, those who have not heeded the Laodicean message.

Further:—

"Because their eyes are not anointed with the heavenly eye-salve, their understanding will be blinded, and they will be ignorant of the wonderfully specious devices of the enemy."

Brethren, we are in the time, and we shall be in it from this time to the end of the world, when we may be brought at any hour or any day to a place where if we wait to reason, we are lost. We will take the wrong side; just as certainly as we wait to reason, we will take the wrong side. We can discern it only by that heavenly eye-salve by which "Ye shall know the truth," and as soon as the thing is suggested you can see the way all before you. We will be in places where the cause of God, where the honor of the cause of God will hang upon what you or I shall say; and advantages that the enemy may have over us, will depend upon what you or I say. And in these times which are all the time, if you and I do not see and have the heavenly Spirit to give us the right word to say, we shall say the wrong word, and it will throw every one of our brethren on the defensive, and every soul of us will be at a disadvantage, because the enemy is getting to that place where he is scrutinizing every position we take.

The enemy is now watching every position we take, for the sole purpose of perverting it and to put us at a disadvantage. You and I need something more than human wisdom, or our own reason, to know how to take the right position. We will be in places where the honor of the cause will depend upon us. Questions will be asked that you never heard in your life before. Before a committee, legislature, or something of that kind—in some place where God has called us and given us an opportunity to spread the light and the truth—a question may be asked that you never heard in your life. You will have to know at that *instant* what answer to make, you will not have time to think or reason about it. Questions will be asked which, if you take time, and pause to reason about it, the probabilities are that the reasonableness of the thing would appear directly the opposite to what the Spirit of God would say about it; because his ways are not our ways.

And, brethren, I am not talking at random: Some of these things have actually been done, and to-day you and I are at a disadvantage, and there are burdens which have been put upon you and me that we shall have to bear, because of this very blindness

of some Seventh-day Adventists. That is where we are. And when our enemies get hold of these things, if unfortunately, they shall, and bring them against you and me to compromise our position when we stand for the truth as it is in Christ, we shall simply have to repudiate the whole thing, and declare that it is not the truth, although it came from a Seventh-day Adventist. It is a fearful position in which to be placed. I do not want to place you there, and I do not want you to place me there, and I know you do not want to place me there. Well, then you and I both need the heavenly anointing that we may know what to say and what to do at a moment's notice. "Anoint thine eyes that thou mayest see."

Here, on page 7, is the word:—

"Those who believe the truth must be as faithful sentinels on the watchtower, or Satan will suggest specious reasonings to them, and they will give utterance to opinions that will betray sacred, holy trusts."

But what sacred, holy trusts have we? Is not the cause of God, the work of the third angel's message, is not that the only trust that we have? Then when you and I betray sacred, holy trusts, what are we betraying?—We are betraying the third angel's message. And we are betraying every brother that we have, putting him at a disadvantage, selling him into the hands of the enemy. I would like to know why you and I do not need to walk straight.

A voice.—Is n't there a passage where it says the Spirit of God will tell us what to say?

Exactly, and that is the very point. This exhortation is that we should depend upon the Spirit of God, and be sure we have that; not slight the teachings of the Spirit of God, nor the way of the Spirit of God. On page 13 a reference is made to Elijah:—

"Does Elijah weaken before the king? Does he cringe and cower, and resort to flattery in order to mollify the feelings of the enraged ruler? Israel has perverted her way, and forsaken the path of allegiance to God, and now shall the prophet, to preserve his life, betray sacred, holy trusts? Does he prophesy smooth things to please the king, and to obtain his favor? Will he evade the issue? Will he conceal from the king the true reason why the judgments of God are falling upon the land of Israel?"

What does that mean to us? Are not we in the time of Elijah? Are not we to be driven out as Elijah was? Is not fire to come down from heaven *against* the truth as it came down there for the truth of God? Are not we to be driven out and to be protected by angels as was he? and to be translated as was he? Do we not stand as did he? Then do we not need to have the *faith* that he had? There is a very important word for us on this subject in "Testimony No. 32," p. 139:—

"Is Satan always thus to triumph? Oh, no! The light reflected from the cross of Calvary indicates that a greater work is to be done than our eyes have yet witnessed.

"The third angel, flying in the midst of heaven, and heralding the commandments of God and the testimony of Jesus, represents our work. The message loses none of its force in the angel's onward flight; for John sees it increasing in strength and power until the whole earth is lighted with its glory. The course of God's commandment-keeping people is onward, ever onward. The message of truth that we bear must go to nations, tongues, and peoples. Soon it will go with a loud voice, and the earth will be lighted with its glory."

Now the word comes, not that it is soon to go, but that it is "begun" and "goes" with the loud voice.

"Are we preparing for this great out-pouring of the Spirit of God? Human agencies are to be employed in this work. Zeal and energy must be intensified; talents that are rusting from inaction must be pressed into service. The voice that would say, 'Wait; do not allow yourself to have burdens imposed upon you,' is the voice of the cowardly spies. We want Calebs now, who will press to the front,—chieftains in Israel who with courageous words will make a strong report in favor of *immediate action*."

Who went into the land of Canaan? [Audience—Caleb and Joshua.] The men who said they could go in. And because God was with them they went into the land when all the rest fell in the wilderness. They went with their perishing brethren, as they wandered because of their unbelief all the thirty-eight years. But God had promised, "You shall go in." Who will go into the land now? Has not the testimony been read to us that as Israel was on the borders of Canaan, so are we? Who shall go in? Those who "make a strong report in favor of *immediate action*." They will go in; God says so. It may be that the doubting, fearful ones will linger, and cause the cause of God to linger; but do not be afraid; God has promised that we shall go in; the Calebs shall go in. That is settled.

"When the selfish, ease-loving, panic-stricken people, fearing tall giants and inaccessible walls, clamor for retreat, let the voice of the Calebs be heard, even though the cowardly ones stand with stones in their hands, ready to beat them down for their testimony."

What are we here for? We have had in our lessons hitherto that we are not to be afraid of all the powers in this world and the powers of the enemies that will stand against us and against the cause of God. We have seen that in the lessons here. Now this brings us to the point where we are to stand faithful to the message of God, and not be afraid of cowardly Seventh-day Adventists even. That is where God wants us to stand. He wants us to know what the message is now. He wants us to give the message as it is now, and if there are those who would beat you down with stones and clubs in their hands, and revile you or anything of the kind, thank God that now is the time for "*immediate action*."

Another word or two from this Special Testimony, p. 6:—

"I was shown that the follies of Israel in the days of Samuel will be repeated among the people of God to-day, unless there is greater humility, less confidence in self, and more trust in the Lord God of Israel, the ruler of the people."

In the same chapter I read again:—

"They must be hewed by the prophets with reproof, warning, admonition, and advice, that they may be fashioned after the divine Pattern."

On page 4 I read again:—

"The world is not to be our criterion. Let the Lord work, let the Lord's voice be heard. Those employed in any department of the work whereby the world may be transformed, must not enter into alliance with those who know not the truth. The world know not the Father or the Son, and they have no spiritual discernment as to the character of our work, as to what we shall do, or shall not do. We must obey the orders that come from above. We are not to hear the counsel or follow the plans suggested by unbelievers. Suggestions made by these who know not the work that God is doing for this time, will be such as to weaken the power of the instrumentalities of God. By accepting such suggestions, the counsel of Christ is set at naught."

What is that warning for? Is there any danger of our following worldly ways? If there were no danger, God would not have told us that there is. Is there any danger of our allying ourselves with, or taking up the pattern of, worldly organizations? A person gets up a worldly organization and gets *himself* or *herself* at the head of it, and then because they have a little show of success because of "temperance" or "morality" or something of that kind, we think we have to copy after them and take up their plans.

God has something better than that. He wants us to listen to the plans that come from above. He has told us long ago that although some of these organizations might have things that were in themselves good enough—temperance he has mentioned as one of them—but as long as they are allied to the mark of the beast, Sunday institutions, working for that, and for laws to compel people, and to force the conscience, we cannot join with them. That testimony has been there all these eight years that I know of; nine years now nearly. What the Lord wants, is *us*, and the question now is, at this time, Shall he have us? Shall he have us to use us? Shall we be fully submissive to his will? And listen for orders from above, and obey these orders?

There is a word on this point in Vol. I of the Testimonies, p. 183, speaking of the cause when the loud cry begins:—

"All seemed to have a deep sense of their unworthiness, and manifested entire submission to the will of God."

On page 2 of the Testimony, "Danger of Adopting Worldly Policy in the Work of God," I read these words:—

"I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent,

and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." He who wept over impenitent Israel, noting their ignorance of God, and of Christ their Redeemer, looked upon the heart of the work at Battle Creek. [But, brethren, *we* are in Battle Creek now, and this means *us*. This same Redeemer is now looking upon *us*.] Great peril was about the people, but some knew it not. Unbelief and impenitence blinded their eyes, and they trusted to human wisdom in the guidance of the most important interests of the cause of God."

And from the Testimony entitled "To Brethren in Responsible Positions," p. 10, I read these words:—

"The original apostasy began in a disbelief and denial of the truth. We are to fix the eye of faith steadfastly upon Jesus. When the days come, as they surely will, in which the law of God is made void, the zeal of the true and loyal should rise with the emergency, and should be the more warm and decided, and their testimony should be the more positive and unflinching."

And on page 12 we read:—

"There are those who have prided themselves on their great caution in receiving 'new light,' as they term it; but they are blinded by the enemy, and cannot discern the works and ways of God. Light, precious light, comes from heaven, and they array themselves against it. What next? These very ones will accept messages that God has not sent, and *thus will become even dangerous to the cause of God* because they set up false standards."

And again,

"They need the heavenly anointing that they may comprehend what is light and truth."

That means you and me. That means me especially.

I tell you, a good thing to do if you have not done it yet, is to read that first-page article in the Review of February 7. It speaks quite fully on this subject. I will read a few sentences:—

"To place ourselves in a position where we have an appearance of yielding, is a new position for this people. It is a new experience, a departure from the principles to which we have adhered, which have made us what we are to-day, a people whom God has prospered, a people who have the Lord of hosts with them. . . . You who have a connection with sacred things, God bids you to be careful where you put your feet. He holds you accountable for the light of truth, that it shall shine forth in clear and distinct rays to the world. The world will never help you by its devices to let your light shine. . . . All who hold the truth should hold it in righteousness, and appreciate its value and sacredness. . . . We need divine wisdom and skill that we may improve every opportunity that the providence of God shall prepare for the presentation of truth."

Improve the opportunity, not betray it, nor fail when the opportunity is offered because you are not prepared. What are we here for if we are not prepared? What are you and I as ministers—as Seventh-day Adventist ministers, ministers to carry the third angel's message—what are we here for, if we are not prepared, when God calls us and gives an opportunity?

"Let not the fear of man, the desire for patronage, be allowed to obscure a ray of heaven's light. Should the sentinels of truth

now fail to sound the warning, they would be unworthy of their position as light-bearers to the world; but should the standard fall from their hands the Lord would raise up others who would be faithful and loyal.

"It will require moral courage to do God's work unflinchingly. Those who do this can give no place to self-love, to selfish considerations, ambition, love of ease, or desire to shun the cross. . . . Some may not apparently engage in the conflict on either side. They may not appear to take sides against the truth, but they will not come out holdly for Christ, through fear of losing property or suffering reproach. *All such are numbered with the enemies of Christ.*"

The time has come when Christ's friends should be known. And if it is a Seventh-day Adventist that is called in question for his standing in Christ and the message, let your friendship in Christ be known by standing by him.

Now we have a few minutes to talk upon how we got into this position, how these dangers came upon us.

You remember the other evening when I was reading that second chapter of Joel, that one of the brethren, when I had read that 23d verse,—Brother Corliss—called attention to the margin. Do you remember that? And I said we would have use for the margin at another time. Now all of you turn and read that margin. The 23d verse says: "Be glad, then, ye children of Zion, and rejoice in the Lord your God: for he hath given you *the former rain, moderately.*" What is the margin? "A teacher of righteousness." He hath given you "a teacher of righteousness." How? "According to righteousness." "And he will cause to come down for you the rain;" then what will that be? When he gave the former rain, what was it? "A teacher of righteousness." And when he gives the latter rain what will it be? "A teacher of righteousness." How? "According to righteousness." Then is not that just what the testimony has told us in that article that has been read to you several times? "The loud cry of the third angel," the latter rain has already begun, "in the message of *the righteousness of Christ.*" Is not that what Joel told us long ago? Has not our eye been held that we did not see? Did not we need the anointing? Brethren, what in the world do we need so much as that? How glad we ought to be that God sends his own Spirit in the prophets to show us, when we did not see! How infinitely glad we ought to be for that!

Well then the latter rain—the loud cry—according to the testimony, and according to the Scripture, is "the teaching of righteousness," and "according to righteousness," too. Now brethren, when did that message of the righteousness of Christ, begin with us as a people? [One or two in the audience: "Three or four years ago."] Which was it, three? or four? [Congregation: "Four."] Yes, four. *Where* was it?

[Congregation: "Minneapolis."] What then did the brethren reject at Minneapolis? [Some in the Congregation: "The loud cry."] What is that message of righteousness? The Testimony has told us what it is; the loud cry—the latter rain. Then what did the brethren in that fearful position in which they stood, reject at Minneapolis? They rejected the latter rain—the loud cry of the third angel's message.

Brethren, isn't it too bad? Of course the brethren did not know they were doing this, but the Spirit of the Lord was there to tell them they were doing it, was it not? But when they were rejecting the loud cry, "the teaching of righteousness," and then the Spirit of the Lord, by his prophet, stood there and told us what they were doing,—what then? Oh, then they simply set this prophet aside with all the rest. That was the next thing. Brethren, it is time to think of these things. It is time to think soberly, to think carefully.

On page 8 of "Danger in Adopting Worldly Policy in the Work of God," I read the following:—

"As man's Intercessor and Advocate, Jesus will lead all who are willing to be led, saying, 'Follow me upward, step by step, where the clear light of the Sun of Righteousness shines.' But not all are following the light. Some are moving away from the safe path, which at every step is a path of humility. God has committed to his servants a message for this time; but this message does not in every particular coincide with the ideas of all the leading men, and some criticise the message and the messengers. *They dare even reject the words of reproof sent to them from God through his Holy Spirit.*"

You know who it was. I do not mean for you to look to somebody else. You know whether you yourself were at it, or not. And, brethren, the time has come to take up to-night what we there rejected. Not a soul of us has ever been able to dream yet the wonderful blessing that God had for us at Minneapolis, and which we would have been enjoying these four years, if hearts had been ready to receive the message which God sent. We would have been four years ahead, we would have been in the midst of the wonders of the loud cry itself, to-night. Did not the Spirit of prophecy tell us there at that time that the blessing was hanging over our heads? Well, brethren, you know. Each one for himself—we are not to begin to examine one another, let us examine ourselves. Each one for himself knows what part he had in that thing; and the time has come to root up the whole business. Brethren, the time has come to root up the whole thing. I will read another passage upon that presently.

Again I read:—

"What reserve power has the Lord with which to reach those who have cast aside his warnings and reproofs, and have accredited the testimonies of the Spirit of God to no higher source than human wisdom? In the Judgment, what can you who have done this,

offer to God as an excuse for turning from the evidence that he has given you that God was in the work? 'By their fruits ye shall know them.' I would not now rehearse before you the evidences given in the past two years of the dealings of God by his chosen servants."

This testimony was given in the fall of 1890, on the 3d of November. Two years from that takes us back to the fall of 1888 in the month of November, and that was at Minneapolis, at the very time when this thing was done. There are a half a dozen brethren in this house, yes, perhaps a dozen of them, who, at another time, after Minneapolis, in an institute, heard the Spirit of God reprove and rebuke in open words that Minneapolis spirit that was in that Institute where we were, and said plainly it was "the spirit of Satan." That was the next spring after Minneapolis had passed.

But I continue:—

"But the present evidence of his working is revealed to you, and you are now under obligation to believe. You can not neglect God's message of warning, you cannot reject them or treat them lightly, but at the peril of infinite loss. Caviling, ridicule, and misrepresentation can be indulged in only at the expense of the debasement of your own souls. The use of such weapons does not gain precious victories for you, but rather cheapens the mind, and separates the soul from God. Sacred things are brought down to the level of the common, and a condition of things is created that pleases the prince of darkness, and grieves away the Spirit of God. Caviling and criticism leaves the soul as devoid of the dew of grace as the hills of Gilboa were destitute of rain. Confidence cannot be placed in the judgment of those who indulge in ridicule and misrepresentation. No weight can be attached to their advice or resolutions. You must bear the divine credentials before you make decided movements to shape the working of God's cause.

"To accuse and criticise those whom God is using, is to accuse and criticise the Lord, who has sent them. All need to cultivate their religious faculties that they may have a right discernment of religious things. Some have failed to distinguish between pure gold and mere glitter, between the substance and the shadow."

Before I read the next paragraph I want to read two paragraphs from this testimony that has not yet been published:—

"The false ideas that were largely developed at Minneapolis have not been entirely uprooted from some minds. Those who have not made thorough work of repentance under the light God has been pleased to give to his people since that time, will not see things clearly, and will be ready to call the messages God sends, a delusion."

Brethren, what greater danger could there be before us than that into which we have been brought by the course here pointed out and against which it warns,—the danger of our betraying sacred, holy trusts, the danger of betraying our brethren, and bringing them into places and positions where they will have to bear fearful burdens that the enemy will lay upon us and persecute us with?

There is another statement on the same subject, that I will read:—

"We should be the last people on the earth to indulge in the slightest degree the spirit of persecution against those who are bearing the message of God to the world. This is the most terrible feature of unchristlikeness that has manifested itself among us since the Minneapolis meeting. Sometime it will be seen in its true bearing, with all the burden of woe that has resulted from it."

Brethren, God is getting in earnest about that thing. It is time for you and me to seek the Lord now, while mercy yet lingers, that we may be able to see the burden of woe in all its enormity, while yet there is mercy to free us from it. God calls us to himself.

Now this additional paragraph in the Special Testimonies:—

"The prejudices and opinions that prevailed at Minneapolis are not dead by any means; the seeds sown there in some hearts are ready to spring into life and bear a like harvest. The tops have been cut down, but the roots have never been eradicated, and they still bear their unholy fruit to poison the judgment, pervert the perceptions, and blind the understanding of those with whom you connect, in regard to the message and the messengers. When by thorough confession, you destroy the root of bitterness, you will see light in God's light. Without this thorough work you will never clear your souls."

Brethren, will you thus clear your souls, and open the way for the Lord to send his Spirit in the outpouring of the latter rain?

"You need to study the word of God with a purpose, not to confirm your own ideas, but to bring them to be trimmed, to be condemned or approved, as they are or are not in harmony with the word of God. The Bible should be your constant companion. You should study the Testimonies, not to pick out certain sentences to use as you see fit, to strengthen your assertions, while you disregard the plainest statements given to correct your course of action.

"There has been a departure from God among us, and the zealous work of repentance and return to our first love, so essential to restoration to God and regeneration of heart, has not yet been done. Infidelity has been making its inroads into our ranks; for it is the fashion to depart from Christ, and give place to skepticism. With many the cry of the heart has been, 'We will not have this man to reign over us.' Baal, Baal, is the choice. The religion of many among us will be the religion of apostate Israel, because they love their own way, and forsake the way of the Lord. The true religion, the only religion of the Bible, that teaches forgiveness only through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God, has been slighted, spoken against, ridiculed, and rejected. It has been denounced as leading to enthusiasm and fanaticism. But it is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works. The love of Christ is the force and power of every message from God that ever fell from human lips. What kind of a future is before us, if we shall fail to come into the unity of the faith?"

That was the question that was before us last night,—the unity of the faith. When the early disciples came together as one and prayed as one, and saw eye to eye, then the Holy Spirit came upon them and that is the thing that is set before us now.

Brethren, I do not say these things to find fault, or

to condemn; but I say them in the fear of God, that each one of us may know where we stand. And if there be any of those roots from Minneapolis lingering these four years, or any caught from this and have been crops of this four years' standing, let us see that we here and now root up the whole thing, and prostrate ourselves at the feet of Christ with only that one plea,—“I am wretched, and miserable, and poor, and blind, and naked, and I do not know it.” That is where we are.

I know that some there accepted it; others rejected it entirely. You know the same thing. Others tried to stand half way between, and get it that way; but that is not the way it is to be had, brethren; that is not the way it is received. They thought to take a middle course, and although they did not exactly receive it, or exactly commit themselves to it, yet they were willing to go whichever way the tide turned at the last; whichever way the body turned they were willing to go.

Since that time others have seen that God is moving the body of the cause forward in this very line, and they have proposed to go along with the body, as they see it moving that way. Brethren, you need to get that righteousness of Jesus Christ nearer to your heart than that. Every man needs to get the righteousness of God nearer to him than simply weighing up things and compromising between parties, or he will never see or know the righteousness of God at all.

Others have apparently favored it, and would speak favorably of it when everything was that way; but when in the fierceness of this spirit—this spirit described there as the persecuting spirit—when that spirit would rise up in its fierceness and make war upon the message of righteousness by faith, instead of standing nobly, in the fear of God, and declaring in the face of that attack, “it is the truth of God, and I believe it in my soul,” they would begin to yield and in an apologetic way, offer excuses for those who were preaching it, as though it were a matter only of men's persons, to be held in advantage because of admiration.

Brethren, the truth of God needs no apology. The man who preaches the truth of God needs no apology. The truth of God wants your *faith*; that is what it wants. All that the truth of God needs is that you and I shall believe it, and receive it into our hearts, and stand by it in the face of all the attacks that can be made upon it; and let it be known that you do stand by the messengers whom God sends to preach, not because they are certain men, but because *God sends them* with a message.

That, however, is but a sample. There will be things to come that will be more surprising than that was to those at Minneapolis,—more surprising than

anything we have yet seen. And, brethren, we will be required to receive and preach *that* truth. But unless you and I have every fiber of that spirit rooted out of our hearts, we will treat that message and the messenger by whom it is sent, as God has declared we have treated this other message.

I will read the balance of this testimony in “Volume 1,” of the Testimonies, pages 186, 187, and then close for to-night:—

“God will prove his people. Jesus bears patiently with them, and does not spew them out of his mouth in a moment. The angel said, ‘God is weighing his people.’ If the message had been of as short duration as many of us supposed, there would have been no time for them to develop character. Many moved from feeling, not from principle and faith, and this solemn, fearful message stirred them. It wrought upon their feelings, and excited their fears, but did not accomplish the work which God designed that it should. God reads the heart. Lest his people should be deceived in regard to themselves, he gives them time for the excitement to wear off, and then proves them to see if they will obey the counsel of the True Witness.”

So, do not let us be weary of seeking God in this Conference, and if the blessing does not come in a day, or a week, or a month, let us keep on in the way, for God has said it shall come.

Again I read on page 187:—

“God leads his people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested and tried a little closer. If the professed people of God find their hearts opposed to this great work, *it should convince them that they have a work to do to overcome*, if they would not be spewed out of the mouth of the Lord. Said the angel, ‘*God will bring his work closer and closer to test and prove every one of his people.*’ Some are willing to receive one point; but when God brings them to another testing point, *they shrink from it, and stand back*, because they find that it strikes directly at some cherished idol.”

All this I myself have seen in individual cases, over and over, since the Minneapolis Conference.

“Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, their passions, *the angels of God have the charge*, ‘They are joined to their idols, let them alone,’ and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels. Those who come up to every point, and stand every test, and overcome, *be the price what it may*, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation.”

Brethren, that is where we are. Let us act like it. Let us thank the Lord that he is dealing with us still, to save us from our errors, to save us from our dangers, to keep us back from wrong courses, and to pour upon us the latter rain, that we may be translated. That is what the message means—translation—to you and me. Brethren, let us receive it with all the heart, and thank God for it.



## WEDNESDAY, FEBRUARY 8.

## CHRIST'S OWNERSHIP.—No. 5.

ELDER R. A. UNDERWOOD.

In our last lesson the text was read where the prophet speaks of the effect upon the ministry when the people bring in all the tithe and dedicated things into the house of God. They are

"ENCOURAGED IN THE LAW OF THE LORD."

Many a man has been driven from the gospel field, to labor in secular things to support his family, and he has been greatly discouraged, and the church has suffered because of a lack of proper labor, as the result of people robbing God in tithes and offerings. Nehemiah found this state of things when he said:—

"I perceived that the portions of the Levites had not been given them; for the Levites and the singers, that did the work, were fled everyone to his field. Then contended I with the rulers and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil into the treasuries." Neh. 13:10-12.

Not only are those that are in the work greatly crippled and discouraged when compelled to leave the ministry because the treasury is empty, but many a young man who has felt drawn by the spirit of God to enter the ministry has been kept out of the work on this account. As we have already seen, if Christ is robbed of his tithe, he cannot consistently send forth laborers into his harvest, to suffer or to leave their families to suffer for the lack of proper support.

Who is responsible, then, if there is a dearth of shepherds to feed the flock? It becomes a question of no little interest when teeming millions are dying without hope in God. Many of these are hungry for the bread of life. The greatest encouragement to the faithful minister is not that he and his family are having a support when the church is faithful in the returning of the tithe to Christ. No, but in this he sees the outward fruit of an *inward work*, wrought in their hearts, as they thus acknowledge Christ's authority and ownership. When the minister sees this it gives him great joy. This is the thought expressed by the apostle when he wrote to the Philippians (chap. 4:16, 17), "For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift; but I *desire fruit* that may abound to your account."

In the REVIEW of Nov. 22, 1892, we are told that,—

"The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel, whose glory shall fill the whole earth. For it is the work of every one to whom the message has come, to lift up Jesus, to present him to the world as revealed in types, as shadowed in symbols, as manifested in revelations of the prophets, as unveiled in the lessons given to his disciples, and in the wonderful miracles that he wrought for the sons of men. Search the Scriptures, for they are they that testify of him."

I am so glad to know that the revelation of the righteousness of Christ is the *beginning* of the angel that is to lighten the earth with his glory. If this is the "beginning," are we not to receive "much more," even at this Conference, of the light and blessing of this angel, in lifting up the Son of man? "Bright clouds" and "showers" have already appeared here and there (Zach. 10:1), yet Oh, how the parched church needs a *general rain*—the out-pouring of the Holy Ghost upon every church, and individual.

We are told that God is *waiting* to send this blessing upon us. How long shall he wait? The "Testimony" has borne witness that there would be no lack of sympathy with Christ in the work of saving souls, when *every one* is "impressed" with the thought that "*I am not my own, but have been bought with a price.*" This will be consecration such as God will accept. Then we will see what God has promised, fulfilled, and what was *experienced* by the apostolic church in the *former rain* when "the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own. . . . And then with *great power* gave the apostles witness of the resurrection of the Lord Jesus; and *great grace* was upon them all." Acts 4:32, 33. Do we want this grace? Shall we have it now? Yes, when we comply with the conditions. From the "Testimonies" I again read,—

"Upon what ground may we claim the full and rich promises of God? We can claim them only when we have fulfilled the conditions prescribed in his word. Have you robbed God in tithes and offerings? What treasure have you been laying up in heaven by giving to the Lord his own? Your hands may be loosening their hold on the things of this world, and while life is still granted you, why not take up your neglected duties, and as God's faithful stewards, bestow your means where it will work for the salvation of souls, and the glory of your Redeemer."—REVIEW of Dec. 17, '89.

These are solemn questions, freighted with eternal results. If we are guilty, there is hope for every one that will repent. Hear the Lord's appeal to every one who will accept, as found in Mal. 3:6-10.

"I am the Lord, I change not, therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from my ordinances, and have not kept them. Return unto me, and I

will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. *Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.*"

The message is to us. The prophet of God was looking upon our day, and *this people*. The chapter opens with a declaration that God will send his messenger, and he shall prepare the way before him. "The Lord whom you seek, shall suddenly come to his temple. . . . Behold, he shall come, saith the Lord of hosts, but who may abide the day of his coming? and who shall stand when he appeareth?" The prophet compares the power of God's testing truths for this time to the word of separating the dross from the gold. We should ponder well these words. Is God speaking to me? *Am I guilty?* "Ye have robbed me, even this whole nation" or people. Could God make our sin plainer? Could he promise more if we "return"?

In love Christ reaches out his hand, and entreats, "*Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.*"

Some persons, through selfishness, have looked more to the temporal blessings in this promise than the spiritual. While Mal. 3:11 doubtless refers to temporal blessings, yet here, as elsewhere in God's word, the *primary* and overshadowing thought of God in all his promises is the spiritual good of man. Without this, many of the blessings of this life are but a curse. A man once said to me: "If I thought I would have more of this world by paying tithes than I would if I did not, I would pay tithes." Possibly some have allowed this motive to effect their action. If so, God could not intrust much of his goods to that soul, for it would prove a curse rather than a blessing. We should render to God the things that are God's because it is right, and not because we expect to be more highly favored by so doing.

The mainspring of every action, to meet the approval of heaven, must be love. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11:24, 25.

It is the *soul* and not the worldly possessions that shall be made fat. Whatever would bring barren-

ness of spiritual life, God, in mercy, withholds from us. We are so afraid to trust ourselves in the hands of Christ. Oh, why not believe in God? Believe that the Lord God is a sun and a shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." Ps. 84:11. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28. Thus, whatever may come—poverty or wealth, sorrow or joy, storm or sunshine—all "work together for good" to me, because I am the Lord's and he is mine. He that *liveth in me* knows my best needs. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts." Isa. 55:8, 9.

Where in all the blessed word of God do we find such an appeal as in Mal. 3:7-10? Is it Christ speaking to the Laodiceans who think they are commandment-keepers, rich and in need of nothing? They do not realize that they are wretched, and miserable, and poor, and blind, and naked. O, listen to the voice of the True Witness, as he admonishes, invites, entreats, and in love and mercy promises great blessings if we will return to his ways! "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:8-10.

Through the "Testimonies" it has been said over and over, that if there were no one robbing God there would be an abundance of means to carry forward the work in all parts of the field. How is it in your Conferences, brethren? Could you set more at work if you could support them? Yes, you could more than double your force in every Conference in America and then this Conference could send a thousand laborers abroad to foreign fields this year and not then fill all the openings before us.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house," is the call of the good Shepherd. The under-shepherds are charged with the responsibility of "feeding the flock of God"; what a *record* the books of God reveal against many. They would not treat an earthly friend in this way. Robbing the dearest friend they have. Oh, how great is his long-suffering and mercy.

Surely the goodness of God should lead us to repentance. God is preparing the way for his last message to go in power to all the earth. Christ, speaking of this time, asks this question: "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom the Lord when he cometh shall find so doing." Matt. 24: 45, 46.

Christ is calling for *shepherds* to feed the perishing millions in every land, with the bread of life. He wants *shepherds*, SHEPHERDS; who will go for the love of Christ and souls to give meat in due season. Shall Christ call in vain? No. There will be a response when the people shall bring *all* the tithes and offerings into the Lord's treasury.

Are there not many who will respond, "Here am I, send me"? To such the answer comes, "Go ye also into the vineyard, and whatsoever is right I will give you." Matt. 20: 4. "Who then is willing to consecrate his service *this day* unto the Lord?" 1 Chron. 29: 5.

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#### THE MINISTRY. — No. 1.

ELDER O. A. OLSEN.

THIS place is becoming more and more solemn on account of the presence of God. I presume that none of us have ever before been in quite such a meeting as we are having at this time. The Lord is *certainly coming very near*, and is revealing things more and more, things which we have not heretofore so fully appreciated nor understood. It is also evident that the message of the "True Witness" is being appreciated more than in the past. The great difficulty with us has been that while we have been just as the message declares, poor, miserable, blind, and naked, we did not *know* it. We thought we had the truth, and hence were "rich and increased in goods, needing nothing." All these years, the Spirit of God has been appealing to us, and placing before us our condition; but we have not been able to see it, have not been willing to acknowledge it.

I felt very solemn last evening. To me the place was terrible on account of God's nearness, on account of the solemn testimony that was borne to us here. I am so glad that the Lord is working, and I expect to see great things as the result. I hardly know what to say this morning; but I have something which I will read to you.

Some may feel tried over the idea that Minneapolis is referred to. I know that some have felt grieved and tried over any allusion to that meeting, and to the situation there. But let it be borne in mind that the reason why anyone should feel so is an un-

yielding spirit on his part. Just as quickly as we fully surrender, and humble our hearts before God, the difficulty is all gone. The very idea that one is grieved, shows at once the seed of rebellion in the heart.

Brethren, God knew all about this meeting before we did. God is in this work, and he himself is leading on. God cannot manifest his love at this time in a more potent way than to show us our sins. For as has been stated here many times, it is sin that is in the way of God's blessings. The sin must be removed before God's Spirit can come in. I don't care where it is, nor who it is, whether you have been a minister for a score of years, or whether you are the sinner just being awakened to the first sense of guilt. Sin is sin everywhere; and it is sin that must be taken away before God can come in; for it has been repeatedly said to us that Christ will not compromise with sin. He can't do it.

But if we fail at one time, the Lord will take us over the ground again; and if we fail a second time, he will take us over the ground again; and if we fail a third time, the Lord will take us over the same ground again. Why is he thus taking us over the ground again and again? For what purpose? It is that we may lay hold of his grace and overcome. He is not willing that any should perish, but that all should come to repentance. So, instead of being vexed over the idea that the Lord is taking us over the same ground, let us thank him, and praise him unceasingly; for this is God's mercy and compassion. Anything else than this is our ruin and destruction. The character and the mind of Christ must be developed in us before we are prepared to live with him. God be praised, then, that he is dealing with us so faithfully and plainly.

The very idea that God is coming so near to us at this time, and showing us our sin in its true colors, is the surest indication that He has great blessings to bestow on his servants. Yes, there is nothing more encouraging.

[At this point the reading of the testimony referred to occurred; following which Elder Olsen continued his remarks.]

The time has come for an advance movement in the work of the message. As a denomination, we have theoretically believed in the doctrine of "justification by faith;" and those who were connected with the early experience of the message, knew a great deal of its power. But, as the work progressed, and the cause enlarged, it is a fact that we were resting more and more on the theory, and less and less on the power of the truth. And to-day, as we look out upon the work, we can see churches that are weak and fainting, because they have a knowledge of the theory, but do not know the converting power of the

message. Ministers have gone out and presented a clear argument on the Sabbath, or the nature of man, but with reference to leading sinners to Christ and preaching a death to sin and a living connection with heaven, they could not do it, because they had not the experience themselves. Under such circumstances we were in no condition to meet the Lord, or to do the work that the message was to accomplish; in no condition to give the "loud cry" of the message. What would be our power in the world with a theory of the truth only? It would be nothing.

We call attention to the work of Sister White. Has not this been her burden all these years? Has it not been to impress this idea on ministers and people? The truth is the same; the Lord has not changed; his testimony has not changed. There was one time when I asked myself this question: "Has Sister White a patent upon preaching Christ, which we ministers must not touch?" You may smile at such an idea as that; but I virtually asked myself that question. In her writings and in her preaching I observed the theme was always the same. And then I noticed what an effect those discourses had, and what a power they were with the people. So I asked myself that question; and then said I, "No; if God wants Sister White to labor in that direction, it is our privilege, also, to follow in the same line." Well, I began to labor more in that way from that time.

Another thought, brethren, justification by faith is not a theory, but an experience. I have felt sad to see some trying to preach justification by faith when they did not know a thing about it in reality. You never can preach justification by faith until you know it in Christ Jesus. Don't try to preach justification by faith; don't try to preach any truth, until you know it in Christ Jesus. Then it will be natural, and the power of God will be with you.

#### COUNCIL MEETING.—No. 9.

At the Council meeting held Wednesday, Feb. 8, further consideration was given to the canvassing work. The general canvassing agent, F. L. Mead, spoke upon the

#### PRESENT AND FUTURE OF THE WORK.

A few years ago it was customary to send persons into the canvassing work with little or no preparation. Some would perhaps come to camp-meeting on Friday, get warmed up to the interests of the cause, and on Sunday the canvassing work would be presented to them. They would think of it over night, and on Monday decide to take it up. On Tuesday they would procure a prospectus and start out. The necessity of thorough preparation was not

properly realized. Later on, when candidates for the canvassing work were urged to take time and improve opportunities for suitable preparation, many said that they could not afford to waste time in so doing, little thinking that they could not afford to go to work without a good long season of training.

Two years ago, a sentiment prevailed in favor of institutes of at least two weeks duration. Some canvassers thought this too long a time, and so in some cases it was cut down to ten days. At the present time all indications point to the urgent need of longer institutes.

As matters have run thus far in the canvassing work, and as they are now going, a large percent of those who enter the canvassing work from year to year, stay in it only temporarily, and then drop out and take up something else. This is very unfortunate, and works great harm. Why do they not stick to the work? Why so much difference in the matter of permanency of work between canvassers and ministers? The great question is, how to keep our canvassers in the field year after year?

As a sovereign remedy for the evil mentioned, and as sure to result in accomplishing the desired consideration of permanency of work, Brother Mead paraphrased Prov. 26: 6, thus: "Train up a canvasser in the way he should go, and when he is old he will not depart from it." Apply this principle and the problem is solved.

What is the situation as regards qualifications for the work of most of our people? Where were they when the truth found them? They were on the farm, in the workshop, in the factory, at the counter, in fact they came from all walks of life. Their previous educational opportunities have been varied, and in many cases meager. Very few, if any, have been so fortunate as to have received a training that was calculated to fit them for the canvassing work.

As different ones receive the truth and are made to realize the importance of having it spread abroad more extensively, they at once become anxious to take hold of the work, and carry the light to others. But are they prepared to do this work? No, they are not. But, says one, cannot the Lord take persons from almost any condition and fit them up at once for the work? Cannot he take most anyone and make him succeed in the work? Granted; but that don't seem to be the Lord's way. He would have his laborers put forth personal exertions to obtain the proper preparation.

There are very numerous exhortations in the Bible and the Testimonies relative to the necessity and importance of the work of preparation. No one can tell what he does not know. When the truth found most of us, we had little or no preparation to tell it to others properly. We need to study it; to become

so familiar with it that we can tell it as it should be told in order to reach others.

Reflect upon the value, to us who are here, of this institute that we are privileged to attend. How much would we take for what we are getting here? These opportunities are of almost priceless value, and we do not see how we could possibly afford to be without the benefit we are getting here. But how about the thousands who are not permitted to be here? Are they not just as much in need of all this instruction as we who are here? But how are they to get it?

No doubt the majority of canvassers have many questions asked them that they are not able to answer properly. They should be so educated and trained that they will be competent to give correct and intelligent replies. Canvassers should be so well qualified that there will be an interesting variety in their descriptions of the books. How would it do for ministers to continually preach the same sermon over and over again? Do they need to be able to give variety? So does the canvasser.

In "Testimony No. 32," page 161, speaking of the canvasser, the writer says:—

"He should be familiar with the word of God, and have words at his command to unfold the precious truth, and to show the great value of the pure reading matter he carries."

In speaking of the matter of training workers, we read on page 147, these words:—

"Our churches are called upon to take hold of this work with far greater earnestness than has yet been manifested. Every church should make special provisions for the training of its missionaries."

Again on page 64:—

"Every member of the church should be instructed in a regular system of labor."

How well are these exhortations being followed? On page 29 are these words:—

"The Christian is required to be diligent in searching the Scriptures, to read over and over again the truths of God's word. . . . Our people need to understand the oracles of God; they need to have a systematic knowledge of the principles of revealed truth, which will fit them for what is coming upon the earth, and prevent them from being carried about by every wind of doctrine."

In the past we have given our workers a certain amount of instruction, and they have been accustomed to go out and add a little experience to this, and then return home again, or turn their attention to some other vocation. What we want is a system of instruction that will result in successful workers who will stay in the field.

You can make of your canvassers just what you want them to be. If they are trained to stay in the field, they will do so. The principle of the following text is sound, and will be so demonstrated every time.

In Neh. 8:8 we read: "So they read in the book

in the law of God distinctly, and gave the sense, and caused them to understand the reading." Here is the secret of success in the canvasser's labors. If he presents the ideas in the manner designated, whether speaking or reading, the results must be favorable.

The coming canvass will consist largely of reading selections from the complete book, and the necessity is imperative for thorough training in reading. The canvasser must needs read more or less continually aloud, and it is of the utmost importance that he be able to read according to the description given in the text. We cannot afford to have canvassers go out who are unable to read correctly and in a manner to suitably impress those who hear them. Then let us teach them how to read.

In training-schools and institutes, the study of the Bible should be made very prominent. Let it be taught, and then let the learners get up and tell what they have learned. Study the book, chapter by chapter, and thus learn what is in it, and how to tell it. Then, as the canvasser proceeds to his work, he can always throw a life and vim into his canvass that will prove effectual.

What I plead for is thorough drilling, training, and educating of our canvassers before they are sent into the field. Plan for and successfully carry out this all-important preliminary work, and the problem of success is solved. Omit this, and success cannot reasonably be expected.

The future of the canvassing work is hopeful. All through the ranks the canvassers are looking anxiously for the preparations, for the necessary training. Many of our canvassers have a strong hold on the Almighty Arm; their faith is unwavering. Do what you can to help them, and to help all who take hold of the work to reach desired success.

Elder Haskell followed with a few remarks. Said he: Great faith in any phase of our work brings us to the Bible. That is right. When our workers seek a preparation for the work from this standpoint, and in harmony with God's word, success must crown their efforts. With proper preparation on the part of the canvasser, our books will be sold, not because of their bindings, not for their appearance, but for what is in them. That is the way the work should be done. We want the Spirit of God in the work of selling our books just the same as in any other department of the work. God would have workers meet with success. He wants us to succeed. When the canvasser goes out in the right manner, the Lord will be with him, and he is bound to succeed. The Lord is willing to be with the canvassers in their work, just as much as with the ministers.

Elder Olsen spoke for a few minutes, emphasizing the necessity of having a proper estimate of the im-

portance of the canvassing work. It must not be belittled. We have been instructed all along by the Spirit of God regarding the importance of this branch of the work, and told to arrange some systematic method for carrying it forward. The work has been organized, and the results have been truly marvelous. Let us keep right on, and make continual advances in harmony with the will of God.

Regarding the question of canvassers' continuing in the work, it is needful that they should do so, and they should be so educated. Many enter the canvassing work, thinking that by and by they can go from that into the ministry. This is a mistake; go into the canvassing work to stay there until the Lord wants you elsewhere. When one gives himself to the canvassing work, he should do so as completely as the minister gives himself to that work. When he has the right sentiment why should he desire to change? There is too much of a mania for *preaching*; what we want is a spirit of *labor*. There should be less of the "preach idea and more of the labor idea," then the results will be far more satisfactory.

The manner and methods of some of our ministers are often very demoralizing to the interests of the canvassing work. This is all a mistake. The minister should always foster and encourage the canvassing work, he should not oppose it.

In operating the training schools for our workers, great care should be exercised regarding the conduct of those in attendance. All that partakes of frivolity and a love-sick sentimentalism should be put away. The work should be done in sober earnest.

Teach the Bible, the books that are to be canvassed for, and such other branches as the canvasser will need to be conversant with. Teach them how to read, how to keep their accounts, how to appear among people, in short, how to act properly and intelligently in their work.

#### STATE AGENTS' CONVENTION.—No. 7.

At the session of the State Agents' Convention, held at 4:30 P. M., a short time was spent in considering the different methods of notifications of subscribers, after which, Brother G. L. Miller occupied the remainder of the session in presenting the

#### HEALTH AND TEMPERANCE WORK.

Regarding the importance of the work, he read numerous extracts from the "Testimonies" and other sources, showing beyond question that it is a branch of equal importance with any other branches of the cause.

Much has been said regarding the union of Church and State, but not very much about the union of the

Church and Spiritualism. But let us see what bearing this has upon the subject of health and temperance. On page 111 of "Christian Temperance and Bible Hygiene" are these words:—

"From time to time I have received letters from both ministers and lay members of the church, inquiring if I think it wrong to consult spiritualist and clairvoyant physicians. So numerous are these agents of Satan becoming, and so general is the practice of seeking counsel from them, that it seems needful to utter words of warning.

God has placed it in our power to obtain a knowledge of the laws of health. He has made it a duty to preserve our physical powers in the best possible condition, that we may render to him acceptable service. Those who refuse to improve the light and knowledge that have been mercifully placed in their reach, are rejecting one of the means which God has granted them to promote spiritual as well as physical life. They are placing themselves where they will be exposed to the delusions of Satan."

From these, and other extracts of a like nature that were presented, the imperative necessity was made plain for giving due consideration to this subject.

The value of an intelligent understanding of the principles of health and temperance, when engaged in other branches of our work was referred to, and the good that may be accomplished was pointed out. The prevailing ignorance among the masses, and the necessity for the circulation of health and temperance literature, was dwelt upon at length, and amply sustained by evidence.

The merits of the journal, *Good Health*, were spoken of, and the details regarding the present method for its circulation were explained. Earnest exhortations were given in behalf of the circulation of the journal, and the hope expressed that it would be given a liberal patronage. Numerous questions were asked by members of the convention, and answered by Brother Miller.

#### THE AUSTRALIAN FIELD.

ELDER G. C. TENNEY.

THE privilege has been extended to me of speaking in behalf of this field, with which my labors have been identified for the last five years. Australia has of late been brought many degrees nearer to us than it used to be. A few years ago we only thought of it as the home of the kangaroo and the black fellow, and we knew they raised a great many sheep there, and that it was sometimes called an island, sometimes a continent. But now we all feel that we have a personal interest in Australia.

Before I speak particularly upon the subject of the evening, I wish to direct your attention to a few general thoughts. We have all heard that the time has now come for a special effort to be made in for-

foreign fields, and Sister White has said, "Now, just now is the time," to do this work. I believe this statement is especially pertinent at this time. And let me ask, What is a foreign field? It is only a convenient term that we use to designate countries across the water. But in the third angel's message there is no such thing as a foreign field, and I wish we could realize that there is nothing sectional about our work. The third angel's message is no more adapted to the people of the United States than it is to those in any other part of the world.

But, we say, this is the place where the work began; and that is true; but there are reasons for it. Satan had a greater work to do here than in any other country. For centuries the influence of the papal beast has led other nations to oppose the work of God, and they have stood ready to persecute those who were God's people. It required no revolution, no remodeling of constitutions, to secure religious persecution, and this has entered into the administration of all the Old World governments. That has simply been laid aside for a time, but all that is required to start the machinery of persecution is the breath of life.

This government was formed on a different plan. Its fundamental principles were framed in harmony with the gospel. So here a revolution must be effected, and Satan had a great work to do; and one of the most miraculous transformations recorded in history is that which has taken place in the United States in this respect in the last five or six years. The world has never seen its equal since Christ was crucified by the very nation whom he came to save.

Satan has now accomplished his object, and the United States stand right in line with the rest of the world, so that one solid front is presented against the commandments of God. So is there not a peculiar significance in the saying that just now is the time to enter foreign fields, since they are now already to begin again the work of persecution?

But is there no one to be persecuted in many countries where the truth has not yet entered? But I believe that the work will here take a broader scope and the truth will be sent to every country in the world. And this is one reason why I plead for Australia. We want the work to be cosmopolitan, and all countries on the earth to be put on equal footing.

We listened the other day to remarks from Brother Robinson on the work in London, and the next day we heard Brother Conradi speak about the field of Central Europe, and he did not overstate the needs of that field in the least. I would not detract one word from what he said, but as a loyal adopted son of the British empire, I feel a great sympathy with Brother Robinson. He spoke only of London and

the British isles, but I wish to-night to speak briefly of the whole British empire. The British colonies look with much affection and respect to the mother country, and all their impulses radiate from one great heart, and that heart is London. Let me present before you a few figures.

In actual government the British empire covers an area of 9,114,655 square miles, and has a population of 342,603,000. Including its protectorates, the territory is 11,500,000 square miles, with 378,725,000 population. The total area of all Europe is 3,797,000 square miles, just about one third the size of the British empire.

Europe, less the United Kingdom, has a population of 340,000,000; with Siberia added it has 344,447,000. But this is nearly 34,000,000 less than are contained in the British empire. And all this vast territory is tributary to one great city, London. All these people look to London to set the lead in everything.

Some looked a little incredulous when we heard Brother Robinson ask for \$100,000 for the work there, but I was surprised that he asked for so little. I hope you will see your way clear to grant this request. I hope you will be liberal toward the work in London.

In speaking of Australia, we will not consider it from the standpoint of its territory, though if it were laid upon the United States, not including Alaska, it would a little more than cover it all. The interior is uninhabited, and I might say almost uninhabitable. Few persons have ever passed through it, and they did so at great peril to their lives, from the intense heat, and the almost utter absence of water. So the population is mostly confined to the coast. In West Australia there are only about fifty thousand people to fill a territory as large as the Pacific coast of the United States. South Australia is very sparsely settled. Adelaide, its capital, has a population of about 60,000. Queensland, situated in the north-east portion, is better populated, containing fertile pastures for sheep, and large mining industries. New South Wales has a good territory; and Sydney, its capital, has a population of 430,000. Victoria is a small territory in the south-east part of Australia. The united population of all these countries is about three million, and including all the rest of Australasia, about four million, four hundred and fourteen thousand. Melbourne, the capital of Victoria, has a population of nearly half a million, and is the most American city to be found in the world, outside of America. It has fine public buildings and beautiful gardens, and the best system of cable cars of any city on the globe.

The greatest difficulty under which we labor in Australia is isolation. It is very far from the center of the work. In coming to this Conference I have



traveled a distance that would carry me seven times across the Atlantic from Liverpool to New York. It is true I have not come in the most direct route. Four months is the time required to send a letter from Australia to America, and get a reply. This puts us at a great disadvantage, and under the circumstances we have sometimes felt compelled to take responsibilities and make decisions which we were poorly qualified to do. For this reason I would present to you the advisability of having the admirable organization of our General Conference divided into districts so extended as to include our work in other lands.

But Australia is a center, as its situation on the map indicates. The Fiji Islands are included among the Australian colonies, under the large term of Australasia, which includes Tasmania, and New Zealand. These, and the whole group of islands known as Oceanica, are tributary to Sydney, and economy of time would indicate that we should arrange our work so as to make Sydney the headquarters of our Pacific islands work.

I want now to call your attention briefly to the work that has been accomplished in this field. It was begun in 1885 by Brother Haskell, Brother Corliss, and others who went there at that time. There were no friends of the cause there then, but now we have a church in Melbourne, lately divided into two organizations, of about 225 members which is our principal church in that part of the world. Across the bay, from Melbourne, about forty miles, is Geelong, where we have a small organization. At Ballarat we have a church of about forty members. In Adelaide, where the work was started by Brother Corliss, we have a church of perhaps 120 members. There are also some scattered companies throughout Victoria. In Sydney nothing was done for years in the line of our work, except some missionary work by one young lady; but finally Brother Steed went there to labor and with other help a good sized church has been raised up.

At Paramatta, Brethren Steed and Hare have organized a church of I suppose about fifty members. And they have the only church building owned by Seventh-day Adventists in Australia. The total number of Sabbath-keepers is now about 550, with twenty-two Sabbath-schools, having a membership of over 700. These figures include Tasmania. In Hobart, the capital of this island, we have a church of forty members, and a German church, about twelve miles north, of about the same number, and small struggling companies exist at Latrobe, and Launceston in the northern part. These are calling loudly for help.

And where are the laborers located? There are none in West-Australia. Brother Stockton has sold some books there, and that is all the work that has

been done. In Queensland one of our brethren has spent several winters in canvassing, and has met with good success. That is all the work that has been done there. But a Brother Jacobson and family have embraced the truth there by reading a Scandinavian paper which fell into their hands, and they are soundly converted. A German missionary came to them and labored with them, and of course they labored with him, and the result was that the minister was very much disturbed, and could not sleep that night, and the next time they heard from him he had begun to preach the truth. In Victoria, Brother W. L. H. Baker is our only laborer, and he is connected with the school. By the removal of Brother Curtis, South Australia is left without a laborer. Brother A. G. Daniells, as president of the conference, devotes his time to the churches and general interests. My own efforts have been almost entirely confined to the publishing work. I have never had much time to visit a great deal among the churches, or to hold a course of meetings.

The publishing work has been mainly devoted to selling the books printed by our home offices, and some nine thousand pounds worth of these were sold last year. A semi-monthly paper, a child's paper, and an edition of *Good Health* have been published, and a general job work done. At the present time attention is being turned toward a line of tracts and small books and thus building up the work for which the office was planted.

Now what do we need in Australia? We need some meeting houses; especially do we need one in Melbourne. The halls there are altogether unsuitable, and we are not able at present to raise the means to build a church. Then we need a school. We have been using two houses built together and separated only by a partition wall, but if this can accommodate our school for the next term it is all we can possibly expect, and after that we must have a permanent building.

We need, too, the help and influence of those who can represent and live out the truth. I have often wondered why some of our American brethren could not move to Australia and settle in some of the towns and villages. They can make a living there as well as they can here, and in a few months have the satisfaction of seeing a church raised up around them.

The question of what we can do for Australia I must leave to another time. We know the General Conference has dealt liberally with us, but it seems to me that other countries ought now to have our earnest consideration. The truth has been preached almost everywhere in the United States, and now when a few drops of persecution are coming, it is brought before all the people of the land. What we

need is a few witnesses for the truth in all these countries,—people who can stand for the truth under pressure, and then when the persecution comes, it will send the truth to all places.

I might, if I had time, relate many interesting incidents. In one inland village the paper fell into the hands of a careless unconverted Scandinavian, but he was convinced of the truth and embraced it as far as he understood it. He communicated the truth to the barber of the hotel, who was a Buddhist. This barber and his wife also embraced it, and Brother Stockton, when passing through that way, made their acquaintance, and found them to be earnestly seeking for truth.

Often at the close of my discourses I have had people come up to me and say, "I want to join your church." I would reply that I never saw them be-

fore, and knew nothing about them. "Yes," they would answer, "but I want to join your church." And then I would refer them to an advisory committee; and in every instance we have found that they made good and faithful members.

Sister White is there, but you know what her condition has been nearly all the time since her arrival. She has suffered much, but I never found her without a cheerful smile and words of praise to God, and hope and courage in him. We had some special seasons of prayer for her, but it seemed that something hindered her restoration, but now she is recovering strength, and for this I thank the Lord and we believe she will have strength to do the important work for which the Lord directed her steps to that far off land.