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READINGS FOR WEEK OF PRAYER.

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Where are We in the Message?

Reading for Sabbath, A.M., June 2.

(Do NOT READ too FAST).

WHERE are we in the message? This is a very pertinent and appropriate question for each one of us to ask ourselves just now. Are we at the beginning of the message, at the middle, or near its close? From what has transpired since we accepted the message, and from what we know of the message, can we each, with that certainty of knowledge born of intelligent faith, say, "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"? Can we say this? Do we know that our salvation is nearer now than it was then? Have we definite, tangible, and unmistakable evidence that such is the case?

Of course we all know that time has been going on, that the years have come and gone, and that we are nearer 1901 now than we were five, ten, or fifteen years ago. Everybody knows this. But that is not the question. Do we, from our knowledge of the message, and from what has been transpiring in the world during the last five, ten, or fifteen years, or for the last fifty or one hundred years, do we from these know that the Lord's coming is nearer now than it was then? Do we know this? Do the signs of the times indicate this to us? Can each one of us see that the message which is to prepare a people to stand when Christ comes must soon do its closing work? Can we see that even now we are entering upon its final struggles; This is the question before us. Where are we in the message?

What is the Message?

The message of which we speak is the three-fold message of Revelation

14: 6-11. (Someone may here read this Scripture). It is the last message of mercy this world will ever hear. It stands related to the last generation as Noah's message stood related to the antedeluvian world. There will be no message following this. When this has done its work the Gospel will have done its work, for its warnings and entreaties are the last warnings and entreaties of the everlasting Gospel. When it closes probation will close, for at its conclusion Christ seated upon a white cloud, is seen with a golden crown on His head, and a sharp sickle in His hand, coming to reap the harvest of the earth. Rev. 14: 14-16. When the message ends the world will end. It, therefore, is the warning from God to the last generation of men that will live upon this world, or the message due at

The Time of the End.

The Scriptures speak of a time called "the time of the end." What is this? Does it mean the end of time, or a period of time prior to the end but reaching down to the end?

To Daniel, Gabriel said: "But thou, Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." And he said, "Go thy way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Dan. 12: 4, 9, 10.

Had we no other light from the word of God upon this subject than that contained in these Scriptures alone, we could know that we had reached the time of the end, and that we have been living in it for about a century.

When has there been more running to and fro than ever before in the world?—During the last century.

When has there been a remarkable increase in knowledge—the most remarkable since the flood?—During the last century.

When was the seal taken from the book of Daniel, and when did men begin to make a diligent study of that book, to understand all its four great lines of prophecy, and to expound them to others?—About a century ago.

When were the great Bible Societies organised which have literally sown the world with hundreds of millions of copies of the word of God?—About a century ago.

But the beginning of this period can be located even more definitely than this. In Daniel 11: 33-35 we read: "And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many days*." "And some of them of understanding shall fall, to try them, and to purge, and to make white, *even to the time of the end*: because it is for a time appointed."

The time of the end, therefore, is an appointed time. The period allotted to the persecution of the people of God was to reach to the time of the end. This was to continue for "many days." Christ referred to these same days when he spoke of the great tribulation which was to come upon the elect, and said "except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24: 21, 22.

The number of days included in this period of persecution are definitely pointed out in various Scriptures. The "time, times and the dividing of time" of Dan. 7: 25, Dan. 12: 7, and Rev. 12: 14; the "forty and two months" of Rev. 11: 2 and Rev. 13: 5; and the "one thousand two hundred and three score days" of Rev. 11: 3 and Rev. 12: 6 all refer to this period. All point out the 1,260 years allotted

to papal persecution. A time meaning the same as a year, three and one-half times would represent three and one-half years. In three and one-half years there are forty-two months, and in forty-two months there are 1,260 days. A day in symbolic prophecy standing for a year, 1,260 prophetic days would stand for 1,260 literal years.

The Papacy gained its plenary power, or supremacy, in 538 A.D., when the Ostrogoths, the last of the three opposing powers to the Papacy, was overthrown. 1,260 years added to 538 A.D. reach to 1798 A.D., when the Papacy received its deadly wound, by the French entering Rome upon the 10th day of February of that year, and taking the pope, Pope Pius VI., prisoner.

1798, therefore, marks the end of the "many days" allotted to papal persecution. But as the saints were to be given into the hands of and to be persecuted by the Papacy till the time of the end (Dan. 11:35), and the period allotted to this persecution ran out in 1798, the time of the end must have begun in 1798. We have, therefore, been in the time of the end since February 10, 1798, or a little over one hundred and two years. This is a long while. How much longer it will continue we do not know. God allotted the antedeluvian world but one hundred and twenty years in which to prepare for the flood. We do not know that He will allow the last generation of this world as many to prepare for its destruction by fire (we may be assured He will not allow it more), but we know this, that we are already down one hundred and two years in the time of the end. We know we are certainly nearing the closing up of this world's history. There can be no mistaking this. This present generation will not pass without seeing the consummation of the Gospel age.

The Judgment Hour.

As may be learned from a study of Daniel 8 and 9, and Ezra 7, in 1844 the 2,300 days of Daniel 8:14, the longest prophetic period in the Bible, ended, and the solemn work of cleansing the heavenly sanctuary began. Speaking of the time when the vision of Daniel 8 would have its special application, the angel Gabriel said: "Understand, O son of man; for at the time of the end shall be the vision." Dan. 8:17. True to the declaration, we find that the 2,300 days reach down to the time of the end. 1844 is in the time of the end.

"Then," said the angel, "shall the sanctuary be cleansed." The cleansing of the sanctuary involves a work of investigation of character; deciding who have been overcomers and who have not; whose names are to be retained in the book of life and whose blotted out. It is a most solemn work, the closing work of Christ as our great High Priest, a work of judgment.

In 1844 the 2,300 days ended, and this work began. Since that time the message has been sounding to the world, "Fear God, and give glory to Him, for the hour of His judgment is come." We have therefore been in the judgment hour for fifty-six years. For fifty-six years the books have been opened in heaven, and the work of judging the dead has been going on. For fifty-six years it could truthfully be said as a living, present-day truth, and it has been said that "the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great, and shouldest destroy them which destroy the earth." For fifty-six years the temple of Cod has been opened in heaven, and there has been seen in that temple the ark of His testament, containing the holy law of God, by which all men are to be judged. Rev. 11:18, 19. How much longer this work of judgment will continue we do not know, but two things we do know, that it has been going on for fifty six years, and that when it is finished every case will have been decided for eternity, and the decree will go forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev 22:11.

Signs of Our Times.

Who does not know that for the last half-century the nations have been angry? Who does not know that they are intensely so at the present time, and that they are preparing for war now upon a scale never before dreamed of? Who does not know this? Who cannot also see that God's wrath is already kindled, and that by plagues and dire visitations He is beginning to destroy those who are destroying the earth? Who cannot see this?

Some have been inclined to make light of the bubonic plague visitation

which has lately come to Australasian shores, because there has not at first been a large number of cases, and because the death-rate has not risen to over thirty-three per cent. But it is with poor grace anyone reasons thus. There is good reason for the grave and wide-spread alarm which there has been over this matter.

1. It is a disease which physicians and scientific men know little or nothing about.

2. It does up its work very quickly, its victims usually dying within three or four days from the first attack, and sometimes within a very few hours.

3. No remedy or successful method of treating it has been discovered.

4. The death-rate from it frequently runs as high as eighty out of every hundred attacked.

5. Convalescents from it are slow in recovering, and are said invariably to be left with a weak heart.

6. Wherever there is an outbreak from it business is stagnated, and traffic and travel greatly interfered with.

7. The disease has spread to nearly every land on the globe. Already it has appeared in various places in China, India, Persia, Arabia, Europe, and the Levant; in Africa at Suez, Alexandria, and near Delago Bay, as well as in Madagascar, Mauritius, and Reunion; in South America at Santos and Rio; in the Pacific at Honolulu and New Caledonia; in the United States at San Francisco; and now in Sydney, Adelaide, and other places in Australia.

8. Since it broke out in Calcutta nearly 4,000 people have died of it. At Bangalore, India, in 1898 the death-rate ran as high as 100 a day; and in eleven months of the same year, out of 152,576 cases which occurred in the Bombay Presidency, there were 120,928 deaths.

Certainly there is occasion for alarm. God's hand is in this. His judgments are in the world. These visitations are to increase and become more and more severe. The very things for which men's hearts are now failing them for fear and for looking after, Christ said would come upon the earth in the last days. The people will soon have something else to think of besides dancing, cricket, and horse-racing. Says a recent report concerning the plague outbreak in Sydney:—

"You hear nothing but plague and inoculation in the city. Every man has a new theory about the plague, and has callous statistics for inoculation and against it. People have almost forgotten that there was a war. Plague talk has penetrated every avenue of the city, fills the trams, the ferry-boats, disputes with the share-market on the Stock Exchange, causes grey-headed men to have angry altercations in the streets over the sterilising of serum, and makes women open their newspaper without even reading the birth and marriage notices."—*Daily Telegraph*, March 24, 1900.

And as war, famine, pestilence, and plague increase, what will be the result? Another report from Sydney says:—

"Society is at a standstill. It has been so for some considerable time now. The first thing to knock it into that position was the war. The latest to do so is the plague."—*Newcastle Herald*, March 26.

And of the plague outbreak in Honolulu, *Harper's Weekly*, of February 3, says:—

"The plague has killed business in Honolulu, as no vessels can come up to the wharves, and all the freights must be fumigated, and then be transported on lighters. Many tourists are virtual prisoners in Honolulu."

Who cannot see that as these evils increase it will be very difficult to go from place to place? Do not all these things therefore appeal to us in thunder tones to arouse and give the message while we may? With this thought in mind we can perhaps better appreciate the following appeal which came to us in a special testimony in 1896:—

"We have no time to lose. The end is near. The passage from places to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct our way so we shall not be able to do that which is possible to be done now. We must look our work fairly in the face, and advance as fast as possible in aggressive warfare. I know from the light given me of God that the powers of darkness are working with intense energy from beneath, and with stealthy tread Satan is advancing to take those who are asleep now, as a thief taking his prey. We have warnings now which we may give, a work now which we may do; but soon it will be more difficult than we can imagine. God help us to keep in the channel of light, to work with our eyes fastened on Jesus our Leader, and patiently, perseveringly press on to gain the victory."

W. A. COLCORD.

The Love of God. How Manifested.

Sabbath, P.M., June 2.

TRUE love is not merely a sentiment or an emotion. It is a living principle, a principle that is manifest in action. True love, wherever it exists, will control the life. Thus it is with the love of God. "God is love;" and in all His works, in all His dealings with mankind, His character is revealed.

God manifested His love in the work of creation. When the earth was created, it was holy and beautiful. God pronounced it "very good."

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Every flower, every shrub, every tree, answered the purpose of its Creator. Everything upon which the eye rested was lovely, and filled the mind with thoughts of the love of God. Every sound was music, in perfect harmony with the voice of God.

The things of nature, upon which we look to-day, give us but a faint conception of Eden's beauty and glory; yet the natural world, with unmistakable voice, proclaims the love of God. Even now "the earth is full of the goodness of the Lord." It still reveals the working of the great Master-Artist. It declares that One omnipotent in power, great in goodness and mercy, has created all things

The green fields, the lofty trees, the glad sunshine, the clouds, the dew, the solemn silence of the night, the glory of the starry heavens, and the moon in its beauty, all bear witness to His wonder-working power. Not a drop of rain falls, not a ray of light is shed upon our unthankful world, but it testifies to God's long forbearance and His great love.

Through tempting man to sin, Satan hoped to counteract the tide of divine love flowing to the human race; but, instead of this, his work resulted in calling forth new and deeper manifestations of God's mercy and His goodness.

In redemption God has revealed His love in sacrifice, a sacrifice so broad and deep and high that it is immeasurable. "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

When Adam's sin plunged the race into hopeless misery, God might have cut Himself loose from fallen beings. He might have treated them as sinners deserve to be treated. He might have commanded the angels of heaven to pour out upon our world the vials of His wrath. He might have removed this dark blot from His universe. But He did not do this. Instead of banishing them from His presence, He came still nearer to the fallen race. He gave His Son to become bone of our bone, and flesh of our flesh. "The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." Christ by His human relationship to men drew them close to God. He clothed His divine nature with the garb of humanity, and demonstrated before the heavenly universe, before the unfallen worlds, how much God loves the children of men.

The gift of God to man is beyond computation. Nothing was withheld. God would not permit it to be said that He could have done more, or revealed to humanity a greater measure of love. In the gift of Christ He gave all heaven.

The Highest, who was with the Father before the world was, submitted to humiliation that He might uplift humanity. Prophecy withdraws the veil, that we may behold the throne of heaven, that we may see upon that throne, high and lifted up, One who in human form came to our world to suffer, to be lacerated with stripes, and bruised for our iniquities. "The chastisement of our peace was upon Him; and with His stripes we are healed." Before the heavenly universe the Lord of Glory suffered in human form that sin might be pardoned, and sinners redeemed. He died that the love of God, as a mighty helper, might flow to all suffering human beings.

Through yielding to sin, man placed his will under the control of Satan. He became a helpless captive in the tempter's power. God sent His Son into our world to break the power of Satan, and to emancipate the will of man. He sent Him to proclaim liberty to the captives, to undo the heavy burdens, and to let the oppressed go free. By pouring the whole treasury of heaven into this world, by giving us in Christ all heaven, God has purchased the will, the affections, the mind, the soul, of every human being. When man places himself under the control of God, the will becomes firm and strong to do right, the heart is cleansed from selfishness and filled with Christ-like love. The mind yields to the authority of the law of love, and every thought is brought into captivity to the obedience of Christ. The powers, hitherto "members of unrighteousness," and "servants of sin," are consecrated to the service of the God of love.

That this redemption might be ours, God withheld not even the sacrifice of Himself. He gave Himself in His Son. The Father suffered with Christ in all His humiliation and agony. He suffered as He saw the Son of His love despised and rejected by those whom He came to elevate, ennable, and save. He saw Him hanging upon the cross, mocked and jeered by the passers-by, and He hid as it were His face from Him. He saw Christ bearing the sin of the world, and dying in the sinner's stead. The human heart knows the love of a parent for his child. We know what a mother's love will do and suffer for her beloved one. But never

can the heart of man fathom the depths of God's self-sacrifice.

O, the cross, the cross! It is set up that we may know the only true God, and Jesus Christ whom He has sent. Only the cross can measure the length and breadth, the depth and height, of infinite love, the greatness of the Father's sacrifice for lost humanity.

And the Lord Jehovah did not deem the plan of salvation complete while invested only with His own love. By His appointment He has placed at His altar an Advocate clothed with our nature. As our Intercessor, Christ's office-work is to introduce us to God as His sons and daughters.

Christ has pledged Himself to be our substitute and surety, and He neglects no one. There is an inexhaustible fund of perfect obedience accruing from His obedience. In heaven His merits, His self-denial and self-sacrifice, are treasured as incense to be offered up with the prayers of His people. As the sinner's sincere, humble prayers ascend to the throne of God, Christ mingles with them the merits of His own life of perfect obedience. Our prayers are made fragrant by this incense. Christ has pledged Himself to intercede in our behalf, and the Father always hears His Son.

This is the mystery of godliness. That Christ should take human nature, and by a life of humiliation elevate man in the scale of moral worth with God; that He should carry His adopted nature to the throne of God, and there present His children to the Father, to have conferred upon them an honour exceeding that conferred upon the angels,—this is the marvel of the heavenly universe, the mystery into which angels desire to look. This is love that melts the sinner's heart.

And God has manifested His love in ministry. In Him all unselfish ministry has its origin. Our Father in heaven is constantly engaged in upholding the things which He has created. Every leaf grows, every flower blooms, every fruit develops, by the power of God. In Him "we live, and move, and have our being." Each heart-beat, each breath, is the inspiration of Him who breathed into the nostrils of Adam the breath of life,—the inspiration of the ever-present God, the great I AM. The great and infinite God lives not unto Himself, but for the benefit and blessing of every being and every object of His creation.

Satan's principle is self-serving. This principle he attributed to God, misrepresenting His character to the world. And he led man to accept the principle of selfishness. He caused him to believe that in serving himself he would find happiness. By the Son of God this principle was to be demonstrated as false. By Him the Father was to be rightly represented. The ideal of true ministry God committed to His Son, and bade Him work it out in humanity.

That His people might not be misled by the selfishness which dwells in the natural heart, and which strengthens by self-serving, Christ Himself set an example of true service. His whole life on earth was spent in ministering to others.

In all the afflictions of humanity He was afflicted. He saw the work of Satan revealed in all their woe, and He made every case of need and sorrow His own. With a power that never quailed, He cast out the evil spirits that possessed both mind and body. The power of love was in all His healing, and of the suffering multitudes that were brought to Him, it was said, "He healed them all."

The Saviour saw a still greater need than bodily suffering. He saw symptoms of a deeper illness. The sufferings of the body excited His pity, but He was moved to still greater pity by the need of the soul.

With a love that never faltered, Christ spoke to men the words of eternal life. The word of God, which the teachers of Israel had obscured with their traditions and man-made commandments, Christ opened to the people in its purity and divine beauty. Men marvelled at His teaching, and said, "Never man spake like this man." To the weary and sin-burdened He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." He invited them, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Before men and angels, by His life of obedience and ministry, Christ represented the character of God. "God was in Christ, reconciling the world unto Himself."

In His work on earth, Christ lifts the veil that conceals the invisible world from our view, and reveals the power that is constantly exercised for our good. The same ministry which He performed on earth was continued

after His ascension to heaven. Through His representative, the Holy Spirit, God in Christ still ministers to the children of men

Before He ascended to heaven, Christ gave His disciples the promise, "I will pray the Father, and He shall give you another comforter, that He may abide with you forever: even the Spirit of truth: whom the world cannot receive, because it seeth Him not, neither knoweth Him. But ye know Him: for He dwelleth with you, and shall be in you. I will not leave you orphans: I will come to you."

To those who in faith claimed this promise it was speedily fulfilled. After Christ's ascension the disciples were gathered together of one accord in one place. Ten days they spent in heart-searching and self-examination, each taking his own case in hand: for it had to be an individual work. As the disciples made humble supplication to God, their differences were swept away. They became of one mind. Then the way was prepared for the Holy Spirit to enter the cleansed, consecrated soul-temples. Every heart was filled with the Spirit, whose influence came with copiousness and power, as if it had been held in restraint for ages. What was the result? Thousands were converted in a day. The sword of the Spirit seemed new-edged with power, piercing to the dividing asunder of soul and spirit, and of the joints and marrow. The idolatry that had been mingled with the worship of the people was overthrown. New territory was added to the church of God. Places that had been barren and desolate sounded forth His praise.

The church became a vitalizing power. Believers, themselves re-converted, were a living power for God and for His kingdom. A new song was put into their mouth, even praise to our God. Every one converted saw in his brethren and sisters the faces of angels. One interest prevailed, one subject of emulation swallowed up all others,—to be like Christ, to do the works of Christ. The earnest zeal felt was expressed in kindly helpfulness, in kindly looks, and brotherly love. All strove to see who could do the most for the enlargement of Christ's kingdom.

This ministry is the great need of the church to-day. And in Christ's promise we are included. To us is offered the great and measureless gift of the Holy Spirit. It is not because of any restriction on the part of God that the riches of His grace do not flow

earthward to men. If all were willing to receive, all would become filled with the Spirit. When God's people will believe, when they will turn their attention to that which is true, and living, and real, the Holy Spirit, in strong, heavenly currents, will be poured upon the church.

All the principalities and powers of the heavenly world are enlisted in the work of ministering for fallen man. Angels are actively engaged in executing God's plans to bring man back from rebellion to reconciliation with God. With intense earnestness they are co-operating with God to bring to man moral efficiency, that in Christ he may be more than conqueror.

Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God. Cherubim and seraphim, and angels that excel in strength,—“ten thousand times ten thousand, and thousands of thousands,”—stand at His right hand, “all ministering spirits sent forth to minister for them who shall be heirs of salvation.”

God has manifested His love to men by making them partners with Himself in the work of salvation. All to whom the heavenly inspiration has come are put in trust with the Gospel. “We are labourers together with God,” called to represent Him as ambassadors of love. We are to co-operate with the work of the delegates of heaven. And to us is committed a work which even the angels cannot do. Man must be the channel to communicate with man.

Through the ministration of angels, God sends light to His people, and through His people the light is to be given to the world. Man is to be connected with his fellow-men, and as God's instrumentality work in their behalf.

To us, in a sense that angels cannot know, it is given to unite with God in his travail for the salvation of humanity. To us it is given to swell the tide of His joy, and to bring honour and praise to his exalted name.

In creation and in redemption, by gift and sacrifice and service, God has manifested His love to us. And He invites us to show our love for Him.

He says, “Whoso offereth praise glorifieth Me.” He desires us to appreciate the great plan of redemption, to realise our high privilege as the people of God, and to walk before Him in obedience, with grateful thanksgiving. He desires us to serve Him in newness of life, with gladness every day. He longs to see gratitude welling up in our hearts because we have access

to the mercy-seat, the throne of grace, because our names are written in the Lamb's book of life, because we may cast all our care on Him who cares for us. He bids us rejoice because we are the heritage of the Lord, because the righteousness of Christ is the white robe of His saints, because we have the blessed hope of the soon-coming of our Saviour.

To praise God in fulness and sincerity of heart is as much a duty as is prayer. We are to show to all the heavenly intelligences that we appreciate the wonderful love of God for fallen humanity, and that we are expecting larger and yet larger blessings from His infinite fulness. Far more than we do, we need to speak of the precious chapters in our experience. After a special outpouring of the Holy Spirit, our joy in the Lord and our efficiency in His service will be greatly increased by recounting His goodness and His wonderful works in behalf of His children.

Such a testimony will have an influence upon others. No more effective means can we employ for winning souls to Christ.

And our love is to be shown, not only in words, but in deeds, in personal ministry and sacrifice. Christ says, “Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of My Father which is in heaven.” In His prayer to His father He said of His disciples, “As thou hast sent Me into the world, even so have I also sent them into the world.” In the commission which He gave to His disciples He included all who should believe in Him to the end of time. “Go ye into all the world,” He said, “and preach the Gospel to every creature.” “Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.”

And by the Holy Spirit, through the apostle Peter, we are admonished, “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.”

Thus it is that God desires to fulfil for us His purpose of grace. By the power of His love, through obedience, fallen man, a worm of the dust, is to be transformed, fitted to be a member of the heavenly family, a companion, through eternal ages, of God and Christ and the holy angels. Heaven will triumph; for the vacancies made by the fall of Satan and his host will be filled by the redeemed of the Lord.

E. G. WHITE.

The Ministry of Healing.

Reading for Sunday, P.M., June 3.

“THOU shalt call His name Jesus (Saviour) for He shall save His people from their sins.”

The true followers of Christ will ever be found doing the works of Christ, and always in the manner in which Christ worked. The Pharisees did many righteous acts, which they paraded before their fellows, and even before the Lord God, but they were condemned. Christ's followers will always be found doing for others, but having done they will exalt not themselves, but the One who put within them the spirit to perform deeds of mercy.

There is a beautiful harmony in the ministry of Jesus. He who healed the sick on the shores of Galilee, preached the greatest Gospel sermon the world has ever heard on the slopes of Olivet; the Christ who was wont to rest in the home of Peter the fisherman, conversed fluently at the home of the Pharisee. The bold speaker of the synagogues was the pleasant companion at the marriage festival.

Was not the life of Christ a lesson to those who should afterwards labour in His name? To divorce medical missionary work from that of the Gospel labourer, is a fatal mistake. The closest union must exist between all branches of the message. God's workers must be men and women of breadth and depth. A physician who heals the body only is but half a physician; a minister who is not able to instruct the flock concerning the care of the physical as well as the spiritual life, falls short of his full ministry.

The time has surely come for those who have had great light to let that light shine. Gospel labourers, medical missionaries, and all those who have named the name of Christ, should accept every ray of physical and spiritual enlightenment and should manifest a deep interest in the salvation of their fellow men.

The medical missionary, from the very nature of his work, should be able to reach all classes alike, and in this fact is found the great value of medical missionary work. God has not designed that the entire energies of physicians and nurses should be expended in efforts for the outcasts of society, otherwise where were the rich? Nevertheless, this class should by no means be neglected. Surely it is possible to take a wise course in

Australasia, giving to every part due attention, so that our work may closely resemble that of our Saviour when he was upon earth.

The Lord has greatly blessed the labours of medical missionaries in the colonies, ever since the first worker landed on these shores. In the short space of four years no less than ten medical institutions have sprung into existence.

The first of these, now known as the Sydney Sanitarium, has an excellent patronage from all parts of the colonies, and is training a corps of young men and women who will in the future do great good among all classes of society. In the Sanitarium, physicians and nurses unite to save the souls as well as the bodies of their patients. Many have learned to love the Lord, and some have accepted the closing message.

And now God has put it into the hearts of His people to erect a central training Sanitarium in New South Wales. He has said "Arise and build" at once. Now is the time for Seventh Day Adventists to unite to perform His behest. Surely those who have means will give liberally in the hour of the work's necessity!

In the providence of God a small institution was opened in Christchurch, New Zealand. Already it has been found necessary to enlarge, and a building of twenty rooms, very favourably located in the vicinity of Christchurch, has been purchased.

Favourable openings in Adelaide, S.A., led to the establishment of the Medical Institute, which has done so much to remove prejudice among professional and business men, and to open the way for greater efforts in the future.

Following the camp-meeting at Hamilton, a medical office was opened in Newcastle. Recently it has been deemed advisable to equip treatment rooms to enable the workers to practise in harmony with Nature's methods.

Light was given concerning the need of an establishment located in the country, where the sick could be treated at little expense, removed from the bustle and smoke of city life. The resulting Avondale Health Retreat is already proving a blessing to many. This institution is of the Lord's establishing, and should receive the support of every Seventh Day Adventist throughout the colonies. God wishes to heal all our people by exercising His power through natural remedies, and so establishes Sanitariums, Homes, and Retreats, for this

very purpose. Upon them He puts His blessing, and grants to His workers the healing power.

Medical missionaries have either arrived or are on their way to open up new enterprises in Melbourne and Brisbane. In the near future we trust that other centres will be supplied with competent leaders.

The Health Food Business has been transferred, for the present, to Sanitarium management. A large variety of excellent articles of diet are being manufactured and placed upon the market. This branch of our work, more important than it has usually been considered, will prosper, for God has pledged Himself to give power to our efforts.

Nor have the poor been neglected. As the cold winter months are upon us who can estimate the good that will be done by the Melbourne Medical Mission? You who have homes and every comfort, think of the misery of those who have not enough food or clothing, and who cannot purchase a night's lodging, but who wander about cold, hungry, discouraged, and hopeless. "Hasten the day, O Lord, when these miseries will be forever ended. Open the hearts of thy people and give to them the spirit of sacrifice for fallen humanity's sake." May this prayer be answered by all who read, for often the mission workers are at a loss to know how to provide for the wants of the needy.

In Napier, New Zealand, and in Adelaide, South Australia, small receiving homes have opened their doors to the unfortunate. How many have been the evidences of God's pardoning and redeeming love in these small institutions. Human beings hardened in sin, have there found the "Friend of sinners," and have been rescued from the power of the devil. The Home for Children, in Sydney, has for the past few months been able to support itself by its earnings, while providing a temporary abiding place for children, until suitable homes can be found for them. One poor woman, whom the devil has buffeted for years, has there turned from sin, and found the peace which passeth understanding.

Some of our people have done what they could for those whom they have found needing help. Much more should be done. *This is not the work for institutions, but individuals.* Private homes, rich because of God's abiding presence, should be open to receive an orphan or a wandering one. Has the Lord blessed you? Will you take one

of the inmates of the orphanage to your hearths? Several are waiting for a welcome to good Christian homes.

For the past two years the *Herald of Health* has been instructing the people by its monthly visits. Steadily the number has increased until over six thousand are issued monthly, while subscriptions are steadily coming in. Many lectures have been delivered to all classes of people, sometimes to small audiences and sometimes to large, but always with excellent results.

The masses are being educated in the correct principles of health reform, and so prepared for the reception of saving truth. Prejudice, which has hindered the progress of our work, is being removed, and warm friends are being made among those who can assist the message by their influence. God has been good, for He has manifested His power through inexperienced workers.

What does the medical work demand at this time? More than anything else it craves the hearty co-operation of God's people. Let everyone be a health reformer; let everyone be a worker where Heaven has stationed him; and the coming of our Lord will be hastened.

E. R. CARO.

The Medical Missionary Work and the Gospel Ministry.

Reading for Sunday, P.M., June 3.

IN preparing a people for the Lord's second coming a great work is to be done through the promulgation of health principles. We are to relieve suffering by the use of the natural agencies that God has provided. We should teach the people how to prevent sickness by obedience to the laws of life, and while we work for the healing of the body we should seize every opportunity to work for the healing of the soul.

This was Christ's method. He worked to restore both the physical and moral image of God in man. Both physical and moral health is to be communicated from the mighty Healer.

The medical missionary work God has set in operation as a practical illustration of the Gospel. He has signified that this work shall be closely united with the ministry of the Word.

Every physician, nurse, and medical missionary, may, through faith in Christ,

have in his possession a cure of the highest value,—a remedy for the sin-sick soul. Countless are the opportunities of the physician and his helpers for warning the impenitent, cheering the disconsolate and hopeless, and prescribing for the health of mind and body. Thus they are acting their part in the great work of making ready a people prepared for the Lord. Many who, through their care and teaching, regain health, will be led to accept the special truths for this time. And in their turn they will aid in spreading the light.

Every duty that calls for reform involves repentance, faith, and obedience. It means the uplifting of the soul to a newer and nobler life. Thus every true reform has its place in the work of the third angel's message. It demands our attention and support. Especially should prominence be given to temperance reform. We shou'd call attention to this work, and make it a living issue. We should present to the people the principles of true temperance, and call for signers to the temperance pledge.

In other churches there are Christians who are standing in defence of the principles of temperance. We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us. We should call upon great and good men to aid us in our Christian Endeavour work. They should be invited to second our efforts in seeking to save that which is lost.

But in coming in contact with those not of our faith, none should feel that they must conceal the peculiar characteristics which sanctification through the truth gives them. Those who unite with the work of God are to co-operate with God as His appointed instrumentalities; they are to give all their power and efficiency to magnifying the work of His commandment-keeping people. Those who, in their human wisdom, try to conceal the peculiar characteristics that distinguish God's people from the world, will lose their spiritual life, and will no longer be upheld by His power.

Never let the idea be entertained that it is essential to make an appearance of being wealthy. Let none suppose that expensive buildings, dress, or furniture, is needed to give character to the work. We are to give character to the work not by display, but by being ourselves living stones in God's building. All the beauty of art cannot bear comparison with the beauty of temper and character that is to be

revealed in those who have to do with sacred things. It is the atmosphere of grace which surrounds the soul of the believer, the Holy Spirit working upon mind and heart, that makes him a savour of life unto life, and enables God to bless his work.

The Lord requires that those who are engaged in His service shall keep their minds ever directed to Him. We are to put to the stretch every faculty in order to bring saving truth to the attention of perishing human beings. This work must be carried on in connection with the ministry to the sick. Then the work will stand before the world in the strength which God designed it to have.

Many who appear wholly indifferent to religious things are in heart longing for rest and peace. Although they may have sunken to the very depths of sin there is a possibility of saving them. Many can be reached only through acts of disinterested kindness. Their physical wants must first be cared for. They must be fed, cleansed, and decently clothed. As they see the evidence of our unselfish love, it will be easier for them to believe in the love of Christ.

This is a work which concerns all our churches. It is not to be done by expensive institutions. We are not called to centre all our interest and all our means in working in the slums of great cities. The last message of warning must be given to the whole world, and ministry to the poor and neglected is but one part of the great work. This we are to do individually, working for individuals as God gives us opportunity. He who created all cares for all. Those who have fallen the lowest are not beyond the reach of His love and pity.

God delights to take apparently hopeless material, those through whom Satan has worked, and make them subjects of His grace. He rejoices to deliver them from the wrath which is to fall upon the disobedient.

John Bunyan was redeemed from profanity and reveling; John Newton from slave-dealing, to proclaim an uplifted Saviour. A Bunyan and a Newton may be redeemed from among men to-day. There are those who have had very meagre opportunities, who have walked in ways of error because they knew no better way, to whom beams of light will come. Many will come from the grossest error and sin, and will take the place of those who have had privileges and opportunities but have not prized them. They will be accounted the chosen of

God, elect, precious; and when Christ shall come into His kingdom they will stand next His throne.

E. G. WHITE.

A Perfect Ministry. Its Purpose.

Reading for Monday, June 4.

AFTER Christ's ascension to heaven and the descent of the Holy Spirit, His disciples called to mind His lessons which they had before been unable to comprehend. The words of Christ found an entrance into their hearts, and they awoke as from a deep sleep. They knew for a certainty that they had been in daily communion with the Majesty of heaven. Scene after scene of His wonderful life passed before them. As they meditated upon His words and deeds, they felt that these could never be recorded as they really were. No human language could express their beauty. The disciples must in their lives bear witness to the loveliness of Christ's character.

And this they did. The Saviour by His spirit was abiding in their hearts, and His love, and light, and power shone out through them. Men, beholding, marvelled, and they took knowledge of them that they had been with Jesus. And as the disciples witnessed to the mission of Christ, they bore witness also of the Father; for Christ had said, "He that hath seen me hath seen the Father."

This is the work of God's people today. God designs to manifest through them the principles of His kingdom. Through them the attributes of God are to be unfolded, and the truths of His word, in all their glory and excellence, will be made to appear more vivid.

The great final crisis is just before us, when the destiny of every human being will be forever decided. A great work is to be done in setting before men the saving truths of the Gospel. To present these truths is the work of the third angel's message. The Lord designs that the presentation of this message shall be the highest, greatest work carried on in our world at this time.

All the light of the past, which shines unto the present and reaches forth into the future, as revealed in the word of God, is for every soul who will receive it. But the glory of this light, which is the very glory of the character of Christ, can never be expressed in words. Human language is inadequate to reveal it. It must be

made manifest in the life. It is to be manifest in the individual Christian, in the family, in the church, in the ministry of the word, and in every institution established by God's people. All these the Lord designs shall be symbols of what can be done for the world. They are to be types of the saving power of the truths of the Gospel. They are agencies in the fulfilment of God's great purpose for the human race.

Ministry in the Home.

As workers for God, our work is to begin with those nearest. It is to begin in our own home. There is no more important missionary field than this.

God designs that the families of earth shall be a symbol of the family of heaven. Christian homes, established and conducted in accordance with His plan, are among His most effective agencies for the formation of Christian character.

In the home the foundation is laid for the prosperity of the church. The influences that rule in the home life are carried into the church life. Church duties are to begin in the house.

Christ died to save the children, and he is ready to do a great work for them if parents will co-operate with Him by training and educating them according to His instruction. While parents should be firm in requiring respect and obedience, they should make the religion of Christ attractive by their cheerfulness, their Christian courtesy, their tender, compassionate sympathy.

Christ was once a little child. For His sake honour the children. Look upon them as a sacred charge, not to be petted and idolized but to be taught to live pure, noble lives. They are God's property. He loves them, and He calls upon you to co-operate with Him in teaching them to form perfect characters. The Lord requires perfection from His redeemed family. He expects from us the perfection which Christ revealed in His humanity. Fathers and mothers especially need to understand the best methods of training children that they may co-operate with God.

Submission and surrender to Christ are the most effective lessons that children and youth can learn. The rules which should regulate the lives of parents and children flow from a heart of infinite love, and God's rich blessing will rest upon those parents who administer His law in their homes, and it will rest upon those children by whom this law is obeyed.

Children should be taught that they are a part of the home firm. They are fed, and clothed, and loved, and cared for, and they should respond to their many mercies by bearing their share of the family burdens, and bringing into the home all the happiness possible. By the law of mutual dependence they are to be taught dependence upon the great Head of the Church.

And God calls upon fathers and mothers to become intelligent in regard to the laws which govern physical life. Children must be taught to make a right use of the things of this life, and to avoid the use of everything that would injure the powers of mind or body. They should be taught that every organ of the body and every faculty of the mind is the gift of a good and wise God, and is to be used to His Glory.

In the home the Saviour is to be uplifted, thought of, talked of. When He dwells in the heart, family worship will not be a form of dry, set phrases. The heart will be imbued with love for Jesus. This love will be expressed in prayer and praise. Words of discouragement and hopelessness will not be spoken.

Let the members of every family bear in mind that they are closely allied to heaven. The Lord has a special interest in the families of His children here below. Angels offer the smoke of the fragrant incense for the praying saints. Then in every family let prayer ascend to heaven both at morning and at the cool sunset hour, in our behalf presenting before God the Saviour's merits. Morning and evening the heavenly universe takes notice of every praying household.

Let parents teach their little ones the truth as it is in Jesus. The children in their simplicity will repeat to their associates that which they have learned. In Christ's day the children sang in the temple courts, "Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord." So in these days children's voices will be raised in giving the last warning to a perishing world. By them God's message will be made known, and His saving health to all nations.

The children can take a part in medical missionary work. They can do many things to help the sick and suffering, and by their offerings they can aid in carrying forward the work. By the efforts of children and youth many souls will be won to the truth. And the children themselves will be forming characters after Christ's similitude, in preparation to dwell forever in His presence.

The Ministry of the Word.

The third angel's message is to be given with power. In the Revelation John says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

The whole of the Gospel is embraced in the third angel's message, and in all our work the truth is to be presented as it is in Jesus. In the preaching of the word the first and most important thing is to melt and subdue the soul by presenting the Lord Jesus Christ as the sin-pardoning Saviour. We are to keep before the people the cross of Calvary. We should teach them that Christ's death was caused by the transgression of the law of God; that Christ died to give men an opportunity of becoming loyal subjects of His kingdom. Never should a sermon be preached, or Bible instruction in any line be given, without pointing the hearers to the Lamb of God that taketh away the sin of the world.

But we should be careful not to lessen the force of the warning which God has given for this time. We are in danger of giving the message in so indefinite a manner that it does not impress the people. So many other interests are brought in, that the very message which should be proclaimed with power becomes tame and voiceless. While the churches profess to believe in Christ, they are violating the law which Christ Himself proclaimed from Sinai. The Lord bids us, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The trumpet is to give a certain sound. Lift up the standard, the commandments of God and the faith of Jesus. Make this the important theme. Then by your strong arguments wall it in, and make it of still greater force. Dwell more on the Revelation. Read, explain, and enforce its teaching.

Our warfare is aggressive. Tremendous issues are before us, yea, and right upon us. Our prayers should ascend to God that the four angels may be commissioned to hold the four

winds, that they may not blow to injure or destroy until the last warning has been given to the world. Then let us work in harmony with our prayers. Let nothing lessen the force of the truth for this time. The third angel's message must do its work of separating from the churches a people who will take their stand on the platform of eternal truth.

Our message is a life and death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual. It is our privilege to expect large things, even the demonstration of the Spirit of God. This is the power that will convict and convert the soul.

Personal Effort.

Public effort alone will not suffice for the work that is to be done. By personal, house-to-house labor, we should seek to reach the people where they are. Laborers for God should visit the families of the church, coming close to their hearts as one touched with the feeling of their infirmities. Give each one some work to do for others. Show them that as receivers of the grace of God all are under obligation to work for Him.

All should be taught how to work. Especially should those who are newly come to the faith be educated to become labourers together with God. If this duty is neglected, the work of the minister is incomplete.

But God does not want His people to hang their weight upon the ministers. As a steward of the grace of God, every church member should feel an individual responsibility to have life and root in himself. All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow-men. He who loves God supremely and his neighbor as himself, cannot rest content with doing nothing.

Did the professed believers in the truth live the truth, they would to-day all be missionaries. Some would be working in the islands of the sea, some in the different countries of the world. Some would be serving Christ as home missionaries. Not all are called upon to go abroad. Some may be successful in business lines, and in this work they may represent Christ. They may show to the world that business may be conducted on righteous principles, in strict fidelity to the truth. There may be Christian lawyers, Christian physicians, Christian merchants. Christ may be represented in all lawful callings.

Though you are not called to public labour for Christ, you may still do a most precious work by giving of your means to sustain His work. The following incident has a good suggestion for those who cannot go in person to foreign missionary fields:—

An American business man who was an earnest Christian, being in conversation with a fellow-believer, remarked that he himself worked for Christ twenty-four hours of the day. "In all my business relations," he said, "I try to represent my Master. I am working for Christ all day. And at night, while I sleep, I have a man working for Him in China."

In explanation he added, "In my youth I determined to go as a missionary to the heathen. But on the death of my father I had to take up his business in order to provide for the family. Now, instead of going myself, I support a missionary. In such a town of such a province in China, my worker is stationed, and so, even while I sleep, I am, through my representative, still working for Christ."

Are there not Seventh-Day Adventists who will do likewise? If you cannot yourself go as a missionary to foreign fields, select some earnest, promising youth, and educate him for the work.

Upon our churches rests a solemn responsibility in this line. The youth who wish to become workers for God should be given an opportunity to obtain a knowledge of Bible truth. Many workers are needed in home missions as well as in foreign fields. They are needed as Bible workers, as canvassers, nurses, teachers in church schools, and in many other lines. Will you not aid them in gaining a preparation for the work? Through the teacher your money has prepared for the field, souls may be saved from ruin, to shine as stars in the Redeemer's crown.

In the Highways and Hedges.

The command of Christ to His people is, "Go out in to the highways and hedges, and compel them to come in, that my house may be filled."

The call to the Gospel feast is first to be given "in the highways,"—to those who have an active part in the world's work, to the teachers and leaders of the people. Those who bear heavy responsibilities in public life, who act as ministers, lawyers, and judges, should be given a clear, distinct message. "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

We talk and write much of the neglected poor; should not some attention be given also to the neglected rich? Thousands of rich men are starving for spiritual food. Many in official life feel their need of something which they have not. Few among them go to church; for they receive no benefit. The teaching they hear does not touch the soul. Are we to make no personal effort in their behalf?

Some will ask, "Can we not reach them with publications?" No; there are many who cannot be reached in this way. It is personal effort that they need. Are they to perish without any special warning? It was not so in ancient times. God's servants were sent to tell those in high places that they could find peace and rest only in the Lord Jesus Christ.

From the light given me I know that a plain "Thus saith the Lord" should now be spoken to men who have influence and authority in the world. If they will repent and be converted, God will use them in His cause.

We have a work to do for the ministers of other churches. Our ministers should seek to come near to them. Pray for and with these men for whom Christ is interceding. A solemn responsibility is theirs. As Christ's messengers we should manifest a deep, earnest interest in these sheepherds of the flock.

God calls for earnest, humble workers who will carry the truth to the higher classes. Are there not among us those who will take the burden of this work, and will qualify themselves to labour successfully for these classes?

God will bless the workers who faithfully do this work. The righteousness of Christ will go before them, and the glory of the Lord will be their reward. The greatest men of the earth are not beyond the power of a wonder-working God. He will convert men who occupy responsible places, men of intellect and influence, if those who are workers together with Him will be men of opportunity, doing their duty bravely and faithfully.

Christ instructs His messengers to go also to those in the byways and hedges, to the poor and lowly of the earth. Many of these do not understand what they must do to be saved. Many are sunken in sin. Many are in distress. Disease of every type afflicts them, both in body and in soul. They long to find a solace for their troubles, and Satan tempts them to seek it in lusts and pleasures that lead to ruin.

and death. They are spending their money for that which is not bread, and their labour for that which satisfieth not.

The Lord will do wondrous things for the truth's sake, and that His name may be glorified. When God's people give themselves to Him, and work in His lines, they will see of His salvation. The truth will be magnified. It will go forth as a lamp that burneth.

In obedience to the commands of God, we shall receive the best of everything. His richest blessings will be received when heart and mind and soul are consecrated to His service. Only thus can our service for Him be complete,—a perfect ministry.

This is an individual work. The labourer together with God must live by every word that proceedeth out of the mouth of God. Let us individually draw nigh to the mount, that we may understand what the Lord commands, and then obey.

The purpose which God seeks to accomplish through His people to-day is the same that He desired to accomplish through Israel when He brought them forth out of Egypt. By beholding the goodness, the mercy, the justice, and the love of God revealed in the Church, the world is to have a representation of His character. And when the law of God is thus exemplified in the life, even the world will recognise the superiority of those who love and serve God above every other people on the face of the earth. The Lord has His eye upon every one of His people, He has His plans concerning each. It is His purpose that those who practice His holy precepts shall be a distinguished people. To the people of God to-day, as well as to ancient Israel, belong the words written by Moses through the Spirit of inspiration in Deut. 7 : 6, and 4 : 5-8.

Even these words fail of reaching the greatness and the glory of God's purpose to be accomplished through His people. Not to this world only, but to the universe are we to make manifest the principles of His kingdom.

The apostle Paul, writing by the Holy Spirit says: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ: and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places

might be (made) known by the church the manifold wisdom of God." Eph. 3 : 8-10.

All to be Channels.

God's people are to be channels for the outworking of the highest influence in the universe. In Zechariah's vision the two olive trees which stand before God are represented as emptying the golden oil out of themselves through golden tubes into the bowl of the sanctuary. From this the lamps of the sanctuary are fed, that they may give a continuous bright and shining light. So from the anointed ones that stand in God's presence the fulness of divine light, and love, and power, is imparted to His people, that they may impart to others life and joy and refreshing. They are to become channels through which divine and human instrumentalities co-operate in communicating to the world the tide of God's love.

When the grace of God reigns in the heart, there is purity, freedom from sin. The glory, the completeness, the fulness of the Gospel plan is fulfilled in the life. When self is submerged in Christ, true love springs forth spontaneously. The impulse to help and bless others springs constantly from within. Toil for others' good is not regarded as drudgery. It is a cheerful work, done with a glad heart. Sympathy with Christ, participation in His joy, sweetens all toil. It braces the will. It nerves the spirit for whatever may befall. The soul is surrounded with an atmosphere of faith and courage and Christ-like love, an atmosphere invigorating to the spiritual life of all who inhale it.

As the light of Christ is received into the soul, the spirit is softened. The gentleness of Christ is expressed in the life. The personal influence of the humble, consecrated soul, like the fragrance of a flower, extends far beyond himself. There is something about him that does not consist in display. It is a spiritual power which he receives from the two anointed ones that stand before the Lord of the whole earth. The Holy Spirit, coming from God to the instrumentality He employs, flows forth into other lives, making others labourers together with God.

Did this spiritual power pervade the lives of all who profess to be Christians, what a work might be accomplished! Thousands who now reject the message of salvation would accept Christ if they could see reflected in His followers the beauty of His character.

E. G. WHITE.

The Cause of God in Australasia.

Reading for Tuesday, June 5.

God's providences, like His works, are designed and executed with infinite wisdom and love. The more closely they are studied the more wonderful they appear. When fully understood, they give blessed assurance of a kind Father's care and direction in all that pertains to our well-being. They teach that there is no such thing as chance, but that "all things work together for good to them that love God" They show how "man deviseth his way, but the Lord directeth his steps."

For this reason the Lord has had some of His dealings with men recorded in His word, that from them we may learn lessons of profit. To ancient Israel the Lord said, "Remember all the way by which the Lord thy God led thee." "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life." Deut. 8 : 2 ; 4 : 9. And Paul says, "Call to remembrance the former days."

The third angel's message has a history of only fifteen years in Australasia. If all the providences of God connected with this work, for this brief period, could be related, and their lessons applied, we would see the hand of the Divine in our work much more clearly than we do, and our hearts would go out in unspeakable gratitude to God for his constant presence. But all that can be done in this article to recall the past is to briefly call attention to the growth of the cause since the first seeds were planted in the colonies.

In the year 1885, S. N. Haskell, J. O. Corliss and family, M. C. Israel and family, Henry Scott; and William Arnold arrived in Australia to establish the cause of present truth in these colonies. They reached Melbourne the 1st of July, and all began work in that city. Brethren Haskell, Corliss, and Israel were ordained ministers. Bro. Scott was a Bible worker, and Bro. Arnold was a canvasser.

So far as it was known there was not a Seventh-day Adventist in Australasia when these workers arrived. By the close of that year a church of about fifty members was established in North Fitzroy, a suburb of Melbourne. Then began the increase of numbers, the expansion of the work, the establishment of institutions, and the organiza-

tion of the various departments of the cause.

The progress that has been made, although not what it might and should have been, is very encouraging. The work has been extended from Victoria to every colony in Australasia. There are now 39 churches, with a membership of 1,994. These members are distributed amongst the colonies about as follows:—Victoria, 488; New South Wales, 482; New Zealand, 445; Queensland, 192; South Australia, 180; Tasmania, 150; and West Australia, 52. There are 82 Sabbath-schools, with 2,385 members.

There are organized conferences in five of the seven colonies, and organized missions in the two other colonies.

Instead of 3 ordained ministers, 1 Bible worker, and 1 canvasser, which composed the staff of workers at the beginning of 1886, there are now 19 ordained ministers, 18 licensed preachers, 20 Bible workers, and 75 canvassers; an increase in these three departments from 5 to 132.

In addition to this we have workers connected with other departments as follows:—Missionary, 25; Sabbath-school, 5; educational, 17; medical, 39; rescue work, 15; publishing, 94; health foods, 16; general secretaries, 7. This makes a staff of 350 workers who are now devoting all their time to the advancement of the cause in these colonies. Let us praise God for thus having laid hold of the hearts and lives of people who a few years ago knew nothing of this message.

Besides this increase in numbers and workers, the Lord has led to the establishment of the most important branches of the work. The departments worthy of special mention are the educational, the medical, the publishing, and the health foods. Thus it will be seen that the work in Australasia is comprehensive in its scope, and that it extends over a large area of territory. The foundation has been laid broad and deep for a great work.

Openings for Service.

At the same time that the Lord has been raising up workers and providing facilities for extending the work in every direction, He has been preparing openings for extensive and successful labour in all these directions. He has gone before us and opened the way for presenting the message to thousands of people each summer by means of the camp-meeting. This is an opening of inestimable value, and should be appreciated more fully, and turned to

much better account than it is. The disposition of the people to read has created an extensive opening for placing the message before them through the medium of literature. The blessing of the Lord is surely attending the canvassers who are traversing the length and breadth of these colonies with our books.

Another great avenue opened before us for doing effective work in extending the message for this time, is the medical branch. Australasia, like all other countries, seems like a vast hospital. Wherever we turn we meet the sick and suffering seeking relief. Within our hands have been placed the most rational and efficient means in the world for the restoration of health. Whoever is prepared to administer these remedies is placed on great vantage ground for imparting a knowledge of the third angel's message.

Brethren, the fact is there are no special barriers in Australasia to impede the progress of our glorious message. The cities and towns are waiting for the message as is seen by the readiness of the people to attend our meetings, read our literature, and open their homes to our workers. The country districts are open to the canvasser, colporteur, and minister. The shipping ports afford most excellent opportunities for placing the message in the hands of people coming from, and going to, all parts of the world. The masses are sick, and ready to accept the help we can give them in treatment and health foods. Could we ask for more favourable openings and better facilities?

Our Needs.

And now what are our needs? With all these blessings from the benevolent hands of our God, what lack we yet? We lack workers. We lack money. And back of both these we lack whole-hearted consecration. Through the Spirit of Prophecy, the Lord tells us that "we are years behind." Not one hundredth part has been done or is being done by the 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."

These solemn statements are full of meaning. They show how far we have been behind the Lord's providences. They show, too, how much we can now do if we will but consecrate all to our God and let Him have His way.

Oh, yes, brethren, we need a hundred times as many workers in the field. Every one of the colonies is sadly short of ministerial help. There is pressing need of more Bible workers of mature years and deep Christian experience. There is a loud call for a large staff of trained teachers to conduct church schools in all our colonies. We need many more God-fearing, efficient canvassers to place our denominational books in families all through the colonies. We need a staff of capable, self-supporting men who can canvass the country districts and follow their canvass with Bible work and preaching. And we need a faithful tithe, and liberal gifts from all God's people to support His workmen, and sustain and equip every branch of the work.

Thank God all this is possible even though we are few in numbers, and poor in this world's goods. The Lord assures us that "if men will become channels through which God's blessings can flow to others, the Lord will keep the channels supplied. It is not returning to God His entrusted gifts that makes men poor; withholding tends to poverty."

God's people have ever been few and poor, but entrusted with a great work that has required vast sums of money. The Lord has required of them what would have been utterly impossible from a human standpoint; but they have always accomplished the work grandly when they trusted God, and allowed Him to have His way.

This is true of us to-day. Our Leader is demanding of us that which is infinitely beyond our power, that which is humanly impossible. But praise His 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 have special light from God. We have a definite message to give the world, and we have wonderful promises. Oh, let us arise and shine. Let us respond to the love and call of God. Let us go forward.

A. G. DANIELLS.

"The tempter whispers in our ear 'you have no time to pray,'
He never tells the gambler that he has no time to play,
He never tells the drunkard that he has no time to drink
The poison that benumbs his soul and destroys his power to think."

Development, Openings, and Needs of the Work in Polynesia.

Reading for Wednesday, June 6.

Of the threefold message of Revelation 14, it was declared that it should be preached "to every nation, and kindred, and tongue, and people." Previous to 1874 almost nothing had been done outside of North America; but after that date, when Eld. J. N. Andrews commenced work in Switzerland, the message began to extend to other lands. Believing that the islands of the sea should hear the message of the soon coming Saviour, the California S.D.A. Conference in 1885 sent Eld. Wm. Healey to preach the truth in the

Hawaiian Islands.

Eld. Healey remained there several months, labouring principally for the whites in Honolulu, and on his departure for America left a small company of Sabbath-keepers. From that time till 1895 the only public labour put forth there (except colporteur work by Brethren Scott and La Rue) was by ministers tarrying briefly *en route* to Australia. In 1895 the writer and wife, and H. H. Brand and wife, were sent to Honolulu by the Foreign Missions Board, the latter to work especially for the Chinese. The work for this nationality was measurably successful, a few young men being baptized. In July, 1896, a Medical Sanitarium was opened in Honolulu. For a year or more this institution was well patronized by the leading people of the island; but, being left too soon without a doctor, its patronage ran down very low. For a year or so Dr. Cleveland has been in charge, and the institution gives promise of a revival of its usefulness. Early in 1897 the force of Chinese labourers was reinforced by the arrival of Prof. Howell and family, since which the Chinese students have numbered as high as 82. Several of these have given themselves to the worship of Jehovah, while some have expressed a desire to return to their native land as missionaries. At present Bro. Brand is labouring for the Chinese and natives at Hilo, the second town in size in this group. Eld. Baxter Howe, of California, has superintended the work in the group since 1898, with a fair measure of success.

Pitcairn Island.

The preaching of the third angel's message in Pitcairn was begun in 1886 by Bro. J. I. Tay, a self-supporting labourer, who reached the island in a British man-of-war. Ten years before this, however, publications were sent to the island by Elders Jas. White and J. N. Loughborough, which prepared the way for future work. The result of Bro. Tay's five weeks' work was that all the islanders began to observe the Sabbath. Two years later Eld. A. J. Cudney, in trying to reach the island in a small schooner, was wrecked, and never after heard of. The General Conference, wishing to send a labourer to the island to baptize the believers and to organize the work, built the ship *Pitcairn*, which sailed from America, Oct. 20, 1890. As a result of a three weeks' visit of the missionaries—Bro. Tay, Eld. Read, and the writer—82 were baptized, and a Church and Tract Society organized. On the homeward trip of the ship in 1892 the writer and wife stayed on the island, remaining till 1894. In 1893 Miss Hattie Andre went to the island to assist in school work, and left in 1896. Brethren Buckner, Butz, and Whatley have also laboured there. Some young people from this island are assisting in the work in other islands.

Society Islands.

When the missionary vessel left Pitcairn on her first trip she proceeded to the Society Group, remaining three months, and visiting all the principal islands. A large amount of literature was disposed of, and on the departure of the ship nine were keeping the Sabbath. When the ship made her first return to America, Eld. Read and wife remained at Tahiti, the capital of the group. A printing press was sent to the labourers in 1893, which has done good work in printing native literature. Eld. B. J. Cady, for several years past superintendent of the field, and E. C. Chapman, a practical printer, became connected with the work in 1893.

A fair measure of success has attended the work here, there being at present three churches in Tahiti, with two church buildings, and a third one soon to be built; a company of Sabbath-keepers, consisting of whites and natives, at Raiatea; and some scattered Sabbath-keepers on two other islands. Eld. Cady has purchased a farm on Raiatea, and is

starting an industrial school for the native youth. The prospects are bright for a good work to be done in this island group.

Cook Islands.

In April the *Pitcairn* first visited these islands, her first visit being at Mangaia, thence to Raratonga and Aitutaki. When the ship made her third trip, in 1894, she carried, among others, Dr. J. E. Caldwell, Bro. and Sister Wellman and Lillian White, who located at Raratonga, the former to engage in medical practice, the latter in school work.

Later Eld. J. D. Rice and wife took charge of a government school at this place. A mission home with small treatment rooms was built by Dr. Caldwell, where a considerable number of natives have been successfully treated. As a result of the work several persons, both white and native, are obeying the truth. But little has been done in the other islands of this group, though the labourers have made short visits to Mangaia and Aitutaki.

Samoan Islands.

At the time of our first visit to these islands our time was largely spent in selling literature to the white people, there being no Samoan literature bearing on present truth. Tutuila and Upolu were the only islands visited. Nothing more was done in the group till 1895, when Dr. F. E. Braucht located at Apia, the capital, and began medical practice for the natives and others.

Since that a fine Sanitarium has been erected, which has been self-sustaining. This institution is in the finest location in Apia, and is an honour to the cause of truth.

Though a large number of houses belonging to foreigners were looted by the natives during the war last year, the Sanitarium was remarkably protected through the Lord's care, receiving no injury whatever, though almost on the battle-field. Last January Prof. Lake and wife landed at Apia to engage in self-supporting school work, and have already secured a tract of land on which to erect buildings for an industrial school. A doctor from America has recently gone there to take up the work left by Dr. Braucht, who was called to labour in New Zealand.

Tongan or Friendly Islands.

About 600 miles south of Samoa are the Tongan Islands. These

islands were first visited by our missionary ship in 1891. The Europeans living there freely purchased our books, those on one island buying on an average £4 worth to each family. The Sabbath day is kept here, through a mistake of the early missionaries when crossing the day line from the west. At the time of our first visit the Samoan and Cook Islanders also kept the seventh day, but have since changed to Sunday. Nothing of a permanent nature was done in Tonga till 1895, when Eld. E. Hilliard and Bro. Butz located there. Later they were joined by Dr. M. G. Kellogg. A school for the native youth was opened by Mrs. Hilliard, and later a small building was erected by Dr. Kellogg for a treatment house, as well as a home for himself.

Bro. and Sister Butz have given much time to treating the sick, both of them being efficient nurses. Through these different instrumentalities much good seed has been sown, though but few as yet have embraced the message. One native young man from this group is in attendance at the Avondale School.

Fiji.

One of the most interesting island groups in Polynesia is Fiji. This archipelago contains 300 islands, 80 of which are inhabited. The natives, who have but lately been reclaimed from savagery and cannibalism, are in some respects in a better condition to be reached by the truth than those in other islands. Though we visited this group on our first trip in 1891, nothing was attempted for the natives till 1893, when Eld. J. M. Cole located in Suva, the capital. Because of failing health he was compelled to return to America two years later. Two or three years ago Eld. J. E. Fulton took up the work that had been laid down, and later was joined by Eld. C. Parker. Having acquired the Fijian language, they are now able to preach to the natives, and have also translated and had printed one tract on the Sabbath question. Within the past year the Lord has blessed them by giving them about 30 native converts. One of these is a leading native chief, and another a native preacher who has spent ten years in the New Hebrides Islands. The brethren there hear of natives in other islands who are keeping the Sabbath. The Mission owns a sail-boat, by means of which the missionaries can reach some of the nearer islands.

Other Islands Visited.

Besides the larger island groups already visited and worked, our missionaries have visited Rurutu, 300 miles south of Tahiti; Norfolk, 600 miles north-west of Auckland, N.Z.; Savage Island, west of Raratonga; Palmerston, a small atoll between Raratonga and Samoa; and Mangareva, in the Gambier Group, 300 miles north-west of Pitcairn. At Norfolk there is a small company of Sabbath-keepers.

In 1896 our ship made a flying trip among the New Hebrides and Santa Cruz Islands, and also called at the Marshall Group, but left no workers.

Openings for Work.

There are but few places in Polynesia where our workers are not welcome.

When the *Pitcairn* visited Mangareva last March, the inhabitants of which are nearly all Catholics, the natives bought all the Tahitian Bibles we had on board (they speak the language of Tahiti), and would have purchased more if we had had them. Though sunken in sin, and kept in gross ignorance by the priests, some are reaching out for light.

Within the last year the Governor of New Caledonia has, through the United States Consul, made us an offer of land on which to establish a Sanitarium similar to the one at Samoa. This is a fine island under the control of the French, the people of which are largely Catholics. Everywhere people are beginning to attach more importance to rational methods of treating disease, and many are ready to take hold of anything that promises freedom from suffering. At Aitutaki, in the Cook Islands, the natives have long been calling for a branch medical institution, and have offered land and buildings for this purpose. Thus far no one can be spared for that field.

In the Society Islands Bro. Cady has been asking for someone who can act as teacher in his industrial school, and at the same time take the oversight of the farm, and teach the natives correct ideas of farming.

At the time of our ship's visit to Palmerston Island, in 1896, the people asked for Bibles, and for a teacher to instruct them. The people of this little atoll consist of 40 or 50 half-castes, whose food is principally fish and cocoanuts, except as they can purchase food from an occasional passing ship. Last June we tried to

land some Bibles there, but were prevented by the head wind from getting near without great loss of time. This is a lonely spot in the great deep, and it would require much courage to locate in such an isolated place. In most of the groups there are good openings where families could lease or purchase land, cultivate the soil, and represent Christ among the natives, who must perish unless they shall see better representations of Christianity than they have thus far seen among professed Christians.

Needs of Polynesia.

The great and most pressing need of Polynesia is for Christ-like missionaries (not necessarily preachers), not those who are trying to better their financial condition, nor obtain dominion over simple, confiding natives, but whose sole ambition is to better the spiritual, physical, and moral condition of those for whom they labour. Not a few mission fields have been cursed by men who gain the confidence of the natives only to deceive them and take away their possessions.

As a result many natives have lost all confidence in missionaries, and have become as shrewd in deception as the white men. True God-fearing men and women who will be just as upright as Christ was, who will not become partisans or politicians, either in name or in fact, are needed for this field. Where such persons labour, in a measure at least, the reproach which has so long rested on missions will be rolled off.

One matter of great importance is that of training natives to work in their own islands. How is this to be done when so few of them have means with which to travel or pay their way through our School? The Lord has spoken to us by his servant on this very point. In the UNION CONFERENCE RECORD of Jan. 1, in an "Appeal," we read:—

"Above all, how shall missionaries be trained? Here is now our greatest burden. . . . Some are placing students in our School, and are assisting them in defraying their expenses. . . . Much more should be done in this line, and special efforts should be made in behalf of those whom our workers shall send from the islands to be trained as missionaries."

Several from the islands are ready to come, but have no money with which to pay their fare. We are glad to hear that the little children of

the Avondale Church are raising money to educate at least one native. What will others do in this line? The Spirit of God has distinctly told us that this is the correct method to follow in working for the islanders. The following words from Sister White are found in the RECORD of July 28, '99:—

"God designed that here (at Avondale) an institution should be established from which workers should go forth to the islands of the sea. Persons of other languages are to be brought here, and taught the English language. Those will go back to their different countries to educate others. . . . They are to learn to print in their own languages, and to translate from the English into these languages. Then they are prepared to give valuable help. At the same time they can give instruction in the island language to those who are fitting themselves to go to the islands. I am talking of what I know."

The education of native workers will not do away with the necessity of white labourers for the islands. Persons of consecration, tact, and energy are needed who can connect with the native helpers, taking the oversight of them.

Only those who are willing to put up with hardships and inconveniences, and who are able to stand alone with God against the assaults of Satan, should go to Polynesia. Such workers are sorely needed in the island work.

E. H. GATES.

Giving and its Blessings.

Reading for Thursday, June 7.

"Give, and it shall be given unto you," is both a command and a promise from Him who gave Himself for our sins. This is God's *bond*, signed and sealed by Him in whom all the promises of God are YEA, and in Him AMEN. 2 Cor. 1: 20.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6: 38.

No command could be more positive, no promise made more sure. How many have faith enough in it to make the venture, and run the risk? It is one thing to give assent to a statement,

it is another and quite different thing to believe it.

Again we read, "He that hath pity on the poor, lendeth unto the Lord; and that which he hath given will he pay him again." Prov. 19: 17. "He that giveth unto the poor shall not lack" Prov 28: 27. It is the security that is offered in all these Scriptures that I wish to impress upon your minds. Do you have confidence in it? If so, the difficulty in accomplishing the other part is more than half surmounted.

Good Security.

There is no difficulty whatever in finding men and women who are anxious to place their means where there is good security. Convince them that you have such a place, and that they can make a paying investment, and the means will flow in. Brethren and Sisters, do you believe God to be a good pay-master? Do you have confidence in the security He offers? "If you do," as Dr. Cummings once said, "Down with the cash."

One who has been in both worlds, and was well acquainted with each, and knew well the relative security of each, has said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal, for where your treasure is there will your heart be also." Matt. 6: 19-21.

The one who speaks these words is your "Elder Brother" and mine. He has an interest in us. He has been appointed our Counsellor. "This also cometh forth from the Lord of Hosts, which is wonderful in counsel, and excellent in working." It is certainly wise for us to heed His counsel.

Every day we pray God to make us like Himself. It is His desire that we be like Him; but God works through means, and so we become God-like through grace, by practicing God-like virtues, and by doing as God does.

Let us briefly study one of the attributes of God's character, so we will see more clearly what we really ask for when we pray that God will make us like Himself. Let all present take part in this reading.

God the Giver.

1. As soon as man was created, what did God give him? Gen. 2: 7; Job. 33: 4.

2. How did He provide for man's temporal needs? Gen. 1: 29.

3. How large a farm did God give men? Gen. 1: 26; Ps. 8: 6.

4. When man failed what gift did God bestow upon him? John 3: 16.

5. When we were too weak to come to Him what gift did He send to strengthen us? John 14: 16; Luke 11: 13.

6. How do we come in possession of our inheritance? Gal. 3: 18; Rom. 4: 13.

7. What more does Christ say He will give? John 10: 28; 17: 2.

8. What promise does He make concerning the living water? John 4: 14; 6: 27.

9. What promise does He make concerning the heavenly bread? John 6: 33-35, 51.

10. What does He say concerning those things of which we speak as being given to him? 1 Chron. 29: 9-18.

11. How does the apostle show this same thing? Rom. 11: 35, 36.

12. In view of this what should we do? Rom. 12: 1.

13. From whom does every good gift come? James 1: 17.

14. What special gift is emphasized? Gal. 2: 20; 1 Tim. 2: 6.

Brethren and sisters, do you desire to become like God? If so begin at once to put in practice God-like virtues and attributes. "It is more blessed to give than to receive;" but no one can receive the blessing of giving TILL HE GIVES. It is in its nature, like other blessings. No one can receive the blessing of Sabbath-keeping till he keeps the Sabbath. He cannot receive the blessing that comes with baptism or the Lord's supper till he is baptised, or till he partakes of the communion of the body of Christ. So no one can obtain the blessing that comes with giving till he actually gives. He can never receive this by loaning at five, six, or seven per cent. He must GIVE.

How inconsistent and unreasonable it is for us to ask God to make us like Himself, while we are unwilling to practice the virtues that are of Himself. The whole plan of salvation is based on the idea of a gift. In the very nature of things we love that for which we labour and sacrifice; so when we labour for money naturally we love it. But when we give that money to the cause of God our love is transferred from it to the object to

which we give. Our mind goes with our love. So where our treasure is there our hearts will be also.

Satan's Plan.

GOD has permitted His chosen servant to hear the plottings of Satan to ensnare the people of God in the last days. Listen to what he says to his angels :—

" Lay your snares especially for those who are looking for Christ's second appearing, and who are keeping the commandments of God. The churches are asleep. I will increase my power and my lying wonders, and we can hold them; but the sect of Sabbath keepers we hate. They are continually taking from us our subjects to keep the hated law of God. Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom, or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolize it. *We must keep in our ranks all the means of which we can gain control.* The more means the followers of Christ devote to His service, the more will they injure our kingdom by getting our subjects. As they appoint meetings in different places, we are in danger. *Be very vigilant then.* Cause disturbance and confusion if possible. Destroy love for one another. Discourage and dishearten their ministers, for we hate them. Present every plausible excuse to those who have means, least they hand it out. Control the money matters if you can, and drive their ministers to want and distress. This will weaken their courage and zeal. Battle every inch of ground. Make covetousness and love of earthly treasures the ruling traits of their character. As long as these traits rule, salvation and grace stand back. Crowd every attraction around them, and they will surely be ours. And not only are we sure of *them*, but their hateful influence will not be exercised to lead others to heaven. *When any shall attempt to give, put within them a grudging disposition, that it may be SPARINGLY.*"

" I saw that Satan carries out His plans well. As the servants of God appoint meetings, Satan with his angels is on the ground to hinder the work. He is constantly putting suggestions into the minds of God's people. If they are disposed to be selfish and

covetous, Satan takes his stand by their side, and with all his power seeks to lead them to indulge their besetting sins. The grace of God and the light of truth may melt away their selfish, covetous feelings for a little, but if they do not obtain an entire victory, Satan comes in when they are not under a saving influence, and withers every noble, generous principle, and they think too much is required of them. They become weary of well doing, and forget the great sacrifice Jesus made to redeem them from the power of Satan, and from hopeless misery.

" Satan took advantage of the covetous, selfish disposition of Judas, and led him to murmur when the costly ointment was poured upon Jesus. Judas looked upon this as a great waste, and declared that the ointment might have been sold and given to the poor. He cared not for the poor, but considered the liberal offering to Jesus extravagant. Judas prized his Lord just enough to sell Him for a few pieces of silver. *And I saw that there will be some like Judas among those who profess to be waiting for their Lord. Satan controls them, but they know it not.* God cannot approve of the least degree of selfishness or covetousness, and he abhors the prayers and exhortations of those who indulge these evil traits. As Satan sees that his time is short, he leads men to be more and more selfish and covetous, and then exults as he sees them wrapped up in themselves, close, penurious, and selfish. If the eyes of such could be opened, they would see Satan in hellish triumph, exulting over them, and laughing at the folly of those who accept his suggestions and enter his snares.

" Satan marks all the mean, covetous acts of these persons, and presents them to Jesus and His holy angels, saying reproachfully, '*These* are Christ's followers! *They* are preparing to be translated!' Satan compares their course with passages of Scripture in which it is plainly rebuked, and then taunts the heavenly angels, saying, '*These* are following Christ and His word! *These* are the fruits of Christ's sacrifice and redemption.' Angels turn in disgust from the scene. God requires a constant doing on the part of His people, and when they become weary of well-doing, He becomes weary of them. *Every selfish, covetous person will fall out by the way.* Like Judas, who sold his Lord, they will sell good principles, and a noble, generous disposition for a little of earth's gain.

All such will be sifted out from God's people."—*Early Writings*, pp. 128-130.

Our Present Needs.

THE Union Conference is dependent on a tithe of the tithes paid by the different Conferences, and upon these Annual Offerings, to carry on its work. From these funds must be paid the travelling expenses and salaries of those who labour for the Union Conference. It also has the mission fields of West Australia and Tasmania to look after and develop. We are glad to say, however, that these fields are partly self-sustaining, but the field covered by the Union Conference is growing larger, more important, and its demands more imperative.

In this study you have had placed before you two great principles of action,—the Christ-like and the Satanic. What a wonderful difference between the two! They are summed up in the following texts: "Though He was rich, yet for your sakes He became poor, that ye, through His poverty, might be rich." 2 Cor. 8:9. These words are written concerning our blessed Lord. Of Satan it is said: "With thy wisdom and with thine understanding thou has gotten THEE RICHES, and hast gotten gold and silver into THY TREASURIES." Ezek 28:4.

Here are two life models. One gives even till he becomes *poor*, that we might be rich; the other *gets* all he can, and *keeps* it. If we desire to become like God which model shall we follow? Let us begin now during this week of prayer to become God-like. Let us ask God to help us to think of large gifts, not only of pennies and shillings for the children, but pounds, and several pounds for those who are able. Let all give with a willing mind. "It is more blessed to give than to receive."

E. W. FARNSWORTH.

The Sign of the Final Sign.

Sabbath, P.M., June 9.

WHEN the disciples showed to Jesus the buildings of the temple, he said to them: "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."

When He stood on the Mount of Olives, weeping over Jerusalem, Jesus exclaimed: "If thou hadst known, even thou, at least in this thy day, the

things which belong unto thy peace ! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation." Luke 19 : 42-44.

But He would not have even one of his children destroyed or even suffer, in the sore calamities that were coming upon that rebellious city. Therefore He gave to them, and through them to all, a sure sign : " When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains ; and let them which are in the midst of it depart out ; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." Luke 21 : 20-22.

When the disciples should see Jerusalem encompassed with armies, *then* they were to know that the desolation thereof was *nigh* ; and *then* they that were *in Judea* were to flee into the mountains.

It was not till they saw Jerusalem *encompassed* with armies that they were to flee. But when this should be seen, *then* they knew that the desolation thereof was *nigh* ; and their flight must be so sudden that he who was on the housetop could not come down to take anything out of his house, and he who was in the fields could not turn back to take his clothes.

Then the time of the *approach* of the Roman armies towards Jerusalem was the time of *preparation*, in which all who believed should get all things ready, so that when the armies *encompassed* Jerusalem, the believers could flee suddenly, as they were commanded to do. When Jerusalem was *encompassed*, the time of *preparation* was past. *Then* was the time for *flight*. Those who were in Judea were to flee, and those who were *not* in Judea, were not to enter thereinto.

They were to watch for the sign, and pray always with regard to their flight when the sign appeared. In so doing, they were a light to all people in Judea, and had a message for all, that they too might so watch for the sign, and pray with regard to the flight, and be ready when the sign appeared.

After the Lord's ascension the Gospel was preached with the witness-

ing of the Holy Spirit in Jerusalem and in Judea. And to all in these places the message was given as to the approaching desolation of the land, the deliverance of all who would believe, and the sign by which it should be known when flight was essential in order that they should be delivered from the certainly coming destruction

Years passed, with much violence, frequent insurrections, and great slaughter ; but yet there were no armies marching upon Jerusalem. At last, however, the approach of the Roman armies began. Cestius, the Roman commander in the East, " removed with His whole army" from Cæsarea, " and marched to Antipatris." Then " on the fourth day" " he put his army in array," and brought it into the suburbs, or outer city. The people " retired from the suburbs, and retreated into the inner part of the city, and into the temple." Cestius burnt the suburbs, or new city, and passed on, and " came into the upper city, and pitched his camp over against the royal palace."

And now the real city was encompassed, and the siege was begun. But after besieging the place five days, when the Jews were fearing that the place would be taken immediately, when a faction had actually started to open the gates from the inside, " and to admit Cestius as their benefactor," and when, " had he but continued the siege a little longer, he had certainly taken the city, . . . that very day,"—just then, Cestius, " despairing of any expectation of taking it," and " without having received any disgrace," " retired from the city, WITHOUT ANY REASON IN THE WORLD." And then " many of the most eminent of the Jews swam away from the city, as from a ship when it was going to sink."

The given sign had come to pass. The believers had fled from *Judea* when the city was encompassed. But those *in the city* could not flee when it was surrounded. But when the army was withdrawn, then they fled also. Then, as soon as possible, all the armies that could possibly be gathered were brought into Judea, and to Jerusalem ; the city was compassed round and kept in on every side ; she was laid even with the ground, and her children within her ; of the beautiful and massive temple not one stone was left upon another ; and the nation was blotted out—and all simply because she knew not the time of her visitation ; because that, though she dwelt in the blazing light of the very throne of God, she had not discernment to

perceive her opportunity, nor to know, even in her day, the things that belong to her peace.

Now, the Lord has given to His Disciples to-day, signs by which we shall know when the great destruction is near, just as really as to the disciples of old, were given signs by which they should know when the destruction of Jerusalem and the desolation of that land, were near. And, just as they were to study the signs which Jesus had given, and watch for the appearing of the signs, and act when the time came, if they would be delivered, so we must study the subject of these signs for our day,—must watch for the appearing of these signs,—and be ready to act when the signs appear, that *we* may be delivered. The people who are looking for the coming of the Lord—the people of the third angel's message—are to flee as really as were the disciples of old ; for it is written : " I saw the saints leaving the cities and villages, and associating together in companies, and living in the most solitary places."

There is to be a time of trouble in the land, violence of every sort, and finally utter destruction and desolation, in our time, as really as there was in the time of the disciples in Jerusalem and Judea ; for it is written : " There shall be a time of trouble, such as never was since there was a nation even to that same time : and at that time thy people shall be delivered, every one that shall be found written in the book." " Destruction upon destruction is cried ; for the whole land is spoiled." " That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation." " It is even the time of Jacob's trouble ; but he shall be saved out of it."

That there is to be a sign to us, just as to the disciples in Judea, is settled by the following words : " As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, SO may a certain thing be a SIGN TO US that the limit of God's forbearance is reached, that the measure of OUR NATION'S iniquity is FULL, and that the angel of mercy is about to take her flight, NEVER TO RETURN. The people of God will THEN be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble."—*Testimony No. 32, p. 207.*

It is, therefore, certain that all this is written for our learning, and is instruction to us in our day, just as it was instruction to them in their day.

What, then, is *this certain thing* in our day which may be a sign to US that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return," just "as the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem?" What is it? Read it:--

"When . . . our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, THEN we may know that the time has come for the marvellous working of Satan, and that the end is near."

And "*as the approach of the Roman armies* was a sign to the disciples of the impending destruction of Jerusalem, SO may THIS APOSTASY be a SIGN to US that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return."

Now, do you see this sign? Do you see any *sign* of the sign? And, if this sign, or even if only a sign of the sign is sufficiently apparent to be seen, and you do not see anything of it, then where do you stand with reference to being ready, in this time of the end? If all this is so, will there not be danger that you, not knowing this, will be among those who are saying, in their hearts, "My Lord delayeth His coming?" Will there not be danger that you shall not know the things that belong unto *your* peace, nor the time of *your* visitation?

Bear in mind that it was "*the approach of Roman armies*" that was a sign to the disciples, not only the *surrounding of the city*, by the armies. The surrounding of the city was the *final sign*; the *approach* of the Roman armies was the sign of this final sign. The *approach* of the Roman armies was the sign by which the disciples should know that they must be *ready for instant flight when the final sign*, which was but the consequence of this sign of the sign, *should appear*. And as that *approach* of the Roman armies was a sign to them of the final sign, so *this apostasy* of the United States from Protestant and republican principles, is to be to us the sign of the final sign: the sign by which we shall know when we must prepare and be ready for flight when the final sign shall appear.

Do you, then, see any signs of this sign? Is our country repudiating *any*

principle of its Constitution as a Protestant government? Do you see any sign that it will soon repudiate *every* principle of its Constitution as a Protestant government?

But our nation's repudiation of Protestant principles is but *one part* of the sign; for it is written: "Our country shall repudiate" not only "every principle of its Constitution as a Protestant government," but also "every principle of its Constitution as a REPUBLICAN government." Both of these *together* constitute the sign.

This being so, and the repudiation of republican principles by our country being a vital part of the sign which the Lord has given, by which we shall know when the time of Jacob's trouble will break upon the world—then should you not be looking for this sign? Should you not be interestedly noting whether there be anything of this kind passing? And if it should be that all this is passing just now, and you do not see it, then what? Then how do you really stand with reference to the dangers, and the duties of this present time? If any of this should be passing and you not see it, is there not a fearful danger that you may be of those in this our day who know not the things that belong to their peace, and know not the time of their visitation?

Do you see any token of a repudiation of republican principle by this country? Do you see anything that suggests the "*apostasy*" designated by the Spirit of Prophecy?

There are people who see exactly these things. European nations see it. A single quotation from a European thinker, and one from one of the most substantial journals of the United States, will illustrate what candid observers see. A German writer says:—

"If the American republic ever meant anything historically, it meant a protest against Europe. Its Declaration of Independence was a looking backward over European conditions, and a summing up of all the experience thus won. It corresponded politically to Luther's theses: just as the one was a renunciation of Catholicism, so was the other a renunciation and defiance of imperialism. Over one hundred years it has endured.

"Europe has not changed essentially meanwhile. It has forms of liberty, but the substantial reality is still militarism, or government by authority and the might of the strongest. So if Europe be unchanged, why should

America relinquish her avocation of protestation by turning round and becoming like her? . . . Oh, madness! I say, madness! They are doing they know not what,—giving up their birth-right for a mess of pottage; surrendering their grand attitude of protest, wherein they commanded the respect of the powerful and the adoration of the idealists of the world."

The Springfield (Mass.) *Republican* says:—

"The time has come in this republic when a resolution repeating word for word the preamble of the Declaration of Independence can not be suffered to reach a vote in a religious denominational convention. . . . Such incidents indicate *an apostasy* from the Declaration somewhere, somehow, by some one."

Luther's theses were the origin of Protestantism. The Declaration of Independence was the origin of modern republican government. In this nation not only republican principle, but Protestant principle, has had its fairest field before the world, as a light and an example for the world. And now, when it has come to pass that every principle of the Constitution of this nation, as a Protestant and republican government, is being steadily repudiated, and the nations are seeing it and are noting this "*apostasy*," should not we know that the time has almost come "for the marvellous working of Satan, and that the end is near"?

Then is it not time, yes, is it not HIGH TIME, that you began to perceive, in all this, the sign of the FINAL SIGN that is to tell us that the time of Jacob's trouble is about to break upon the world, and that the end is, indeed, near?

The truth is that, in the repudiation of *republican* principle, this nation has gone fully as far as it has in the repudiation of *Protestant* principle. The two belong together. They came in together; and when one is repudiated, the other must go. The signs of the FINAL SIGN have now become so abundant—so much of the course has been taken—that, in the nature of things, the space between where we are now, and the sign which shall be the appearing of the FINAL SIGN, can be only VERY, VERY BRIEF!

Do you see the progress of this two-fold movement, as the disciples saw "*the approach of the Roman armies?*" This is what must be seen to-day, by those who will be ready to-day; for this is the situation as it is to-day.

This corresponds to the period when the approach of the Roman armies had

reached that "watch-tower" station, ready, next, to descend to the suburbs of the city. And every one who will be ready, must awake, arouse, and bestir himself, in preparation, to be ready when the FINAL SIGN shall appear.

That FINAL SIGN is the repudiation by this country of *every* principle of its Constitution as a Protestant and republican government. It is impossible to be long before *every* principle will have been repudiated. The FINAL STEP is that "Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power," and "shall reach over the abyss to clasp hands with Spiritualism." THEN IT IS that "under the influence of this threefold union" "our country shall repudiate EVERY principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions."

And then, when this final step occurs, "THEN we may KNOW that the time HAS COME for the MARVELLOUS WORKING OF SATAN, and that THE END IS NEAR." And "as the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble."

"Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction." Do you see this sign to us as the disciples saw the "approach of the Roman armies? In this time of preparation, are you preparing to depart? In this time of watching are you ready to flee? Are you so separated from this world and all things in the world that you can go suddenly without looking back? So suddenly that you shall not need nor want to go down to take anything out of the house nor turn back to take your clothes? Are you getting ready for this? Are you giving the message with the certain sound of the trumpet? or are you hesitating, uncertain, and "do not know?" And if you do not know, ought you not to know? And how shall you know but by seeking the Lord with all the heart?

"Seek ye the Lord while He may be found; call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let them return unto the Lord, and He will have mercy upon him, and unto our God, for He will abundantly pardon."

Now is the time to prepare, to be ready, to watch, and to pray; and to pray "that your flight be not in the winter, neither on the Sabbath day."

A. T. JONES.

The Desire of All the Ages.

Reading for Sunday, P.M., June 10.

WHEN the Lord said to Moses, in the wilderness of Sinai, "Let them make me a sanctuary; that I may dwell among them," He was giving expression to an eternal desire to dwell with man, whom He had made. Far back, in the councils of eternity, when the eternal Father and Son said, "Let us make man in our image, after our likeness," that love which was from everlasting locked up in the heart of the great Father, found expression in the creation of beings upon whom that wealth of affection could be poured out.

When sin had come to this world and caused a separation between man and God, "It repented the Lord that He had made man upon the earth, and it grieved Him at His heart." Then it was that a fuller manifestation of God's love, and of His unchangeable desire to dwell with us, was manifested, in the gift of His Son. "IN THIS," says the apostle, "was manifested the love of God toward us, because that God sent His only begotten Son into the world, THAT WE MIGHT LIVE THROUGH HIM."

Everything connected with the earthly sanctuary and its services, shadowed forth the Lord's desire and purpose to dwell with humanity. In giving instruction to Moses how to arrange the sanctuary, He said, "And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. And I will dwell among the children of Israel, and will be their God. And they shall know that I am their God, that brought them forth out of the land of Egypt, THAT I MAY DWELL AMONG THEM."

*"Through all their weary wandering in the desert, the symbol of His presence was with them." "The Word was made flesh, and dwelt among us." "Christ set up His tabernacle in the midst of our human encampment." He pitched His tent by the side of the tents of men, THAT HE MIGHT DWELL AMONG US, and make us familiar with His divine character and life." In His prayer to the Father for His disciples, He breathed this desire, in these words: "Father, I will that they also, whom thou hast given me, BE WITH ME WHERE I AM; that they may behold my glory, which thou hast given me."

When the Saviour was about to leave His disciples, He gave them the assurance that He was going to prepare a place for them, and He said, "I will come again, and receive you unto myself; THAT WHERE I AM THERE YE MAY BE ALSO."

The desire on the part of Christ, to be with His people, and of His people to be with Him, will become so strong that it will bring Christ and all the holy angels from heaven, and draw the saints upward from the earth, and they will meet the Lord in the air. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: AND SO SHALL WE EVER BE WITH THE LORD."

When God created the world, and all the worlds that fill space, it was His eternal purpose that they should be peopled by beings who would reflect the highest possible glory of the Creator. Of the earth it has been said, "He created it not in vain, He formed it to be inhabited." And of man, the Lord says, "I have created him for my glory." At the close of creation week, when the Father and Son rested on the seventh day and took spiritual delight and satisfaction in everything that had been made, all was pronounced "very good." But there was one thing which the Lord did not choose to create, that is character. The "eternal purpose" involved the risk of sin. There must be

*The quotations in this reading are from "Desire of Ages."

a probation, in which every being should be left absolutely free to choose the right, and by continuing so to choose, the character would become established in principles of righteousness. But the power to choose the right, carries with it the power to choose the wrong. "God's ideal for His children is higher than the highest human thought can reach."

That purpose, which involved the risk of sin, being an "eternal purpose," could not be thwarted. Therefore, provision must have been made to meet every possible emergency that might arise in any one of the worlds that was created. In that eternal council, which was held before time began, He "whose goings forth have been from of old, from the days of eternity," became the surety for the accomplishment of that eternal purpose. Thus Christ became "the Lamb slain from the foundation of the world." As Peter expresses it, He was "Foreordained before the foundation of the world." "The plan of salvation was not an after-thought, it had been laid before the creation of the earth." There was stored up in Jesus Christ, before the foundation of this world, sufficient grace to meet every possible emergency that might arise, so that every effort of Satan to overthrow the purpose of God has only resulted in making opportunities for fresh revelations of that grace. "Where sin abounded grace did much more abound." "From the beginning, God and Christ knew of the apostacy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency."

The accident of sin having been experienced in this world, has simply made it the theatre upon which the scenes of redemption have been enacted, in the sight of a wondering universe. The only means by which created intelligences can acquire knowledge is by experience. Therefore the fallen sons of men, who shall have learned by experience, the wondrous depths of a Saviour's love in their redemption from sin, will be made the happy heralds throughout the eternal ages, to make known "unto the principalities and powers in heavenly places, [unfallen worlds] the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord."

O glorious thought, that where sin abounded, grace shall much more

abound. That "this earth itself, the very field that Satan claims as His, is to be not only ransomed but exalted. Our little world, under the curse of sin, the one dark blot in His glorious creation, will be honoured above all other worlds in the universe of God." The great controversy between Christ and Satan is to be settled upon an eternal basis of security. When the lesson of sin shall have been fully revealed, it will so fully unfold the character of God, and also of the great arch rebel against His government, that another apostasy will be impossible.

"Rebellion can never again arise. Sin can never again enter the universe. Through eternal ages all are secure from apostasy. By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union."

Through the cross of Christ, not only this world, but every world that dots the map of God's great universe, is to be reconciled, and throughout the endless "ages to come," a richer cup of bliss is to be placed to the lips of unfallen beings, through the experience of those who have been redeemed from this world. "And, having made peace through the blood of His cross, by Him TO RECONCILE ALL THINGS UNTO HIMSELF; by Him, I say, WHETHER THEY BE THINGS IN EARTH, OR THINGS IN HEAVEN." Col. 1: 20.

"But the work of human redemption is not *all* that is accomplished by the cross. The love of God is manifested to the universe. The prince of this world is cast out. The accusations which Satan has brought against God are refuted. The reproach which he has cast upon heaven is forever removed. Angels as well as men are drawn to the Redeemer.

"To this sin-darkened earth He came to reveal the light of God's love, —to be 'Emmanuel, God with us.' But not alone for His earth-born children was this revelation given. Our little world is the lesson-book of the universe. God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which 'angels desire to look' and it will be their duty throughout the endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song."

When we contemplate the wonders of redeeming love, we cannot wonder that unfallen beings are amazed at the

indifference of mankind. The whole universe of created intelligences are watching with intense interest the unfolding of the plan of redemption. "There is nothing, save the selfish heart of man, that lives unto itself."

By the gift of His Son, the Lord has made man of infinite value in the sight of the universe. Shall we place a low estimate upon the purchase of His blood? "The Lord is disappointed when His people place a low estimate upon themselves. He desires his chosen heritage to value themselves according to the price He has placed upon them. GOD WANTED THEM, or else He would not have sent His Son on such an expensive errand to redeem them. He has a use for them, and He is well pleased when they make the highest demands upon Him, that they may glorify His name. They may expect large things if they have faith in His promises."

The eternal realisation of the Lord's desire to dwell with men will be when "The tabernacle of God is with men, AND HE WILL DWELL WITH THEM, and they shall be His people, and GOD HIMSELF SHALL BE WITH THEM, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, [no more separation] neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21: 3, 4.

"Here, where the Son of God tabernacled in humanity; where the King of Glory lived and suffered and died,—here, when He shall make all things new, the tabernacle of God shall be with men, 'and He shall dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.'"

"Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth upon the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. 7: 15-17. "And through endless ages, as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable gift,—Immanuel, 'God with us.'"

A. T. ROBINSON.

UNION CONFERENCE RECORD.

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The time covered by the Week of Prayer is June 2 to 10.

It will be observed that no reading has been provided for Sabbath morning, June 9. It is designed that this should be a praise service, and the time when the Week of Prayer offerings shall be made. It would form an interesting feature of the service if an opportunity were given to all to repeat the text given on their envelope, in connection with their testimony of praise and thanksgiving to God.

Lightening the Earth with God's Glory

FOLLOWING the line of thought given in the last issue of the RECORD, under the above heading, further suggestions are now made regarding methods of circulating our smaller publications.

In our correspondence there are excellent opportunities for the successful use of thousands of the smaller leaflets and tracts. A series has been provided especially for this use. They are just the right size to slip into an ordinary envelope, and, being printed on very thin paper, several pages can be put into the envelope, with an average letter, without increasing the weight sufficiently to require additional postage. Reference may or may not be made in the letter to the tract, according to circumstances. Most valuable results may be secured by entering upon a regular and systematic missionary correspondence with individuals whose addresses may be secured in various ways. In this correspondence liberal use may be made of tracts that are applicable for this purpose.

Loaning publications from house to house is also an invaluable method of letting the rays of light shine upon the people. For the more successful prosecution of this particular work assorted packages are usually provided. The worker will take such a quantity

as he or she can handle, and proceed to loan them to the people. Upon the outside of the envelope, or wrapper, is usually printed such information as is needful in order to tell the people the character and purpose of the work, and that in the course of a week or so the worker will call again to receive the publications, and leave another package if desired. As opportunity is presented more or less conversation may be had with the people.

In the three methods thus far described the work is supposed to be chiefly gratuitous. The publications may be provided by the missionary society of the church, or by private individuals. The work may be done as a personal missionary effort, or the church may make special appointments of individuals, and compensate them or not, according to circumstances.

There is still another method of placing these smaller publications with the people, that is calculated to be far more successful to all parties concerned, than those that have been mentioned. We refer to the work of selling them from house to house. There are scores of persons in our ranks who can do this work with excellent results. A few words of terse, vivid description of each publication is all that is necessary for that line. The tracts may be handled singly, or in assorted packages, as is found to be the most desirable and successful. Sales can be made to almost every person whose attention can be secured. These sales will vary from a half-penny up to several shillings, and something will be left with nearly every person whom one calls upon. The variety of the publications will secure the attention of the individual, and he will be sure to find one or more treating upon subjects he is particularly interested in. As there is no occasion for a long and comprehensive canvass, the people are in no danger of getting weary of the visits of the salesman. The same territory can be gone over scores of times, and if the proper course is taken one's sales will continually increase.

Those who engage in this very laudable work, will have almost numberless opportunities for profitable conversation with the people, and they will need to exercise great wisdom as to the use they make of these opportunities. By careful observation and a suitable system of records, they can come into such close touch with a large number of their patrons, and be so familiar with the line of thought upon which they are reading or studying, that they will be able to place before

them the identical publication that is suited to their needs. Publications that people purchase will be far more eagerly and profitably read than those they may receive gratuitously, or have loaned to them.

There are many objections that are made to the subscription book system that do not hold good as pertaining to the sale of tracts according to the methods above described. Each transaction is complete. The customer sees just what he is getting, and receives his purchase before he pays for it. The salesman has no occasion to fear the loss of orders, or of having bad debts; he closes up his business as he goes along, meanwhile preparing for a more successful trip next time.

This kind of work may be engaged in by large numbers who are not properly qualified to canvas for larger publications, or who cannot go where there is suitable territory for the larger works. With fairly good conditions, and suitable perseverance and determination, there is no reason why hundreds of our people may not engage in this work. They will be sowing seed that will bear fruit unto eternal life, and thus they will lay up rich treasure in heaven. Let all who have an interest in this work, or who have a desire to know more about it, confer by correspondence or otherwise, with their Tract Society, which, we are sure, will be glad to arrange terms with them, and do all it can to secure first class results for their efforts.

G. W. MORSE.

Circulation of the Australasian Periodicals.

APRIL 1, 1900.

Colony.	Member-ship.	Record.	Herald.	Echo.	Avg. per Member.
W. Australia ...	48	35	293	386	16
N.S. Wales ...	462	175	3965	1421	12
New Zealand ...	432	106	950	1700	6
South Australia ...	190	53	326	540	4½
Queensland ...	174	54	106	481	3½
Victoria ...	453	112	129	1332	3
Tasmania ...	180	25	55	333	2
Foreign	65	35	66	..
TOTALS ...	1939	625	5859	6259	6½

By comparing this summary with that published in the February RECORD, it will be seen that during the last quarter the circulation of all our periodicals has increased considerably. The RECORD has gained 76; the Herald, 2376; and the Echo, 552. This is encouraging. It will be interesting to examine this table carefully and to note what each colony is doing in the circulation of our papers.