

# Union Conference Record

"Be strong all ye people, saith the Lord, and work; for I am with you."

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## THE END OF ALL THINGS AT HAND.

SABBATH MORNING, MAY 28, 1898.

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer."

"Then said the Lord unto me, The end is come upon My people of Israel." "Behold, I will set a plumb-line in the midst of My people Israel: I will not again pass by them any more."

IN every age of the world God has been gathering out the true Israel. At the time of the flood the world had become so corrupt that the Lord had to pass by the inhabitants of the earth, and begin His work through the family of Noah. Again, nearly two thousand years later, the world had again so far departed from Him and gone into idolatry that the world was again passed by, and the Lord selected out the family of Abraham, through whom it was His design to complete His work. About the end of another two thousand years, the chosen people of God had so far lost the knowledge of Him that their religion had degenerated in hollow forms and empty sounds. The messages of John the Baptist and of Christ were God's means to bring that people back to Him, but as they rejected the only means of their salvation, God had to pass them by, and turn to the Gentiles "to take out of them a people for His name." After about another two thousand years, the professed church of Christ has again become about as formal and Christless as the Jewish church was in the time of the first advent. God has sent to the world another threefold message of warning, designed to bring His professed people back to Him. This message is being treated by the Christian world much in the same manner as was that one by the Jewish church. But the solemn words of the prophet come to all now, "I will not pass by them any more." The Lord has set His hand again the second time to recover the *remnant* of Israel.

God has been waiting long for His people to get into a position where He can trust them with the blessings of the latter rain. But He will not always wait. The limit of time is almost reached. The work must soon close up in triumph and

glory, and all who fail to arouse will be left to perish with the world. The Lord is not to pass by with another message of salvation. The prophet, speaking of the close of the work, says:—

"And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."

"For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

"For yet a little while, and He that shall come will come, and will not tarry."

### WATCH FOR THE END.

"Watch therefore: for ye know not what hour your Lord doth come."

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

"Blessed are those servants, whom the Lord when He cometh shall find watching. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."

"And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through."

"Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

"Remember, therefore, how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

### THE END WATCHES FOR US.

"Moreover, the word of the Lord came unto me, saying, Also, thou son of man, thus saith the Lord God unto the land of Israel: An end, the end is near. Now is the end come upon thee. An end is come, the end is come; IT WATCHETH FOR THEE, (margin, awaketh against thee) behold it is come."

"The time is come, the day of trouble is near, and not the echo again of the mountains."

"Behold the day, behold, it is come; the morning is gone forth."

"They have blown the trumpet, even to make all ready; but none goeth to the battle."

"The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude."

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when He will return from the wedding; that when He cometh and knocketh, they may open unto Him immediately."

"They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels; because it is the stumbling-block of their iniquity."

#### A LESSON IN WATCHING.

Just before our Saviour was betrayed into the hands of wicked men, He went with His disciples into the garden of Gethsemane and said to them,

"Tarry ye here and watch with Me. And He went a little farther, and fell on His face and prayed, saying, O My Father, if it be possible let this cup pass from Me: nevertheless not as I will, but as Thou wilt. And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour? Watch and pray that ye enter not into temptation."

The Saviour knew that if they would watch with Him during that hour of watching, they would be prepared to endure the hour of temptation that was just before them. They failed to watch during that hour of watching, and they surrendered to the powers of darkness when the hour of temptation came upon them.

We are now in the hour of watching, corresponding to that time when the Saviour bade His disciples to "Watch and pray, that ye enter not into temptation." There is also another hour of temptation just before us, and those who heed the admonitions to watch, in this time of watching, have the blessed promise of being kept "from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth." And then follows the oft repeated admonition, "Behold I come quickly: hold that fast which thou hast, that no man take thy crown."

The failure of the disciples to watch in that time of watching, cost them a bitter and painful lesson; but they had opportunity to recover themselves, and to seek and find pardon. Those who now fail to improve upon this hour of watching, will lose not only the precious experience and blessing of watching with Christ, but will lose heaven and eternal life.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth. Watch

ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

#### OUR DUTY IN THIS TIME.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness?"

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless."

"Ye therefore, beloved, seeing ye know these things before, beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

"I saw that some of the people of God are stupid and dormant, and but half awake; they do not realise the time we are now living in. . . . I begged of Jesus to save them, to spare them a little longer, and let them see their awful danger, that they might get ready before it should be forever too late. The angel said, 'Destruction is coming like a mighty whirlwind.' I begged of the angel to pity and to save those who loved this world, who were attached to their possessions, and who were not willing to cut loose from them, and sacrifice to speed the messengers on their way."—*Early Writings*.

"As I viewed poor souls dying for want of present truth, and some who believed the truth, were letting them die, by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus (Matt. 19: 16-22) they went away sorrowful; and that soon the overflowing scourge would pass over and sweep their possessions all away, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven."—*Early Writings*.

"The suffering Jesus, His love so deep as to lead Him to give His life for man, was again held up before me; also the lives of those who professed to be His followers, who had this world's goods, but considered it so great a thing to help the cause of salvation. The angel said, 'Can such enter heaven?' Another angel answered, 'No, never, never, never. Those who are not interested in the cause of God on earth, can never sing the song of redeeming love above.' I saw that the quick work that God was doing on the earth would soon be cut short in righteousness, and that the messengers must speed swiftly on their way."—*Early Writings*.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

"I saw that if any held on to their property, and did not inquire their duty of the Lord, He

would not make duty known, and they would be permitted to keep their property, and in the time of trouble it would come up before them like a mountain to crush them, and they would try to dispose of it, but would not be able. I heard some mourn like this: 'The cause was languishing, God's people were starving for the truth, and we made no effort to supply the lack; now our property is useless. Oh that we had let it go and laid up treasure in heaven.' I saw that a *sacrifice* did not increase, but it *decreased*, and was *consumed!*"—*Early Writings*.

"I saw that the message, 'Sell that ye have, and give alms' has not been given, by some, in its clear light, and the object of the words of our Saviour has not been clearly presented. . . . Now is the time to lay up treasure in heaven, and to set our hearts in order for the time of trouble. Those only who have clean hands and pure hearts will stand in that trying time."—*Early Writings*.

"Some are looking too far off for the coming of the Lord. Time has continued a few years longer than they expected, therefore they think it may continue a few years more, and in this way their minds are being led away from present truth, out after the world."—*Early Writings*.

The inspired apostle, looking forward to the time in which we live, reasoned differently. He said, "And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed."

"Live and act wholly in reference to the coming of the Son of man. The sealing time is very short and soon will be over. Now is the time, while the four angels are holding the four winds, to make our calling and election sure."—*Early Writings*.

"Said the angel, 'Get ready, get ready, get ready. Ye will have to die a greater death to the world than ye have ever yet died.' I saw that there was a great work to do, and but little time in which to do it. I was pointed to the glory of heaven, to the treasure laid up for the faithful. Everything was lovely and glorious. . . . It was a 'far more exceeding and eternal weight of glory.' Said the angel, 'This little remnant who love God and keep His commandments, and are faithful to the end, will enjoy this glory, and ever be in the presence of Jesus.' Then my eyes were taken from the glory, and I was pointed to the remnant on the earth. Said the angel to them, 'Will ye shun the seven last plagues? Will ye go to glory, and enjoy all that God has prepared for those that love Him, and are willing to suffer for His sake? If so, ye must die that ye may live. Get ready, get ready, get ready. Ye must have a greater preparation than ye now have, for the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and to destroy the sinners thereof out of it. Sacrifice

all to God. Lay all upon His altar,—self, property, and all, a living sacrifice. It will take all to enter glory. It will take all to buy the field. Deny self; ye must step fast.'"—*Early Writings*.

Let us ponder these words in our hearts, realising that they are the words of an angel spoken of us. Can we pass by such admonitions, as of only ordinary meaning and importance to us? If we do not find our hearts being stirred by these solemn admonitions and appeals coming to us from the word of God and from the Spirit of Prophecy, ought we not to feel terribly alarmed lest we are left to slumber on until we are overtaken by the close of our probation, as by a thief in the night?

"I saw that the judgments of the Almighty were speedily coming, and I begged of the angel to speak in *his* language to the people. Said he, 'All the thunders and lightnings of Mount Sinai would not move those who will not be moved by the plain truths of the word of God, neither would an angel's message awake them.'"—*Early Writings*.

#### THE SEVEN LAST PLAGUES ABOUT TO FALL.

"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. The commencement of the time of trouble here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a *short period* just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out."—*Early Writings*.

Is trouble coming upon the earth now? Are the nations now getting angry, as never before in the history of the world? If so, we are now living in "*a short period just before*" the pouring out of the seven last plagues; "while the work of salvation is closing."

"His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. . . . Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall

any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways."

"Woe to the rebellious children, saith the Lord, . . . that cover with a covering, but not of My Spirit."

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness."

A. T. ROBINSON.

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### THE EVERLASTING GOSPEL.

SABBATH AFTERNOON, MAY 28, 1898.

AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

In all ages God has had a message, and that message has been the gospel of the kingdom or reign of God.

When man fell, and God communicated to him the good news that the Seed of the woman, though bruised in His body by the serpent, should finally bruise the serpent's head, that was the gospel of the kingdom, or coming reign of God through Christ.

When Isaiah prophesied: "For unto us a child is born, unto us a son is given, and the government shall be upon His shoulder," he was preaching the gospel of the kingdom of God.

When the angel Gabriel told Mary that she should bring forth a Son whose name should be called Jesus, and that God would give unto Him the throne of His father David, and that to His kingdom there should be no end, he was preaching to her the gospel of the kingdom of God.

And so, at last, when the mystery of God is finished, and under the sound of the seventh angel there are heard in heaven great voices, saying: "The kingdoms of this world are become the kingdom of our God, and of His Christ; and He shall reign for ever and ever," that will simply be the wind-up and final announcement of the gospel of the kingdom of God, which was first preached to our first parents in Eden.

#### DEVELOPMENT OF THE GOSPEL.

But, while the final overthrow of evil, and the full establishment of the principles of God's kingdom were first comprehended in the very first proclamation of the gospel, there has necessarily been a development of the gospel, and an unfolding of its principles. There is design and order in the gospel, just as there is in nature. The rose appears first as a bud, but as it grows it gradually unfolds, until at last it appears in full bloom. So the gospel, from the first seed planted in Eden, has gradually been unfolding, and it will continue to unfold, until at last it stands in all its loveliness,

in full bloom, before the gaze of men, and angels, and admiring worlds.

And the development of the gospel has been in the order of man's individual experience and needs. First, man is in a sinful and lost condition; but sin has so darkened his mind that he does not of himself fully realise his lost condition. He is living largely in ignorance of his sinfulness. But he comes to the law of God, to Sinai, and there he sees himself a lost and hopeless sinner. He finds no help there, however, but only condemnation; he is forced to look elsewhere for salvation from his sins. He sees the cross uplifted, and there finds the pardon and peace for which he seeks, and beyond this, by the eye of faith, the Saviour coming to save him, both body and soul, and give him an eternal inheritance in the earth made new. This is the individual experience of each saved soul. First a state of sin and ignorance, then of condemnation, then pardon, peace, and full salvation.

So in the development of the gospel. For centuries the world lay in sin and ignorance. Then God gave the law that by it sin might appear exceedingly sinful, "for by the law is the knowledge of sin." But the law wrought only wrath and condemnation. It, in itself, brought no hope or consolation. By its irrevocable sentence against sin, it forced mankind to look elsewhere for relief. From Sinai the world must look to Calvary.

To this order in the development of the gospel the apostle refers when he says: "But before faith came, we were kept under the law, shut up unto the faith which should *afterwards* be revealed." Gal. 5: 23. After Christ had come the apostle wrote, and could truthfully say, that the gospel "in other ages was not made known unto the sons of men, as it is *now* revealed unto the holy apostles and prophets by the Spirit." Eph. 3: 5. There had been a further unfolding of it.

And when Christ comes again and sets up His everlasting kingdom, there will be one more, and a full, and final, unfolding of the gospel. Then it will appear in all its fulness.

So we see that the experience of each saved soul is but a miniature likeness of the gospel plan of the ages. God's plan for the salvation of each individual, and His great plan for the salvation of the race, covering the ages, are both modelled on the same pattern.

Therefore, God has no new gospel for the world to-day. We speak of the Third Angel's Message, and of the Three Angel's Messages. This is all right and proper, for the Bible speaks of them; but these are simply "the everlasting gospel." The first of these messages reads: "And I saw another angel fly in the midst of heaven, having *the everlasting gospel* to preach unto them that dwell on the earth, and to every nation, and kindred and tongue, and people." He announces the hour of God's judgment come. But the judgment and

a time for it are not new features of the gospel. Paul, David, Solomon, and Enoch, all foretold of these. The only difference there has been in the gospel message for any age to that of any other age, has simply been in suiting the tenses in which its features have been expressed, to the gospel's particular stage of development, at that particular time, and giving special attention to the features then unfolding. The gospel is one the ages through.

#### THE CLOSING MESSAGE.

The second coming of Christ and the setting up of Christ's kingdom at that time, will close the gospel. The proclamation of His soon coming and of the law of God, which contains the foundation principles of the kingdom, will therefore be prominent in the closing message of the gospel. But the whole gospel, the flower in full bloom, must shine out in this last proclamation of the good news of salvation to a lost world. Every feature of the gospel will receive attention. Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love, will all be professed, possessed, and proclaimed. The law of God, the Sabbath, the judgment, the second coming of Christ, the resurrection of the dead, the reward of the saints, and the fate of the wicked, will all be heralded to all nations. The gifts of healing, of tongues, of working of miracles, and of prophecy, will all be manifested. The last church will come behind in no gift. Good works will accompany sound doctrine. Help will be rendered to the helpless without distinction of race, nationality, creed, church, or colour. Like the Master, His true followers will go about doing good, for they will have His mind, and be filled as He was, with the Spirit.

In their own department, those who truly believe that Christ is soon coming will look carefully to their ways, and, having this hope in them, will purify themselves even as He is pure. They will study the Bible, and heed the testimonies which come to them through the Spirit of Prophecy. They will not question and cavil about features which are inseparably connected with the gospel.

They will accept and embrace the message in all its parts. To study the principles of health and temperance, and in wisdom put them into practice, will be their delight, that they may be well, and present to God their bodies a living sacrifice, holy, and acceptable to Him, fit temples for the residence of His Holy Spirit. They will see light and beauty in the message which tells them that God is trying to bring them back, step by step, into harmony with His original plan, both in body and in mind, and to fit them for the touch of immortality, and to live in the society of the pure and holy angels. They will take pleasure in the work of overcoming, knowing that "he that overcometh shall inherit all things,

. . . but the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."

What God wants is that we should comprehend the message, and not only be sanctified by it ourselves, but from this time forward make the spreading abroad a knowledge of it in the earth the chief business of our lives. Our own course of action either retards or hastens the work and the great consummation.

We have greatly retarded the progress of the message by our indifference and lack of faith, and zeal, and loyalty, and whole-heartedness in the work. But few have lived up to their high privileges, and walked in all the light God has given. Some, like Israel of old, have questioned and complained. They have allowed doubt and uncertainty to come into their minds. They have wondered whether the message is really of God, and questioned in their hearts whether the Lord was among us or not. But all this is sin. God can never bless those who live in this way. He can never pour out His Spirit on those who are fearful and unbelieving. What He wants is that we should not be faithless, but believing.

"The history of Ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the Advent movement, even as He led the children of Israel from Egypt. In the great disappointment their faith was tested as was that of the Hebrews at the Red Sea. Had they still trusted to the guiding hand that had been with them in their past experience, they would have seen the salvation of God. If all who had laboured unitedly in the work of 1844 had received the third angel's message, and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people.

"It was not the will of God that Israel should wander forty years in the wilderness. He desired to lead them directly to the land of Canaan, and established them there, a happy and holy people. But 'they could not enter in because of unbelief.' Because of their backsliding and apostasy, they perished in the desert, and others were raised up to enter the promised land. In like manner, it was not the will of God that the coming of Christ should be so long delayed, and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. As they refused to do the work which He had appointed them, others were raised up to proclaim the message. In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning, and find in Him a shelter before the wrath of God shall be poured out."—*Great Controversy*. (Edition 1884.) p. p. 291, 292.

The third angel's message is a world-wide message. If we, as God's peculiar people, will come up to our high privileges and walk in the

light God has given us,—the light of Christ's soon coming, the signs of the times, the sanctuary, health reform, the Spirit of Prophecy, and other points,—the latter rain will soon be poured out, this message will go to all t' world with a loud cry, the earth will be lightened with God's glory, and Christ will come to take us with the faithful of all ages to our everlasting home.

When this gospel of the kingdom shall be preached *in all the world*, for a witness unto all nations, *then* shall the end come. But it will never be preached thus while we sit down in a death-like stupor of indifference. It will never be preached thus while we think more about what we shall eat, drink, and wear, than of the furtherance of the kingdom of God and His righteousness. It will never be preached thus while we seek to lay up treasures on earth instead of in heaven. It will never be preached thus while we love self more than God and our fellow-men. "The success of our work depends upon our love to God, and our love to our fellow-men."

Shall we not, therefore, one and all, awake out of sleep, and arise and shine? "Wherefore, he sayeth, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

The whole armory of heaven awaits our demand and reception. The Lord is patiently waiting to bless us, and use us, and make us a blessing. Already He has waited long. Is it not time that we should arise and open wide the door, and bid Jesus, in His fulness, come in, a welcome and abiding Guest?

"Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." "Examine yourselves whether ye be in the *faith*." "Watch ye, stand fast in the faith, quit you like men, be strong."  
W. A. COLCORD.

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### THE CAUSE OF GOD IN AUSTRALASIA.

SUNDAY, MAY 29, 1898.

"AND that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed.

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

Let us walk honestly as in the day; not in rioting and drunkenness, nor in chambering and wantonness, nor in strife and envying.

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Rom. 13: 11-14.

These solemn statements are strikingly appropriate to this time, and are full of meaning to us as a people.

The night *is* far spent. The day *is* at hand. Our salvation *is* nearer than when we believed. Therefore it *is* high time to awake out of sleep, to cast off the works of darkness, and to put on the armour of light.

Spiritual sleep is a perilous state. It is paralysis of the spiritual faculties. That means deafness, and blindness, and stolid indifference to spiritual things. And that means slothfulness and sinful neglect in the Master's service. Unless broken, it means the eternal ruin of the sleeper.

In the Laodicean message it is called lukewarmness, and it is represented as being extremely offensive to God.

And this, we are warned, is the special danger of God's people in these perilous times. Just at the time when every faculty should be keenly alive, and when every power should be earnestly employed in the service of God, a stupifying influence will be wafted upon God's people to paralyse their senses and rob them of their strength and activity.

O how conscious many of us are of this terrible paralysis, and how many times we have cried to God to arouse us from this death-like stupor, and take us off from the enchanted ground. Blessed be God, He is able to deliver us from the power of the enemy, and He *will* deliver those who choose to surrender entirely to His will.

The great controversy between Christ and Satan is near its close. We now stand face to face with the last struggles that are to take place before the Saviour comes. The third angel's message is for this great crisis. The people whom God has raised up to proclaim that message are represented by an angel "flying swiftly through the midst of heaven" to every nation, kindred, tongue, and people.

Mark the features. First, it is a world-wide message. It is to be given to every nation, and kindred, and tongue, and people. Second, it is a message of power. It is to be given with a loud voice. It is that last call to the great supper that is to be given with a compelling power. Luke 14: 16-23. Third, it is a swift message. The messengers are to "go out quickly," Luke 14: 21. They are to "fly" from nation to nation. Rev. 14: 6.

But, like ancient Israel, we have disappointed and grieved our Lord. We have not consecrated our all to the message as we should. And as a result we have delayed the work of God. The Spirit of God says:—

"We are years behind." "Not one hundredth part has been done or is being done by members of the church that God requires of them." "This is our great sin." "Were every one of you living missionaries, the gospel would be speedily proclaimed to all countries, to all peoples, nations, and tongues." See the tract, "Home Missionary Work: An Appeal," by Mrs. White.

As we look over the wide harvest-field we see a great work yet to be done. Comparatively few of the great mass of humanity have, as yet, even heard of the message. God says:—

*“Go forward.” “Enlarge the place of thy tent, and let them stretch forth the curtains of their habitation: spare not, lengthen thy cords, and strengthen thy stakes, for thou shalt break forth on the right hand and on the left.”*

We are glad that our God commands us to enlarge our borders, and we rejoice that to some extent this is being done. Just how much has been done, and what remains to be done, is a matter of great importance, and should be clearly understood by all who are connected with the message. In this reading we can make only a brief reference to the fields in which we have established missions, but this will convey some idea of our movements, and of the stupendous work still before us.

#### SOUTH AMERICA.

In South America we have begun work in Argentina, Brazil, British Guiana, Chili, and Colombia. In these five divisions, containing a population of about twenty million people, we have twenty-three workers, and several hundred Sabbath-keepers.

#### CENTRAL AMERICA.

This field includes Mexico and the Bay Islands, and has a population of about fifteen millions. Here we have eleven workers, and about 150 members.

#### WEST INDIES.

In the different islands of the West Indies, representing about a million people, there are six workers, and some 400 Sabbath-keepers.

#### PACIFIC OCEAN.

The Mission Board has established missions in several groups of the Pacific Islands. Scattered among the population of some 300,000 people, we have twenty workers, and about 200 members.

#### CHINA.

This country with its enormous population of 400,000,000 souls, has but one of our workers, and he is about eighty years of age.

#### JAPAN.

Forty millions, and four of our labourers.

#### INDIA.

Among the 287,000,000 people of India, we have eleven workers.

#### FINLAND.

Two million people, and five workers.

#### MATABELELAND.

The population of this district in Central Africa is, as far as we are aware, unknown. We have had seven workers located there, but a few weeks ago we received the sad intelligence that the Superintendent, Brother Byron Tripp, and Dr.

Carmichael, the physician of the mission, had both fallen in death, victims of the fever.

#### GREAT BRITAIN.

Population 38,000,000. Number of workers, twenty-two. Membership, 450.

#### RUSSIA.

This extensive country, with its vast population of 203,000,000, has nine workers, and 470 members.

#### GERMANY.

The German field includes Germany, Austria, Roumania, Bulgaria, Servia, and the Netherlands, representing 100,000,000. Here there are twenty-six workers, and 1,100 Sabbath-keepers.

#### QUEENSLAND AND WEST AUSTRALIA.

These two colonies of Australia have a population of 650,000. They have nine workers, and about 100 members.

The total population of the countries which have at least one representative from the Foreign Mission Board, is twelve hundred millions, or four fifths of the population of the world. In these there are about 160 workers, and not less than 3,000 Sabbath-keepers.

These workers and Sabbath-keepers are certainly very few compared with the millions of people among whom they are scattered. Their light seems dim in the dense darkness surrounding them. These dear friends need our earnest prayers and loyal support.

Brethren, are we sure that our missions and missionaries have that large, warm place in our hearts that they should have? Are we praying for them and supporting them as God would have us? And are we daily praying the Lord of the harvest to send forth more labourers, and to provide more means?

#### FINANCIAL ASPECTS.

You will be surprised and pained to hear that even the few missionaries we now have in the field have been greatly perplexed for funds during the past year. A few weeks ago we received a communication from the President of the Foreign Mission Board, stating that during the year 1897, not one of our missions, except those in Australia, had received one-half the amount of money that was voted to it at the beginning of the year. Many of the labourers have had only a small portion of their wages, and but little means with which to carry on their work. In some cases, where they have gone forward with their work with the fullest expectation of receiving what was promised them, they have scarcely been able to keep their promises with business men, and so maintain their good reputation. Some have written appeals to personal friends for loans to tide them over until relief might come. The reason why the Foreign

Mission Board has not sent them the funds they have really needed, is because a sufficient amount has not been contributed by our people.

There is one feature about all this that every Seventh Day Adventist in Australasia ought to understand. It is this: During the last three years the Foreign Mission Board has appropriated about one ninth of its entire receipts each year to the work in Australasia. The following figures will help us to understand what this means:—

Population of F. M. B. territory, 1,200,000,000. Four fifths of the world.

Population of F. B. M. territory in Australasia, 600,000. One two thousandth.

Number of labourers in all the fields, 160.

Number of labourers in Australasia, 8. One twentieth of all.

Members in all the fields, 3,000.

Members in Australasia, 100. One thirtieth of all.

Receipts from all sources, £19,034.

Amount contributed by Australasia, £667. One twenty-eighth of all.

Appropriation to Australasia, £2,041. One ninth of total receipts.

These figures are taken from reports for 1896, the reports for 1897 are not yet to hand; they may not be exact in every particular, but they are as nearly so as can be gathered from the reports and convey a correct general idea. They show that the population in the Australasian mission territory (Queensland and West Australia) is only one two thousandth of the population throughout the mission fields; that the membership is only one 30th, that the number of labourers is only one twentieth of all, and that the amount contributed here is only one twenty-eight of what the Board receives; yet we have drawn from the Board for our work here one ninth of all the money contributed to foreign missions by our people in all parts of the world.

Moreover, during the past year Australasia has drawn the full amount that was voted to this field, while not one of all the other missions has received one-half of its appropriation.

These are facts that should lead us to serious reflection. Is it right for us to draw this amount from the treasury, to support our work here, while other fields are so needy? Can we not take hold of this work and carry it on without so much help from our brethren in other lands? Can we not, individually, carry a greater burden for our missions, study economy, contribute more largely, and thus have a larger share in both the burdens and blessings of our missions?

We need not stop to raise the question as to whether we are not doing too much in foreign fields. The Spirit of God tells us that we are not doing one hundredth part of the work that God requires of us. The only question must be, how can I manage so as to give more? Jesus says—

“FREELY YE HAVE RECEIVED; FREELY GIVE!”

We have many evidences that we, in Australasia, have received freely from the good hand of our God direct, and, also from Him, through our dear brethren in other lands. Before there was a sabbath keeper in this country, the minds of our people in America were directed by the spirit of God to Australasia. And when, in 1884, it was decided to send workers to this field, donations poured into the treasury from all parts of America.

That noble spirit of liberality toward this field has been manifested from that time to the present. Very few in Australasia really know how much our brethren in America have done to advance the cause in this field. And not knowing what has been done, we cannot appreciate it as we should. It may be proper, therefore, to here state some of the facts as we find them:—

1. They have sent 100 persons over to help us carry on our work, 79 of these were adults and 21 were children. 42 were general laborers; 11 were for the publishing work; 6 for the canvassing work; 8 for the school; 11 for the medical work; and one for the health food business. 30 of these workers, 22 adults and 8 children, have returned to America.

2. They have paid the transportation expenses of all these workers. These expenses have amounted to £3,328 for those who have come, and £775 for those who have returned to America, total, £4,103.

3. During the last three years they have helped to pay the wages of the workers in this country. In 1895 they paid £1,508; in 1896, £2,041; and in 1897, £2,457. Total, 6,006. This added to the amount paid for transportation, makes £10,109.

4. They have made liberal donations to our various lines of work: £1,341 to the publishing work; £1,000 to the school; £900 to aid in building our churches; £700 to the New Zealand book work; £250 to city mission work in New Zealand; £100 to religious liberty work; and £150 to medical missionary work. Total donations £4,441. This, added to the amount paid for wages and travelling expenses, gives a total of £14,550. To this should also be added the donations from our brethren in South Africa £1,000 to the school, and £500 for church buildings. This makes a grand total £16,050 that has been sent to this field since the work was started here in 1885. We do not mean to say that this is *all* that has been sent us. This is what we can readily gather from the records within our reach.

But the receipt of all this has not placed the work where it has no need of anything more. The various branches that have been started have so enlarged that to-day the cause is in pressing need of both laborers and funds to meet the increasing demands. Calls for help are coming in from all parts of the colonies, which, if answered, will require more men and more money.



We rejoice that we have a school with faithful, experienced teachers, to train our young people for good service. This is the most important institution we have in Australasia. It must have the fostering care of all who love the cause. It is now in the greatest need of financial assistance. We should have £1,000 at once to meet the liabilities that have been incurred to provide necessary accommodation for the present attendance. Our publishing work and the medical work also require funds.

We cannot look to the Foreign Mission Board for very much help for a time. Their missions are now scattered pretty well over the world. The demands upon their funds are large, and continually increasing. In many of the countries where their missionaries are at work, the governments are so intolerant, the minds of the people are so dark, and the financial depression is so great, that they must rely almost wholly upon contributions from our people in more favored countries.

Under all the circumstances we cannot consistently ask the Foreign Mission Board to continue to give us such a large portion of their receipts. At present our people in Australasia contribute about £1,200 toward the Foreign Mission funds. Thus far the Mission Board has appropriated all this to the field where it was raised, and have added as much more to it. But owing to the urgent calls from other fields, they can no longer allow us so much. We should now request the Mission Board to appropriate to this field only that proportion of their funds that they can consistently devote to this small part of the great field.

But they have given us to understand that we cannot expect to receive as much as we have heretofore. This brings us face to face with a most important question. It is this, shall we go forward with our present aggressive work in these colonies, and increase our contributions to meet the expense, or shall we contribute about as we have in the past, and cut down our work and expenses to our receipts? This is a question that must be answered by our brethren and sisters in Australasia. Every individual must, and will, settle it between himself and God. We are in the crisis, and every one will have the privilege of showing his loyalty to the cause of God. Brethren, this is no time to retrench in aggressive Christian mission work. In fact there is never a time to retrench on such lines." "Every cry of retrenchment is an assault on God and an insult to His claims."

No; brethren we cannot retrench on these lines. The command of God to us is, "Go forward." An earnest, faithful attempt to do so in this crisis, will bring as decided victory to us as was given to Israel when they were at the Red Sea. Our general work must have contributions to continue its forward movement. Our school

must have donations. Our publishing house must have loans at low interest, and without interest. The medical work must have help to get a fair start, in order that a good work may be done, and the work become self supporting.

All these needs—every one of them—can be met if those who claim to believe the third angel's message will take hold of the promises of God and obey his counsels. Our God is the Creator. His resources are unlimited, and He delights to reveal His love, wisdom, and power in response to unwavering faith. He has hidden treasures to bring to light as soon and as fast as His people will come up to His standard of working. In a recent communication to us, through the Spirit of Prophecy, the Lord says:—"If men will only follow the leadings of the Holy Spirit, they will find ways and means by which the message may go forth, and gain a glorious victory." Let us thank God for this late word of encouragement.

"And God is able to make all grace abound toward you; that ye having all sufficiency in all things, may abound to every good work."

A. G. DANIELLS.

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### THE GREAT NEED OF THE HOLY SPIRIT.— Part 1.

MONDAY, MAY 30, 1898.

"Just prior to His leaving His disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit."

"This promised blessing, if claimed by faith, would bring all other blessings in its train, and it is to be given liberally to the people of God."

"Through the cunning devices of the enemy, the minds of God's people seem to be incapable of comprehending and appropriating the promises of God."

"The power of God awaits their demand and reception."

"He who is endowed with the Holy Spirit has great capacities of heart and intellect, with strength of will and purpose that is unconquerable."

"How little men can do in the work of saving souls, and yet how much through Christ if they are imbued with His Spirit."

"The Holy Spirit must be the living agency to convince of sin."

"The Spirit of God working in the heart, co-operates with the working of God through His human instrumentalities."—*Special Testimonies*.

"We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more to-day."

"Without the Spirit and power of God, it will be in vain that we labour to present the truth." *Testimony No. 31, p. 153.*

God has determined to leave nothing undone to recover man from the toils of the enemy. After Christ's ascension, the Holy Spirit was given to man to assist all who would co-operate with Him in the reshaping and remodelling of the human

character. The Holy Spirit's part of the work has been defined by our Saviour. He says, "He will convince the world of sin, of righteousness, and of judgment." The Holy Spirit is the convicter, and sanctifier as well. As none can repent of their sins until they are convicted, the necessity of uniting the Spirit with us in our labour to reach the fallen is apparent. All of our human abilities will be exercised in vain unless we are united to the heavenly intelligences. It is through the lack of a knowledge of the vitalising truth, and the corrupting influence of error, that men are fallen so low, sunk in the depths of sinful degradation. Angels and men are to work in harmony to teach the truth of God to those who are unlearned therein, that they may be set free from the bonds of sin. It is the truth alone that makes men free. This liberty, this freedom through the knowledge of the truth, is to be proclaimed to every creature.

Jesus Christ, God Himself, and the angels of heaven are interested in this grand and holy work. Man has been given the exalted privilege of revealing the Divine Character by unselfishly engaging in the effort to rescue man from the pit of ruin into which he has been plunged. Every human being who will submit to be enlightened by the Holy Spirit is to be used for the accomplishment of this divinely conceived purpose. Christ is the head of His church, and it will glorify Him the more to have every portion of that church engaged in the work for the salvation of souls.

But the human workers need to leave more room for the Holy Spirit to work, that the labourers may be bound together, and move forward in the strength of a united body of soldiers. Let all remember that we are "a spectacle unto the world, to angels, and to men." Therefore they should enquire with meekness and fear, What is my path of duty? Entire consecration in the service of God will reveal the moulding influence of the Holy Spirit at every step along the way. When apparent impossibilities arise in your path, present the ever-ready, complete efficiency of the Holy Spirit before your unbelieving heart, that it may shame away your over-cautious spirit. When your faith is weak, your efforts feeble, talk of the great Comforter, the Strength of heaven. When you are inclined to doubt that God is working, by His Holy Spirit, through human agents, remember that God has used the church, and is using it to the glory of His own name. If men will not obstruct the way, God will move upon the minds of many more to engage in active service for Him.

The Great General is not only leading a few generals; but the Captain of the Lord's host is leading the armies of both heaven and earth to battle; and they are marching on to the glorious victory. Every soldier is to put on the whole armour of God, and fight courageously, realising that he is battling in full view of the invisible

universe. If they will obey orders, the Lord's army will find themselves influenced by the Holy Spirit to work the works of God. The battle-field is glorified with the light shining from the cross of Calvary.

The promise of the gift of the Holy Spirit is not comprehended as it should be; the privileges to be enjoyed through its acceptance are not appreciated as they might be. God desires that His church should lay hold by faith upon His promises, and ask for the power of the Holy Spirit to help them in every place. He assures us that He is more willing to give the Holy Spirit to those that ask Him, than parents are to give good gifts unto their children. Since it is possible for every one to have the heavenly unction, "ye need not that any man teach you," and there is no excuse for shunning responsibilities; no duty should be unwelcome, no obligation evaded. Christ Himself is the renewing power, working in and through every soldier by the agency of the Holy Spirit. The efficiency of the Spirit of God will make effective the labours of all who are willing to submit to His guidance.

God is moving upon every mind that is open to receive the impressions of His Holy Spirit. He is sending out messengers that they may give the warnings in every locality. God is testing the devotion of His churches, and their willingness to render obedience to the Spirit's guidance. Knowledge is to be increased. The messengers of heaven are to be seen running to and fro, seeking in every way possible to warn the people of the coming judgments, and presenting the glad tidings of salvation through our Lord Jesus Christ. The standard of righteousness is to be exalted. The Spirit of God is moving upon men's hearts, and those who respond to its influence will become lights in the world. Everywhere they are seen going forth to communicate to others the light they have received, as they did after the descent of the Holy Spirit on the day of Pentecost. And as they let their light shine they receive more and more of the Spirit's power. The earth is lighted with the glory of God. MRS. E. G. WHITE.

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#### WILL YOU RECEIVE, OR WILL YOU GRIEVE, THE HOLY SPIRIT?—Part 2.

"GRIEVE not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

And how we shall avoid grieving the Holy Spirit is told us in the words: "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Bitterness grieves the Holy Spirit. Yet there are professed Christians who hold, for years,

bitterness against neighbors, and even against brethren.

Wrath and anger grieve the Holy Spirit. These things are closely akin, of course. In the Greek, the word translated "wrath" signifies "the active principle of anger," whereas the word translated "anger" strictly is "the passions." "Wrath is temporary; anger is a chronic bearing of malice." "Both are effects of bitterness, considered as a rooted disposition." Yet there are professed Christians who have the active principle of anger so rooted in their disposition that when some word is said, or something is done that does not just suit them, they instantly flare up like fire into the passion of anger.

Clamor and evil-speaking grieve the Holy Spirit. Clamor is that "in which angry men break forth" in abuse. Evil-speaking is "the more chronic form of clamor—the reviling another, not by an outbreak of abuse, but by the insidious undermining of evil surmise and slander." Clamor might be defined as loud, angry speaking *to* or *at* a person, while evil-speaking is moderate anger, speaking insidiously *about* a person. The Greek word translated "evil-speaking" is *blasphemia*, from which comes our English word "blaspheme." Loud, angry speaking and evil-speaking—clamor and blasphemy—grieve the Holy Spirit.

Malice grieves the Holy Spirit. The Greek word translated "malice," signifies "moral badness, vice, depravity, baseness, cowardice, faint-heartedness, faultfinding. It is "the inner root out of which spring all those things" named before. "Those enmities are most savage which are cherished within, and make no show to those who are without." Such people cannot receive the Holy Spirit. Let all bitterness, and wrath, and anger, and clamor, and all-speaking be put away from you, with all malice, that you may receive, rather than grieve, the Holy Spirit of God, in whom ye are sealed unto the day of redemption.

Yet all these evil things are cherished and practised by people who belong to the church, and profess to be Christians. Let every soul pray earnestly, "Create in me a clean heart, O God; and renew a right spirit within me." And let everyone who so prays receive this divine answer to that prayer: "A new heart also will I give you, and a new spirit will I put within you."

Then you will be kind one to another, tender hearted, forgiving one another, as God for Christ's sake hath forgiven you.

Then you can receive the Holy Spirit; for He says: "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep My judgments, and do them."

Which, now, do you choose? Will you receive the Holy Spirit? or will you grieve the Holy Spirit?

You will do one or the other; there is no escape from that. For not to choose *is* to choose: not to

choose to receive the Holy Spirit is to choose to grieve the Holy Spirit.

And why should there be any hesitation?

Choose, O choose ye this day, that you will receive the Holy Spirit!

"Grieve not the Holy Spirit." "Receive ye the Holy Ghost."  
A. T. JONES.

## THE BLESSEDNESS OF GIVING.

TUESDAY, MAY 31, 1898.

**"Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." Acts 20 : 35.**

THIS statement of the Lord Jesus declares a truth that but few believe. Many who assent to it as being true, do not know by *experience* that it is true.

The natural, or carnal mind looks upon giving as a stern duty, and receiving as an agreeable privilege. Giving is regarded as a detriment, a privation, a loss. Receiving is looked upon as an advantage, a benefaction, a profit. The very thought of giving is unpleasant, forbidding, and disagreeable to most people. But the thought of receiving is pleasant, and gratifying.

But this is not the view, or contrast, presented by our Lord. He does not contrast giving and receiving. He compares them. He represents both as a blessed privilege, and giving to be the more blessed of the two.

This, says Dr. Pierson, "Lifts giving to its highest plane, and crowns it as the true secret of the most exalted blessing to the giver himself."

This view of giving is mysterious and incomprehensible to the natural mind, for the reason that it is contrary to nature. But all gospel service and experience is contrary to nature, and beyond the grasp of the natural, unspiritual mind.

*There is a spiritual law—a divine working by which:—*

Rest comes from labour. Matt. 11 : 28-30.

Joy from sorrow. Hebrews, 12 : 2; 1 Peter, 1 : 6; 4 : 13; 2 Cor. 1 : 5.

Life from death. Rom. 6 : 8-11; Gal. 2 : 20.

Exaltation from humiliation. Phil. 2 : 8, 9; Luke 14 : 10, 11.

Strength from weakness. 2 Cor. 12 : 9, 10.

Increase from giving. Prov. 11 : 24, 25; 2 Cor. 9 : 6-8.

Reality from faith. Heb. 11 : 1; 1 Peter 1 : 8.

Everything from nothing. Heb. 11 : 3; Psalms 33 : 6-9; Rom. 4 : 17.

All this is contrary to nature, but it is the law in the realm of the spiritual.

*Rest from labour.* Says Christ, "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The yoke is an emblem of labour, and toil. It represents

the earnest, constant service every follower is to render to the master. To the natural mind the yoke does not mean rest. Yet every Christian whose heart is full of the love of God, can testify of the sweet rest that comes from wearing toil for Christ.

*Joy from sorrow.* Of Jesus we read, "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." What a revelation this is of joy coming from sorrow. As the Son of God, Christ occupied the second place in the universe. He was next to His Father. He had been the happy recipient of that His Father could bestow upon Him. To Him were "hid all the treasures of wisdom and knowledge." He was His Father's "Darling." Oh what honour, what glory, what vast treasures were His!

But in the possession of all these, His heart was filled with grief when He gazed upon the face of a sorrowing, perishing race. He knew that there was one way by which this lost world could be saved. And that way was the way of sorrow. But the way of sorrow would bring to Him a joy that He never could obtain in any other way. So, for that joy, He gave himself to that sorrow. He became "a man of sorrows and acquainted with grief." From the instant He gave himself up to that way, He took on Himself the afflictions of men. In all their afflictions He has been afflicted. He is still the man of sorrows, and is still being crucified afresh, and put to an open shame. As one has said, the crucifixion on Calvary with all the shame, sorrow, and pain that accompanied it, is only a "temporary revelation of a permanent fact."

"Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." Rejoice, inasmuch as ye are partakers of Christ's sufferings." This is just what the natural heart endeavours to shun. It shrinks from trials, sorrows, and afflictions. It selects a smooth, pleasant path. But, in doing so, it misses the sweetest joys that can come to the human heart. Says Paul, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation aboundeth by Christ." 2 Cor. 1: 3-5.

*Life from death.* "Likewise, reckon ye also yourselves to be dead indeed unto sin; but alive unto God through Jesus Christ our Lord." "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." "For ye are dead and your life is hid with Christ in God." He that hath the Son hath life." "He that findeth his life

shall lose it; and he that loseth his life for my sake shall find it."

How true all this is, and yet it is as contrary to nature as is the result of spiritual grafting, presented by the apostle Paul in the eleventh of Romans. In nature the fruit produced by the union of a graft with the trunk is always of the nature of the graft, and never of the trunk or roots. But this spiritual grafting worked contrary to nature—the graft from the wild olive tree partook of the nature of the trunk, and bore the fruit of the trunk. In other words the Gentile became a Jew, an Israelite indeed, in whom there was no guile, and bare the fruits of the Spirit instead of the fruits or works of the flesh.

*Increase from giving.* This same spiritual law, this mysterious working, is just as manifest in the matter of gospel giving as in any other feature of the gospel. Oh that this lesson of priceless value may be learned. Many Christians go far enough to learn by experience that rest comes from labour. Some learn that joy comes from becoming partakers with Christ in His afflictions. But how few learn the precious lesson that increase comes from scattering, yea that riches come from poverty. We can believe that God made all that we behold from nothing; that "He spake and it was." We can believe that when God speaks "of things that be not as though they were," that that very speaking produces the things. Rom. 4: 17. But oh, it is so difficult for a selfish heart to believe, without reserve, that giving, imparting, scattering, means a return, and increase. ~~Let us listen to the voice of God speaking to us.~~ He says, *The Lord says:*—

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11: 24, 25.

"There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches." Prov. 13: 7.

Could anything be plainer? Do not these statements show that there is a course to take that, to all human appearance, would reduce one to poverty, but which actually increases and multiplies his goods? And do they not also plainly declare that there is a course to take which, from a human standpoint, will bring great increase, but which results in loss and poverty? They certainly do. Then here we find, in the matter of Christian beneficence, the working of that spiritual law so contrary to nature.

"The contributions required of the Hebrews for religious and charitable purposes, amounted to fully one-fourth of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regula-

tions was one of the conditions of their prosperity. On conditions of their obedience, God made them this promise: "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field. . . . And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of Hosts." *Patriarchs and Prophets*, p. 575.

"But thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth." Deut. 8:18.

"Blessed shalt thou be in the city, and blessed shalt thou be in the field."

"The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and He shall bless thee in the land which the Lord thy God giveth thee."

"And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee."

"The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand; and thou shalt lend unto many nations, and thou shalt not borrow."

"And the Lord shall make thee the head and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them." Deut. 28:3, 8, 11-13.

All this divine working in behalf of our temporal prosperity, is promised on condition of our obedience to all of God's requirements. But, if we distrust and disobey God, we shall have a very different experience, He says:

"Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.

"Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worm shall eat them.

"Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast her fruit.

"Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

"All thy trees and fruit of thy land shall the locust consume.

"The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

"He shall lend to thee, and thou shalt not lend to him: he shall be the head and thou shalt be the tail." Deut. 28:38-44.

Here are promises of wonderful prosperity, and warnings of terrible adversity, made by Him who cannot lie. They are not confined to any one race or age; they are for all people in all ages. The Bible presents some impressive records of the fulfilment of both the promises and the warnings. On one occasion when Israel turned from God to idols, it is written of her:—

"She said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink. Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her path. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but she shall not find them; then shall she say, I will go and return to my first husband; for then was it better with me than now. For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal. Therefore will I return, and take away My corn in the time thereof, and My wine in the season thereof, and will recover My wool and My flax given to cover her nakedness. And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of My hand. I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts. And I will destroy her vines and her fig trees, whereof she hath said, these are my rewards that my lovers have given me, and I will make them a forest, and the beasts of the field shall eat them." Hosea 2; 5-12.

How plain it is that the power of the living God is secretly working to bestow His gifts in abundance, or to withhold them. In the book of Haggai, we have a most striking lesson before us.

"Then came the word of the Lord by Haggai the prophet, saying: Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now, therefore, thus saith the Lord of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not had enough; ye drink, but ye are not filled with drink; ye clothe you, and there is no warmth; and he that earneth wages, earneth wages to put it into a bag with holes. Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of Mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruits. And I called for a drought upon the land, and upon the mountains, and upon the corn and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon

men, and upon cattle, and upon all the labor of the hands." Haggai 1; 3-11.

On hearing this message "the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai their prophet, as the Lord their God had sent him, and the people did fear before the Lord." And immediately the Lord responded to the people saying:—

"I am with you the Lord saith," And He stirred up "the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God." "And the Lord said the silver is Mine, and the gold is Mine. The glory of this latter shall be greater than of the former, and in this place will I give peace, saith the Lord of hosts." Haggai 1; 12-14; 2, 8, 9.

Thus we see that, without being able to discern the secret working of God's power, Israel could feel most keenly the *results* of the working of this mighty, hidden power.

With this thought in mind let us read further:

"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. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of Hosts." Mal. 3; 8-12.

In this scripture the charge of robbery is preferred by the Lord against His people. But in mercy He directs them to cease the robbery by bringing to Him all the tithes and offerings, and then promises in return to turn the tide and send them great blessings. His power to do this had been revealed to His people. "He brought them forth also with silver and gold; and there was not one feeble person among their tribe." "Yea forty years did'st Thou sustain them in the wilderness, so that they lacked nothing. Their clothes waxed not old, and their feet swelled not." Ps. 105; 37. Neh. 9, 21.

These are the outward manifestations of the hidden working of that infinite power. It gives fertility to the soil, productiveness to the vines, rebukes the destroyers of the products, turns the streams of silver and gold in amongst His people, preserves their health, provides good food, and preserves their clothes from quickly wearing out. The way we should respond to all these facts, and what will be the sure result of such a response, are clearly stated by the apostle Paul in 2 Cor. 9:6-12:

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

"Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

God has not given us all these promises and revealings of His working to appeal to our selfish motives, but to give us assurance. His people have ever been few and poor, but intrusted with a very great work that has required vast sums of money. And they have always accomplished the work grandly when they have been surrendered to the will and working of God. The Lord has required of them what would have been utterly impossible from a human standpoint. This is true of us to-day. Our Leader is demanding from us that which is infinitely beyond our power, that which is humanly impossible. But, praise His great name, when He sees faithfulness marking every move, and sees us at the limit of our possibilities, then He steps in and helps us to do the impossible.

Brethren, we ought to be the happiest, most earnest, and the truest people in this world. And toward gospel work we ought to be the most liberal, free people of any class on earth. We have special light from God. We have a definite message, and we have wonderful promises. Oh, let us arise and shine. Let us respond to the love of God. Let us go forward. And let us prove by deep experience the truthfulness of the words of the Lord Jesus that it is more blessed, more satisfying, more noble, more profitable to give than it is to receive.

A. G. DANIELLS.

## LESSONS FROM THE EXPERIENCES OF THE CHILDREN OF ISRAEL.

BIBLE READING FOR WEDNESDAY EVENING, JUNE 1ST, 1898.—PART I.

1. For what were the experiences of the Children of Israel written? 1 Cor. 10; 11.

2. What was one of their chief sins and causes of stumbling? Heb 4; 1, 2.

3. Who brought them out of Egypt? Ex. 20; 2.

4. For what purpose did He do this? Ps. 105; 43-45.

5. Who did they accuse of bringing them out of Egypt, and for what purpose? Ex. 17; 3.

6. What was their great sin in this?—In attributing the movement to man instead of to God, and in mistaking the object of their deliverance from Egypt altogether.

7. In view of this, what admonition is given us? Heb. 3; 7-12. Read also 1 John 5; 4; and Rev. 20, 7, 8.

8. Lack of faith caused lack of discernment (for by faith we see and understand). What did this lead the Children of Israel to do? To *murmur* and *complain*.

9. How many distinct times did they thus murmur and complain against God, and what was the result? Num. 14; 22, 23, 31.

10. What was God's design in bringing them into close places. Deut. 8; 2.

11. What was He trying to teach them? Verse 3. In other words, to live by faith.

12. What was the name and nature of the food which God provided them in the wilderness? Ex. 16; 15, 31.

13. How was it prepared? Num. 11; 7, 8.

14. Along with the giving of this vegetarian food, what did God promise? Ex. 23; 25.

15. Yet what did the people do? Num. 11, 4.

16. What came with the giving of the flesh? Verse 33. And what were their graves called? Verse, 34, margin.

17. What lesson does Paul draw from this occurrence? 1 Cor. 10. 5, 6.

18. What kindly admonition does Peter also give on the same point? 1 Pet. 2; 11.

Porphyries, who wrote in 233 A.D., says: "The eating of flesh fills us with a multitude of evil desires, and a multitude of evil diseases."

Dr. Alcott says: "Animal food is one of the greatest means by which the pure sentiment of the race is depressed."

And the testimony of the Spirit of God tells us: "The flesh of animals tends to cause a grossness of body, and to benumb the finer sensibilities." It says: "Meat eating is not essential to the maintenance of health and strength. The liability to disease is increased by flesh eating. Where plenty of good milk and fruit are obtainable, there is rarely any excuse for eating animal food."

19. What was the original diet God provided for man? Gen. 1; 29.

20. If we are finally to come into harmony with the original order of things, should we not be educating ourselves *out* of unnatural and injurious articles of diet, and *into* the preparation of, and subsistence upon, the natural food products of the earth?

21. When any truth is presented to us from God, what is the first thing we should do respecting it?—Assent to it in our *minds*, and say "Amen," "That is right."

22. What is the next thing we should do?—Endeavour to bring ourselves into harmony with it?

23. Does God, in such matters, require perfection in us all at once, does He call for extreme or rash movements, or does He encourage us to first approve of the high and correct standard, and then

work steadily towards it? What is the Bible plan of Christian growth? 2 Pet. 1. 5-7.

The poet J. G. Holland has well said:

"Heaven is not reached at a single bound,  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we mount to its summit round by round."

And this is in harmony with the following testimony:—

"Again and again I have been shown that God is trying to lead us back, step by step, to his original design—that man should subsist upon the natural products of the earth. Among those who are waiting for the coming of the Lord, meat-eating will eventually be done away with; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavour to work steadily towards it."

"It is not the chief end of man to gratify his appetite. There are physical wants to be supplied; but, because of this, is it necessary that man should be controlled by appetite? Will the people who are seeking to become holy, pure, refined, that they may be introduced into the society of heavenly angels, continue to take the life of God's creatures, and enjoy their flesh as a luxury? From what the Lord has shown me, this order of things will be changed, and God's peculiar people will exercise temperance in all things."—*Christian Temperance*, pp. 119, 48.

Can we not all say "Amen" to this?

24. Is the care of the body connected with genuine religion and Christian worship? 1 Cor. 6; 19, 20. Rom. 12; 1.

25. What is God's object in giving us light upon the subject of health reform at this time?

"The health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body. . . . To make plain natural law, and urge obedience of it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord."—*Testimonies*. Vol. 3, p. 161.

"He who cherishes the light which God has given him upon health reform, has an important aid in the work of becoming sanctified through the truth, and fitted for immortality."

"Much of the prejudice that prevents the truth of the third angel's message from reaching the hearts of the people, might be removed if more attention were given to health reform. When people become interested in this subject, the way if often prepared for the entrance of other truths. If they see that we are intelligent in regard to health, they will be more ready to believe that we are sound in Bible doctrine."

"We should educate ourselves, not only to live in harmony with the laws of health, but to teach others the better way. . . . 'Educate, educate, educate,' is the message that has been impressed upon me.—*Christian Temperance*, pp. 10, 121, 117.

26. What encouragement is given us in 1 Cor. 9; 25, to practice temperance?

**BIBLE HYGIENE.—Part 2.**

THE following, by the late Elder James White, was originally published in the "Health Reformer," 1872, but is as applicable to-day as when first written:—

The eccentric Lorenzo Dow once truthfully said that prejudice was like a cork in a bottle; it would not let anything out, neither would it let anything into the bottle. So blind prejudice will blockade the mind, and not allow errors to pass out of it, nor the plainest truths to enter into it. Just so far as reason is controlled by prejudice, passion, and appetite, just so far are men and women insane. There are but few perfectly sane persons in our day. In the name of reason and religion, we invite Christians to so far waive their prejudices as to be qualified to weigh evidence in the scales of reason and justice.

The Bible is the highest and safest authority in all matters of truth and duty. But the very general impression that the restrictions of the hygienic practice are not sustained by the word of God, makes it difficult to impress the minds of Christian men and women with the importance of adopting the vegetarian diet, until this false impression first be removed. We are aware that it is no small task to move prejudiced minds, especially on subjects in which taste is concerned; but in God we trust, and in His word we hope for success with all candid students of the sacred Scriptures. There are certain facts which have an important bearing upon the subject of flesh as an article of food:—

1. It was not the plan of God in creation that the life of any of His creatures should be taken. Death, wherever it may exist, came in consequence of sin. Had our first parents maintained their Eden innocence, and had the curse never fallen upon man nor beast, the earth would not have been stained with a single drop of blood; and pain, death, and mourning, and the almost universal custom of flesh-eating, by Christians, Jews, and pagans, never would have been known. These are, therefore, the legitimate results of transgression.

2. The Creator, in the beginning, in definitely stating what should constitute food for man, does not mention flesh. But if God designed that we should subsist largely upon animal food, flesh would have been at least mentioned in Adam's bill of fare, as given in these words: "Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29.

The word "meat" in this passage means simply food. And the best authorities give the word this signification wherever it occurs in the scriptures of the Old and the New Testament. The Ameri-

can Tract Society's Bible Dictionary says: "Meat, in the English Bible, usually signifies food, and not merely flesh. Gen. 1:29, 30; Matt. 15:37. So in Luke 24:41: 'Have ye here any meat?' literally, anything to eat. The meat-offerings of the Jews were made of flour and oil. Lev. 2."

William Smith, classical examiner of the University of London, in his Dictionary of the Bible, says of the word "meat": "It does not appear that the word 'meat' is used in any one instance in the authorised version of either the Old or the New Testament in the sense which it now almost exclusively bears of animal food. The latter is denoted uniformly by 'flesh.'"

3. It was not until after the flood, a period of more than sixteen hundred years after the fall, and the expulsion from Eden, that permission was given to man to eat flesh. The use of flesh as food had then become a matter of necessity. The waters of the flood were upon the earth more than one year. And by this time the patriarch's stock of provisions had become very low, and the desolated earth could afford none until it could be produced from the seed preserved in the ark. In this state of things, God said to Noah, "Every moving thing that liveth shall be meat to you; even as the green herb have I given you all things." Gen. 9:3. The very language of this permission clearly conveys the idea that, up to that time, the green herb, or that which grew out of the ground, the vegetables, fruits, and grains, constituted man's diet.

And, certainly, judging from the sacred record, that was a time of remarkably good health. During the long period of more than sixteen hundred years of vegetarian life, from Adam to Noah, no mention is made of the sickness and death of children, of feebleness in youth, or at middle age, or of fevers, dyspepsia, gout, or consumption. Many lived in the full enjoyment of health for nearly one thousand years, or until the weary springs of life stood still. Obituary notices of that time do not mention local diseases, which in our day are caused by the breaking down of certain organs of the system, resulting in lingering sufferings, agony, and death. No; they mention the great length of human life and its cessation.

4. When God was about to establish the seed of Abraham in the land of promise, He took them from the servitude of Egypt to the wilderness, to prove them. While slaves in idolatrous Egypt, their moral powers had become enfeebled, and, in the same degree, their appetites and passions had strengthened. In this condition they were not fit to enter the land of Canaan. And unless they should be proved, instructed, and reformed, they were not worthy to be the guardians and depositaries of the divine law.

And God well knew that unless His chosen people controlled appetite, they could not be governed



by moral law. Hence He tried and proved them first on the point of appetite, in the gift of the manna. He could as easily have given the Hebrews showers of beef, pork, sausage, mutton, ham, poultry, oysters, lobsters, pickles, tobacco, tea, and coffee, as to have given them angels' food. But God would plant them in Canaan a healthy, happy people. He knew what was best for their health, and most conducive to their mental, moral, and spiritual improvement. And before establishing them in that good land, He would take them back as near as possible to the Eden purity of diet, in the use of the simple manna.

He designed to bring a whole nation near to Himself, and give them an opportunity to develop a perfect character before Him. God tested the Hebrews on the appetite, as He did man in Eden, and with about the same results. Appetite dethroned reason, and reigned in murmuring and rebellion. Had the Hebrews stood the test of God, He would have taken them through the wilderness in the brief space of eleven days, and He would have triumphantly planted the mighty hosts of Israel, whom He had borne "on eagles' wings" from Egypt, in the land of promise.

But the Hebrews failed to bear God's test, and, in consequence of yielding to the clamours of appetite, strewed their carcasses all along the way of their forty years' wanderings in the wilderness, so that only two of the adults who left Egypt were permitted to reach Canaan. The history of the human appetite is indeed a sad one.

If God is now testing professed Christian men and women upon appetite, as He tested Adam and Eve, and the Hebrews, then the case, with the exception of a decided minority, is a lost one. With the majority, the moral and intellectual powers are the servants, and the appetite the master. This was the condition of our first parents as they stood in Paradise lost, the condition of the Hebrews, perishing in the wilderness under the wrath of God. And in the light of the Scriptures of the Old and the New Testaments, these are not walking in the favour of God any more than the perishing Hebrews, or Adam and Eve when passing out of the gate of paradise.

The Redeemer of the world was tempted on all points as we are, and yet without sin. In the wilderness He was tempted, and overcame, not on His own account, but for us, and Christians are to overcome as He overcame. That our adorable Redeemer might know how to succour His tempted followers, and help them to overcome, He, in the forty days' fast in the wilderness, went down to the very depths of the pangs of appetite, that His arm might reach to the very extent of human wretchedness. In Him the glutton, the drunkard, and the poor inebriate of every stamp, may hope to overcome. Out of Christ, the work of overcoming is exceedingly doubtful with those ruled by appetite.

All was lost in Adam, in yielding to the power of appetite. The Redeemer, both divine and human, as an overcomer in our behalf, stands in the very position where Adam failed and plunged the race into ruin. The Redeemer took hold of redemption just where the ruin occurred, and succeeded in carrying out the plan of redemption. The subject is grand. And as we trace these lines there is kindling in our being the most ardent love, and the deepest reverence for our all-conquering King. He overcame on our account. He leads the way in triumph, and bids us follow in everlasting glory. We hear from Him by way of Patmos, saying, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3:21.

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### THE RIGHT ARM OF THE MESSAGE.

THURSDAY, JUNE 2, 1898.

THE importance of the medical work which, in God's order, has for years been connected with the last closing message, has not been fully appreciated by the very people for whom the Lord designed it should do so much. More than thirty years ago, the following words were written to us in a testimony from the Spirit of God:—

"The health reform is a part of the third angel's message, and is just as closely connected with it as the arm and hand with the body. I saw that we, as a people must make an advance move in the great work. Ministers and people must act in concert. God's people, are not prepared for the loud cry of the third angel; they have a work to do for themselves, which they should not leave for God to do for them."—*Testimonies*, Vol. 1, p. 486.

When the Lord led the children of Israel out of Egyptian bondage into the plentiful land of Caanan, He intended to make of them a nation which would represent Him and His merciful dealings with humanity, in the sight of the heathen around them. Accordingly, He instructed them not only in matters which pertained to their spiritual nature, but also with regard to their physical habits.

It is not in God's plan that suffering of any kind should exist. Heaven is all health, joy, and peace. To Satan belongs the responsibility of having introduced poverty and disease, as well as of being the originator of sin. From the Divine Word we learn that Christ was revealed to destroy the works of the Devil (1 John 3:8), and that purpose He will accomplish.

But the Lord, in His infinite goodness, has chosen to work through human agencies. The heathen inhabitants of Canaan were actuated in all their ways by Satan, with the result that they

were living in constant transgression of the law of Jehovah, both spiritually and physically. To the Israelites was given the privilege of co-operating with God, in showing to the nations about them the blessedness of the service of Christ. But, before they could engage in this work for others, they themselves must be instructed. Only those who were spiritually and physically strong could properly represent the advantage of living in obedience to spiritual and physical laws. Thus the restrictions placed upon Israel with regard to diet, cleanliness, and sanitation were intended to be great blessings to them, both as individuals and as a nation. Unfortunately, they did not so look upon them, but murmured and disobeyed, year after year, until the Lord was compelled to reject them and give them into the hands of the destroyers.

Brethren, a second time the Lord has stretched forth His hand to gather to Himself a people to represent His character among the nations of the earth. But, as in the case of the Israelites, a work must be wrought for the people of God in this time, for none but the holy may bear the vessels of the Lord. As the laws of God are transgressed more and more, disease will increase in the land. By conformity to the principles of health reform, the Lord designs that we shall be preserved from physical suffering, and that we shall use our strength to succour those who are afflicted with disease. Shall we, then, murmur at the blessings which the Lord sends in the form of restrictions? As the chosen people of God, let us rather study this matter carefully that we may live in harmony with the laws of our physical beings.

"All are bound by the most sacred obligations to God, to heed the sound philosophy and genuine experience which He is now giving them with reference to health reform. He designs that this great subject shall be agitated, and the public mind deeply stirred to investigate."—*Testimonies*, Vol. III., p. 162.

"Guilt rests upon us who, as a people, have had much light, because we have not appreciated or improved the light given us upon health reform."—*Medical Missionary*, Vol. II., p. 216.

It is far from our purpose, in this article, either to criticise or to censure, but rather to stir up the minds of our people by way of remembrance, and then to point out the facilities now being offered for recovery from physical debilities, and for becoming intelligent upon physical matters, so that we may be able to help others.

#### FACILITIES AND OPPORTUNITIES FOR WORK.

A corps of thirteen medical workers, consisting of two physicians, ten nurses, and a trained baker, are now at work in the Australasian colonies. Small companies have been located in Sydney, Melbourne, and Perth, and in Christchurch, New Zealand. In addition to the above, nurses are being trained in connection with the Health Home

in Sydney, and a special course in nursing, cooking, and hygiene, is being given by medical and scientific instructors at our school in Cooranbong. As fast as workers can be trained, they will be sent to churches in the different localities, to instruct those who are anxious to learn. The Spirit speaks expressly concerning the importance of training young men and women to become medical missionaries.

The Health Home, in Sydney, affords excellent facilities, not only for recovery of health, but also for instruction concerning the care of the body, the preparation of healthful food, and the treatment of simple diseases. Through lack of financial assistance, the Home has had to pass through many trying experiences, but the Lord has blessed those connected with it. Viewed from a medical standpoint, we feel free to say that it offers better facilities for the treatment of disease than any other institution in the colonies.

The Health Food Agency, with its headquarters in Melbourne, is succeeding. The foods prepared are in no way inferior to those manufactured in the central bakeries, at Battle Creek. Are our people making use of these foods? Some are, but many have never even tried them in their homes. How, then, can they do their part in recommending them to others? Nor are the prices in any sense prohibitory, for healthful food goes a long way toward producing health. The extensive use of these blessings, which the Lord has sent for our especial benefit, would mean the taking of a large revenue out of the purses of the physicians, and turning over a part of it to the agency which supplies the healthful products.

A health journal, the *Herald of Health*, is being published monthly, at a price within the reach of all. The object of this journal is to awaken an interest in healthful living, both among the people of God and among those for whom they should be working. Each issue contains carefully prepared matter dealing with disease and its prevention, and giving instruction upon all questions connected with the health of the body.

An inexpensive, but thoroughly useful cook-book is now in the hands of the publishers. This will afford much valuable assistance to those who are interested in the preservation of health. Both of these works should be given a wide circulation.

Opportunities are presenting themselves for engaging in work among the poor and the needy. A home for released female prisoners has been established in New Zealand, and several orphans are being cared for in private homes in Melbourne and elsewhere. In addition, hundreds of visits have been made, and hundreds of treatments have been given to those who could not afford to pay for medical attention. As our earning institutions obtain the means to purchase better facilities for

treating the sick, the increased income will enable us to use more workers, and to spend more money in assisting the unfortunate and the destitute.

So comprehensive is the nature of the medical work, and so extensive is the territory in which it operates, that it has been deemed necessary to form a central supervisory organisation, the Australasian Medical Missionary and Benevolent Association, which body will direct all medical workers labouring in its employ, will train medical missionaries, and will establish, as rapidly as possible, medical institutions, medical missions, and and other benevolent enterprises, throughout the colonies.

#### AN IMPORTANT QUESTION.

And now, what relation should the people of God bear to this important branch of His work?—One of intense interest and enthusiasm.

Read carefully the following messages which have come to us:—

“To make plain natural law and to urge the obedience to it, is the work that accompanies the third angel’s message, to *prepare a people for the coming of the Lord.*”—*Testimonies*, Vol. III., p. 161.

“He who cherishes the light which God has given upon Health Reform has an important aid in the work of becoming sanctified and fitted for immortality.”—*Christian Temperance*, p. 10.

“It is the duty of those who have received light upon this important subject to manifest a greater interest for those who are still suffering for want of knowledge. Those who are looking for the soon appearing of the Saviour should be the last to manifest a lack of interest in this great work of reform.”—*Review and Herald*, 1884, No. 31.

Thus we see that the time has come when this branch of the work in the colonies must be given greater importance. Our people must take a firm position on the principles of health, and must scatter the knowledge they receive to those in darkness. Our institutions must receive the hearty sympathy and support of the people, and means must be forthcoming to start new philanthropic enterprises.

None can doubt the necessity of putting forth more earnest efforts for the outcasts, the widows, and the fatherless. But these benevolent enterprises require financial backing. There are several ways in which this can be secured. In the first place, every person in our ranks should join the newly-formed Medical Missionary and Benevolent Association. Then, let those of our people who have money invested in banks, and other worldly enterprises, either give freely to our philanthropies, or else give, or lend, with or without interest, to our paying institutions. This course would enable the institutions to earn means, which, in turn, could be used for philanthropic purposes.

Let those who can afford to attend our Health Home, and who have need of so doing, spend their

money there, instead of putting it into the hands of worldly physicians, or let several club together and send someone who cannot afford to go himself. Much can be done to assist our health institutions by earnestly recommending them to outsiders who need physical attention.

Not only should every family of Seventh-day Adventists take the cook-book, “A Friend in the Kitchen,” and the *Herald of Health* themselves, but they should persuade their friends and neighbours to subscribe for them; and the Health Food Agency should likewise be well patronised.

And lastly, no opportunity of doing good to suffering humanity should be overlooked. Why not open our hearts and our homes to the needy, to the widow, to the orphans, and to the aged? With each one cared for would come a blessing from the Father of mercies, and our souls would be watered freely by the Spirit of God. Christian Help Work can be undertaken by all, for the Lord has promised to help those who attend to the wants of the needy.

“The angels look upon the distressed members of God’s family on the earth, and they are prepared to co-operate with the human agent in relieving oppression and suffering. When heavenly intelligences see those who claim to be sons and daughters of God, putting forth Christ-like efforts to help the erring, and manifesting a tender spirit toward the fallen, they press close to them, and bring to their remembrance the words that will soothe and uplift the soul.”—*Review and Herald*, No. 26, 1896.

Busy mothers, in their homes, can do much for God and for humanity.

“Let the condition of helpless little ones appeal to every mother’s heart, that she may put into exercise a mother’s love for homeless orphan children. Their very helplessness appeals to every God-given attribute in human nature.”—*Medical Missionary*, Vol. 4, p. 321.

Job said, “I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow’s heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out.” Job. 29:12-16.

The Holy Spirit is given for service, and only those who are earnestly working now will receive the special outpouring of the Spirit of God. Can we, as servants, do better than follow in the footsteps of our Master? Jesus went about doing good, for God was with Him. Our Lord was not ashamed to call the poor of earth His brethren. Can we, then, afford to neglect suffering humanity? “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.”

E. R. CARO, M. D.

## CONSECRATION.

SABBATH MORNING, JUNE 4, 1898.

CONSECRATION is simply the constant recognition of the fact that we are the Lord's and not our own.

He who learns that this *is* a fact, and lives in the constant living presence and recognition of it as the great fact,—he is consecrated; and this is consecration.

Neither is this a hard thing to do in itself, nor as the Lord has fixed it. People make it hard for themselves, by thinking it to be something that it is not, and *trying* to accomplish it in a way that is not the Lord's way; and even then they miss it. And, in truth, going about it in another than the Lord's way, they cannot possibly do anything else than miss it.

Is it a fact, then, that we are the Lord's?—of course it is; for it is written: "Ye are bought with a price." 1 Cor. 6: 20. And the price is, "the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1: 19. For He "gave *himself* for us." Titus 2: 14.

This "price" was paid for every soul that is on earth, and for every one who ever was or ever shall be on earth; for "He died for all." Having died for all; having paid the wondrous price for all; having given Himself for all;—having thus bought, and paid the price for *all*, it is certainly a fact that all are His. Therefore it is written, "Know ye not that . . . *ye are not your own?* For ye are bought with a price: therefore glorify God in your body and in your spirit, *which are God's.*" 1 Cor. 6: 19, 20.

You here to-day are not your own; you are the Lord's. He has bought you, and paid the highest price the universe can afford. Now will you recognise, *just now*, that this is so? Will you confess to the Lord, *now*, that this is so? or will you still refuse to let Him have that which is His own, that is, yourself? Will you still hold on to yourself, as though you were your own, and were sufficient to redeem yourself? Will you yield up yourself to Him to-day, and let Him have that which is His own, that He may redeem you? He died for you, He gave Himself for you, *bought you*, that he might do this for you. In the parable He inquired, Shall I not "do what I will with Mine own"? What say you to-day? Will you let Him do what He will with His own? or will you do what you will with *His* own?

He not only gave Himself for us, but for all there is of us—yes, even for our sins. For again it is written that He "gave Himself for our sins." Gal. 1: 4. And He did it "that He might deliver us from this present evil world;" that He might "purify unto Himself a peculiar people, zealous of good works;" that He might present us "faultless before the presence of His glory with exceeding

joy" (Jude 24);—in one word, "that He might bring us to God." 1 Peter 3: 18.

He so loves us that He wants to save us. But He cannot save us in our sins. He will save us *from* our sins. And as our whole self is sin and sin only, in order to get *us*, in order to buy *us*, He had to buy our sins also. So in giving Himself for us, He gave Himself for our sins too. And as we are His, because He bought us with that great price, so also our sins are His, for He bought them with the same great price.

Then will you, to-day and now, let Him have the sins which He has bought? or will you hold on to these yourself? In this, too, will you let Him have His own? In this, too, will you let Him do what He will with His own? And what will He do with these sins? O, He will forgive them? 1 John 1: 9. He will make them as white as snow. Isa. 1: 18. He will put them away. Heb. 9: 26. He will cast them into the depths of the sea. Micah 7: 19. He will remove them from us as far as the east is from the west. Ps. 103: 12. He will cast them all behind His back. Isa. 38: 17. And when they are all cast behind His back, He and His own throne will stand between us and them, as the pledge that we are free from them; and the rainbow round about the throne will be the sign—the token—of the everlasting covenant that our sins and iniquities will be remembered no more. Heb. 8: 12.

Thus, in giving Himself *for* our sins, He gave Himself *to us*. In giving Himself *for* us, He gave Himself *to us*. So, when we let Him have our sins, we get Him instead. When we let Him have ourselves, we get Him instead. Will you make the exchange now? Would you rather have Him than your sins? Would you? Then let Him have them. Make the blessed exchange to-day. Would you rather have His way than your way? Would you rather have His life than your life? Would you rather have His disposition than your disposition? Would you rather have His character than your character? Would you rather have *Him* than yourself? Would you? "To be sure I would," you say. Then, O let Him have you now; make the blessed surrender and exchange now and forevermore!

This is consecration. And thus it is a daily, an hourly, a constant recognition, in gratitude and thankfulness, that we are His own. So each day "consecrate yourself to God in the morning. Make this your very first work. Let your prayer be, 'Take me, O Lord, as wholly thine. I lay all my plans at thy feet. Use me to-day in Thy service. Abide with me, and let all my work be wrought in Thee.' This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out, or given up, as His providence shall indicate." Say, "I am the purchased possession of Jesus

Christ, and every hour I must consecrate myself to His service." "Thus, day by day, you may be giving your life into the hands of God, and thus your life will be moulded more and more after the life of Christ. This is consecration. And it is not a burden, but a living, everlasting joy.

Therefore, "reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. . . . Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you." "Sin shall not have dominion over you," — is that promise worth anything to you, brethren? It is worth all that God is worth to the one who reckons himself to be dead indeed unto sin, and alive unto God through Jesus Christ; and who yields himself unto God, and his members unto God as instruments for God to use. To this one, God has declared, "Sin shall not have dominion over you." Thank the Lord for this blessed promise of freedom from sin and all the power of sin. And this promise He will make a *fact* in the life and experience of everyone who reckons thus and yields to God. You furnish the reckoning, He will furnish the fact. You yield to Him, and He will use you. You yield to Him your members, and He will use them only as instruments of righteousness. And so "sin shall not have not dominion over you," for God is stronger than sin.

Now another thing. When you yourself are the Lord's, then whose are those things that are in your possession? Whose are the children? Whose is the money? Whose are the houses, the lands, the cattle? Whose? Can you tell? Are they yours, or His? How can they be yours, when you yourself are not your own? When you yourself are the Lord's, whose are all these things but the Lord's? Of course they are His. They are His just as much as you are. And they are His just as *certainly* as you are: "The silver is Mine, and the gold is Mine, saith the Lord of hosts." Hag-gai 2:8. "Every beast of the forest is Mine, and the cattle upon a thousand hills . . . And the wild beasts of the field are Mine." Psalms 50:10, 11. "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Ps. 24:1. "All the earth is Mine." Ex. 19:5. Is not the earth the purchased possession also of the Lord, to be made new for the saints' inheritance?

So then, all these things are the Lord's, as well as yourself? Will you yield these to Him, as well as yourself? Will you recognise His ownership of these, as well as of yourself? In all these, will you let Him have His own, or will you withhold it? Ah! be careful, lest in withholding any of these, you withhold yourself. In all these, will you let Him do what He will with His own? Will you let

Him have your children to use as He will? or will you refuse and use them as you will? Will you count the money as all His own, and let Him use it as He will, let Him do what He will with His own? or will you withhold it and use it as you will? And so with the houses, the lands, and all. Will you count them all the Lord's, held only subject to His will and His call? Will you recognise constantly that all these things are the Lord's, and not your own? As certainly as you are the Lord's indeed, so certainly are all these things the Lord's indeed. This is consecration.

Let us be glad that the time is coming, and that it is near, when once more the multitude of them that believe will be of one heart and one soul; and neither will any say that ought of the things that he possesses are his own. Acts 4:32. Of old, none said that ought that he possessed was *his own*, because he recognised that it was all Lord's. And he recognized that it was all the Lord's, because he recognised and knew that he himself was the Lord's indeed. Thus was it at the beginning of the work of the gospel; and thus will it be at the close. Thus was it in the early rain. This will be in the time of the latter rain. That was consecration then; this is consecration now; for the times of refreshing have come from the presence of the Lord, and soon He will send Jesus.

"AND WHO THEN IS WILLING TO CONSECRATE HIS SERVICE THIS DAY UNTO THE LORD?" 1 Chron. 29:5.  
A. T. JONES.

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### THE SPIRIT OF GOD AS AN AGENT OF EFFICIENCY IN THE GOSPEL.

SABBATH AFTERNOON, JUNE 4, 1898.

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." Mark 16:15-18.

"Jesus came and spake unto them, saying, All power is given unto Me in heaven and earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Matt. 28:18-20.

THIS high commission was to be proclaimed by the disciples of Christ to every creature, in every nation under heaven. Every believer of this gospel was to be baptised in the name of the Father, and of the Son, and of the Holy Ghost. John bears a wonderful testimony as to the oneness on earth and in heaven. 1 John 5:7, 8. (Let some one read the references not quoted.)

It will be noticed that the Spirit, which is one with the Father and the Word, bears witness both in heaven and in earth, at baptism, when the soul is legally adopted in the family of God. It is the essential connecting link of heaven and earth. It bears witness to the individual soul, when every outward form ceases, and even when outward circumstances are adverse to any sign of a connection with God. Rom. 8:14.

The works of Christ were wrought by the Holy Spirit. "If I by the Spirit of God cast out devils, then the kingdom of God is come nigh unto you." The work of Christ in and around us, is evidence that the kingdom of God is near to us. It is a call of God to us. "Not by might, nor by power, but by My Spirit saith the Lord of hosts." In a special sense is it manifested to every believer in the gospel, and to those who preach the gospel. It gives success to the word when it is preached.

Let us notice some of the things it will do for us when we have it.

1. It will come to us as a reprove, that we may remove from our hearts those things that prevent its operation on the soul. John 16:8-11. None can share the refreshing unless they obtain the victory over every besetment,—over pride, selfishness, love of the world, and over every wrong word and action.

2. It enlightens the mind as the word is studied, and teaches us the truth. John 6:63; 1 John 2:20, 27. All who claim to be the children of God should seek daily to understand why they believe, by searching the Scriptures daily for themselves.

3. It will help our infirmities when we pray. Rom. 8:26, 27. O, that we may have a deeper experience in prayer. With confidence we may come to God, knowing what it is to have the presence and power of His Holy Spirit. Through Jesus, and the intercession of His Holy Spirit, we can come into the audience chamber of the Most High. Shall we not pray for it, then, as never before?

4. It takes the things of the Father and reveals them unto us. John 16:13-15. As we connect ourselves with God, we have power to prevail with Him. Of ourselves we can do nothing, but through the grace of His Holy Spirit, life and light are imparted. Then it is that Christ leads us to the throne of grace, and opens to us the rich store house of a preciousness in Christ that enriches the soul.

5. It strengthens our memories to retain and bring up the sayings of Christ. John 14:26. It will help and comfort the feeble-minded who are tossed and tempted by Satan. Some rich promise will be brought to the mind, that leads the soul to trust and rest in Christ.

6. To every true believer it is especially promised. John 14:16, 17. The office of the Holy Spirit is to control all of our spiritual exercises.

The Father has given His Son for us, that, through the Son, the Holy Spirit might come to us and lead us to the Father. He gives the Holy Spirit to us, that the strength and light we receive may be imparted to others. As the work closes, every one must be a worker for God. The loud cry of the message, the outpouring of the Spirit, is to fit us for the last final conflict.

The power of God awaits our demand and reception. A harvest of joy will be reaped by those who sow holy seeds of truth under the Holy Spirit's influence. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Only those who are imbued with the Holy Spirit are fit for this work, or to stand in the closing scenes of this world's history. The light has come, the light which will enlighten the earth with its bright rays is shining from the throne of God. Shall we fail to appreciate the precious privileges now granted us? Shall we go on in our weakness? Shall we walk in the sparks of our own kindling? Will we walk in the light that is now shining around us? Or, will we neglect it, and carelessly pass on? Must our candlestick be removed out of its place, and our souls be left in darkness? May God forbid this to be the case with any who may read these lines or hear them read. Humbleness of heart, much prayer, with confession of sin, should be entered upon during this week of prayer, that we may come forth like Moses, when he came from the Mount of God with the glory shining upon his countenance. Then, in the strength of the Lord Jehovah, we shall be prepared to do service for the Master, and finally be numbered with the elect.

S. N. HASKELL.

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### YIELD ALL TO CHRIST.

SUNDAY, JUNE 5TH, 1898.

"YIELD yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

The whole heart must be yielded to God, or the change can never be wrought in us by which we are to be restored to His likeness. By nature we are alienated from God. The Holy Spirit describes our condition in such words as these: "dead in trespasses and sins," "no soundness in it." We are held fast in the snare of Satan; "taken captive by him at his will." God desires to heal us, to set us free. But, since this requires an entire transformation, a renewing of our whole nature, we must yield ourselves wholly to Him.

The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a

struggle; but the soul must submit to God before it can be renewed in holiness.

The government of God is not, as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. "Come now, let us reason together," is the Creator's invitation to the beings He has made. God does not force the will of His creatures. He cannot accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind or character; it would make a man a mere automaton. Such is not the purpose of the Creator. He desires that man, the crowning work of His creative power, shall reach the highest possible development. He sets before us the height of blessing to which He desires to bring us through His grace. He invites us to give ourselves to Him, that He may work His will in us. It remains for us to choose whether we will be set free from bondage of sin, to share the glorious liberty of the sons of God.

In giving ourselves to God, we must necessarily give up all that would separate us from Him. Hence the Saviour says: "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." Whatever shall draw away the heart from God must be given up.

Mammon is the idol of many. The love of money, the desire for wealth, is the golden chain that binds them to Satan. Reputation and worldly honour are worshipped by another class. The life of selfish ease and freedom from responsibility is the idol of others. But these slavish bands must be broken. We cannot be half of the Lord's and half of the world's. We are not God's children unless we are such entirely. There are those who profess to serve God, while they rely upon their own efforts to obey His law, to form a right character, and secure salvation.

Those who feel the constraining love of God, do not ask how little may be given to meet the requirements of God; they do not ask for the lowest standard, but aim at perfect conformity to the will of their Redeemer. With earnest desire they yield all, and manifest an interest proportionate to the value of the object they seek. A profession of Christ, without His deep love, is mere talk, dry formality, and heavy drudgery.

Do you feel that it is too great a sacrifice to yield all to Christ? Ask yourself the question, What has Christ given for me? The Son of God gave all—life, and love, and suffering—for our redemption. And can it be that we, the unworthy objects of so great love, will withhold our hearts from Him?

But what do we give up, when we give up all?—A sin-polluted heart for Jesus to purify, to cleanse by His own blood, and to save by His matchless love. And yet men think it hard to

give up all; I am ashamed to hear it spoken of, ashamed to write it.

God does not require us to give up anything that it is for our best interest to retain. In all that He does, He has the well being of His children in view. Would that all who have not chosen Christ might realise that He has something vastly better to offer them than they are seeking themselves. Man is doing the greatest injury and injustice to his own soul when he thinks and acts contrary to the will of God. No real joy can be found in the path forbidden by Him for the good of His creatures. The path of transgression is the path of misery and destruction.

It is a mistake to entertain the thought that God is pleased to see His children suffer. All heaven is interested in the happiness of man. Our heavenly Father does not close the avenues of joy to any of His creatures.

Many are inquiring, "How am I to make the surrender of myself to God?" You desire to give yourself to Him; but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. What you need is to understand the true force of the will. This is the governing power in the nature of man, the power of decision or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give God His affections; but you can choose to serve Him. You can give Him your will, and He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.

Desires for goodness and holiness are right as far as they go; but if they stop there, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now choose to be Christians.

Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above principalities and powers. You will have strength from above to hold you steadfast, and thus, through constant surrender to God, you will be enabled to live the new life even the life of faith.

MRS. E. G. WHITE.

### TO CHURCH OFFICERS.

DEAR FELLOW WORKERS :—

The readings for the week of prayer for May 28 to June 5, 1898, are now placed in your hands.

These readings have been prepared with great care. The situation in Australasia has been carefully studied, and an earnest endeavour has been made to place before our people just the information, admonitions, and encouragement needed at this time. Many prayers have been offered that the Lord would so direct in the preparation of these readings that God's own message would be delivered.

The readings are now placed in the hands of the officers of the churches, to be read to the brethren and sisters. The impression the readings will make on those to whom they are read, depends largely on the character of the readings and the manner in which they are presented.

The writer may give his subject much prayerful study, taking great pains to express the different thoughts clearly, forcibly, and touchingly, and then see his reading, that should have made a deep impression, almost lost by its presentation. Indifference, coldness, and death may be read into the reading, if the reader is not in full touch with the subject dealt with.

The most important qualification the reader should possess in order to present the reading to the best effect, is a personal knowledge of the details, and an experience in the subject with which the reading deals. This will require careful study, earnest prayer, and real consecration.

Those who are to present the readings to the people should realise that they share a solemn responsibility with the writers. Before they give the reading they should go over it with much care, studying all its parts, and endeavouring to grasp the meaning and spirit of the writer. If they can understand and approve the reading, and become enthused with the subject, then they can give it to the people from full hearts. In such a frame of mind they can throw their personality into the reading. Furthermore, the Holy Spirit can use them, in different ways, to bring out the meaning and force of the subject.

It seems hardly necessary to suggest that voice, articulation, and readiness in the pronunciation of words, are important factors in good reading.

On a certain occasion in olden times when the Lord had a message for the people, certain men were chosen to read to them. The manner in which these readers did their work was so pleasing to God that He caused it to be recorded for our instruction. The record is this:—

“The people stood in their place. So they (the readers) read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.” Neh. 8:7, 8.

Arrangements should be made for as many meetings during the week of prayer as can be held to advantage. If possible, and reasonable, at least one meeting should be held each day during the occasion. We have thought best to omit meeting Friday night. It seems best to give the people that night for rest, and the study of the Sabbath-school lessons.

If you find it impossible to give all the readings, please select those you think best adapted to your church. The article on the cause in Australia should be given if possible, as it has been prepared especially for our people at this time.

“The meetings should not be made long or tedious, or taken advantage of by individuals to give long, prosy exhortations. They will naturally open with singing, followed by earnest prayer, in which several might take part. After another song, the reading of the article can begin, and this should usually be followed by a social meeting, wherein the testimonies may be brief, bearing on the subject under consideration.”

### THE ANNUAL OFFERINGS.

The collection of the annual offerings should be taken the last Sabbath morning of the week. The sources from which our missions draw their support are, the tithes of the members in the mission fields, that portion of the Sabbath school donations which the schools in all parts of the world set apart for missions, the first day offerings of all our people, and the annual or Week of Prayer donations. The importance of making liberal gifts to the cause at this time, should be made clear at different times during the week, and an earnest effort should be made to secure good donations Sabbath morning.

With the prayer that much of our Father's blessings may rest upon you, we now place these readings, and this work, in your hands.

UNION CONFERENCE COMMITTEE.

## UNION CONFERENCE RECORD.

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