

Union Conference Record

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

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NUMBER VI.

Week of Prayer Readings.

INTRODUCTORY.

(To be read just before the Reading for Sabbath, June 14.)

ANOTHER year has rolled by, and we have come once more to the annual time of prayer. As we review the past, we find that the hand of God has been over us for good. No special disaster or calamity has been permitted to come upon either land or people. The usual prosperity has attended our temporal efforts. We still have the privilege unmolested to worship God according to the dictates of our own consciences. For these and other blessings which we have not space to enumerate, we should render heartfelt thanksgiving to our heavenly Father.

But temporal prosperity is only a secondary consideration; for we are admonished to seek *first* the kingdom of God and His righteousness, and all these necessary things should be added unto us.

The question that should most concern each one at this time, is, Is it well with my soul? Whatever this investigation may reveal, either of victory or defeat, duties performed or left undone, we shall all feel that we have been unprofitable servants. We have not met our own ideal of a true, whole-hearted Christian, much less that of our Lord. He who sees our lack, and knows the needs of a fast perishing world, is calling for a change. Formality has to a greater or less degree characterised our week of prayer meetings in the past. We have allowed the giving of a little of our earthly substance to satisfy our minds and take the place of the primary gift,—that of ourselves. Hence these gatherings have not accomplished for each of us as individuals, nor for His cause, what the Lord designed.

The time has fully come for a great religious awakening,—a genuine spiritual refreshing,—that will make the powers of darkness tremble.

Our failure to respond to the wooings of the Spirit, and the messages of light and truth that have come to us in the past, has not only dwarfed our Christian lives and made us comparatively weak and powerless, but it has retarded the progress of the message and delayed the return of our Lord.

God designs that we shall be His representatives in the earth,—channels through whom He can communicate not only a knowledge of His character to deceived and deluded souls, but a knowledge of the Judgment that is now going on, that will end in the soon coming of our

Lord and Master to give to every man according as his work shall be.

This old world and its inhabitants, under the weight and curse of sin, is hurrying on to its doom as fast as the rapidly moving wheels of time can carry it, and what is to be done to save the people must be done quickly. While we cannot state the exact number of days of delay in God's judgments as did the prophet Jonah, we *know* that it will come in "this generation" whose days will soon be numbered and finished.

Perchance, some may have allowed the cares of life to choke out this fact. Love of the world, like the unseen ant, may have been eating out the inner life of others while they have a name to live. Some cherished secret sin, like the deadly Upas, may have been tainting and poisoning the very well-spring of the spiritual life of others. Love of ease and freedom from responsibility may be the sin that is registered against another class; while evil surmising, envy, and jealousy, coupled with a desire to be greatest in the kingdom, is exerting its baneful effects upon still another class.

But it matters not so much whatever form the sin may have taken in our individual lives that has made us weak and inefficient, the fact remains that God is *now* calling us to put it away. He who without upbraiding forgave Peter's desertion and blasphemy, and gave him a place again in His work, will also forgive us our sins.

God offers pardon and restoration to backsliders who seek Him penitently and in tears. "Return, thou backslidden Israel, saith the Lord; and I will not cause Mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." Let no one become discouraged over past failures, but let us all with one accord, at this time, turn unto the Lord with all our hearts, and with fasting and weeping, accepting by faith and thanksgiving this merciful promise.

Let us not be content with tears of sorrow over neglect of duty, nor stop merely with grieving over sins of desertion. Let us come back to our allegiance and to our first love, and find again our place and work in the Master's field of labor. Let a baptism of the Holy Spirit for service be the central thought of this week of prayer.

G. A. I.

Our Time, and Its Meaning.

Reading for Sabbath, June 14.

JESUS, our glorious King, is coming. He is coming soon. He is coming in this generation. To all who are living He says, "Behold I come quickly." Thank God for this blessed assurance! It cheers the hearts of true believers, and inspires them with divine courage and zeal. It leads them to put away sin, that they may be prepared to meet Him who is of "purer eyes than to behold evil, and [who] canst not look on iniquity."

The second coming of Christ will be the greatest event of all time. It will bring the grand climax of the everlasting gospel. It will bring the glorious consummation of the hope of the church in all ages. It will bring to an end the cruel reign of sin. It will make to cease forever all the afflictions of this groaning creation.

The second coming of Christ will be an event of supreme interest to the entire universe. In that event are centered the interests of every human being. In it is involved the existence of Satan and his angels; and by it will be affected the well-being of the angels of heaven and the inhabitants of unfallen worlds!

Surely an event of such inexpressible meaning to the universe ought to arrest the attention of men. It should certainly receive the heartiest and most enthusiastic devotion Christ's believers could possibly give it. Every heart should rejoice in the blessed prospect of soon meeting Him who is the "chiefest among ten thousand." The whole life of every believer should clearly and earnestly proclaim to the world that Jesus is coming, and that He is coming soon.

But in order for Christ's followers to proclaim such a blessed truth to the world they must know it and believe it themselves. It must be to them a certainty, a divine reality. They must be as sure of it as of their own existence.

But is such certainty, such assurance, possible? It surely is; for Jesus, when giving the signs that were to be to His followers an evidence that He was about to return, said, "When ye shall see all these things, *know* that He [margin] is near, even at the doors." And in the epistle of Peter, the Lord teaches us that the "word of prophecy" by which the second advent is so fully set forth, is "more sure," more to be relied upon, than even our sight and hearing. 2 Peter 1: 16-20.

Now according to the sure word of prophecy we have come to the last days of human history. We have reached the link in every line of gospel prophecy that connects time with eternity. That is to say, that every event, save the very last one, in every line of prophecy is in the past, or is being fulfilled, and we are now witnessing the last acts of this world's terrible history.

In the prophecy of Daniel two, the setting up of Christ's kingdom follows the division of the Roman empire. That division was completed fourteen centuries ago.

In the prophecy of chapter seven, the giving of the kingdom under the whole heaven to the saints of the Most High is the next event to occur after the fall of papal supremacy. The papacy lost its supremacy in 1798.

The last act of the prophecy of chapters eight and nine is the cleansing of the sanctuary. This act connects with the end. When this work closes, Christ will come. This work began in 1844.

By the long line of prophecy of chapter eleven we are brought to the fall of the Turkish empire in Europe, and the removal of its capital from Constantinople to Jerusalem. That event has not taken place, but for years it has been looked for almost daily by the great nations of the world. This is a living issue with which the whole civilised world is very familiar, yet they do not know its meaning. But all might know it, for the Scripture says,—

"And at that time shall Michael [Christ] stand up [begin His reign], the great Prince which standeth for the children of thy people; and 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."

Passing to the prophetic lines in the book of Revelation, we find the last events in each to take place before Jesus comes, in process of fulfillment. And to prepare the world for the end, the last message of warning, as presented in chapter fourteen, is now being given. When this is finished, Jesus will come to reap the harvest of the earth.

In addition to the evidences furnished by the long lines of prophecy showing where we are living, Jesus pointed to certain events which He said would be signs of His coming. These began to appear one hundred and fifty years ago: the great earthquake occurred in 1755, the darkening of the sun and moon occurred in 1780, and the falling of the stars took place in 1833. Then began that condition upon the earth described by our Lord as "distress of nations, with perplexity," "men's hearts failing them for fear." And now, to-day, men behold everywhere in our world the very conditions the Lord tells us will exist prior to, and up to, the day of His coming.

In 1798 there began, by the termination of the twelve hundred and sixty years which marked the close of papal supremacy, that wonderful and most eventful period of all history, "the time of the end." The time of the end is a specific period marked off by prophecy, which is to lead up to, and usher in, the end itself. It is the day of God's preparation. Nahum 3: 3. It is the time during which the angel having the seventh trumpet is to begin to sound. That trumpet began to sound in 1844. In the tenth chapter and seventh verse of Revelation, it is declared that when this trumpet begins to sound, the mystery of God, which is the gospel, shall be finished. That trumpet is to continue its sounding until after the second resurrection. That will cover more than a thousand years. Therefore, although it has been sounding fifty-seven years, we are still in the first days of its sounding.

Thus we are brought plainly and definitely to the time when the Lord "will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9: 28.

For a hundred years the Lord by His providences has been shaping everything for this mighty change. He has been using men in all parts of the world to prepare and provide the facilities which He will use to give the "last call" to the whole world in this generation. Other men have labored, and God's people to-day are to enter into their labors. John 4: 38. Explorers have pushed their work with brave hearts to all parts of the world, thus bringing every nation, kindred, tongue, and people to light. Inventors have toiled without ceasing.

to provide facilities for the rapid and universal transit of man and his thoughts to all places where explorers have led the way. Christian missionaries have followed hard after explorers and inventors, devoting their lives to the great task of giving the Scriptures to all the peoples of the world, that all may read in their own tongue the blessed story of redemption.

God's providences all declare that "all things are now ready" for the gospel of the kingdom to be preached in all the world for a witness unto all nations, and thus bring the end. Ah, yes, this might have been done years ago, and the people of God might have been in heaven now. The Lord willed it so, and made everything ready on His part for its accomplishment; but His own people have stood in the way, and have thus delayed His coming. A recent Testimony says,—

"Had the purpose of God been carried out by His people in giving the message of mercy to the world, Christ would have come to the earth, and the saints of God would ere this have received their welcome in the city of God."

This is the evil thing that Jesus points out by His reference to that evil servant that says in his heart, "My Lord delayeth His coming." While it is true that the coming of the Lord is delayed, it is also true that it is the course God's people have taken that has caused the delay.

The situation as it stands to-day is graphically set forth in Eze. 12 : 22-28:—

"Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? . . . Thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, *The days are at hand and the effect of every vision.* . . . I will speak, and the word that I shall speak shall come to pass; it shall be *no more prolonged* [delayed]: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God. . . Behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are afar off. . . Thus saith the Lord God: *there shall none of My words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.*"

The tenth chapter of Revelation presents some stirring features of the first angel's message. The angel to whom is given the charge of that message swears by the Lord God of heaven that there shall be "*delay no longer*" (R. V.); for "in the days of the voice of the seventh angel, when he shall begin to sound," the mystery of God (the gospel) shall be finished.

Thank God for these cheering promises. They renew our hearts with hope and courage. We rejoice that God has set His hand to deliver His people Israel. This blessed work will be done; for who can stay His hand, or say unto Him, What doest thou?

Oh, brethren, knowing the time, do we not know that now it is surely high time to awake out of sleep, for now is our salvation nearer than when we first believed? Yes, the night is far spent, and the day is at hand. Let us then arise, and give to all the world the glorious light which God has so graciously given to us.

A. G. DANIELLS.

Our Message.

Reading for Sunday, June 15.

THE whole gospel is summed up in the one expression, The revelation of Jesus Christ. In the unfolding of this gospel, from the time when it was first preached in the garden of Eden (Gen. 3 : 15), the hope of salvation from sin has been made to rest upon the manifestation of God in the flesh in the person of His Son. It was the seed of the woman who should bruise the serpent's head. It was "to Abraham and his seed" (Christ) that the promises were made. It was "a Prophet from the midst of thee, of thy brethren (Deut. 18 : 15), whom Moses foretold. The whole book of Ruth sets forth the fact that the Redeemer would be a near kinsman according to the flesh. Isaiah gave His name as Immanuel (Isa. 7 : 14), or "God with us," and taught that this Wonderful One would be united to the human family by birth. Isa. 9 : 6. To David it was revealed that through the coming Seed his house and his kingdom should be established forever. 2 Sam. 7 : 12-16. The prophet Daniel was divinely instructed as to the exact time when "the Messiah the Prince" should appear among men. Dan. 9 : 24, 25. And so "all the prophets from Samuel and those that follow after" made this their theme, and "showed before of the coming of the Just One." Acts 3 : 24 ; 7 : 52.

"When the fullness of time was come, God sent forth His Son," and "the Word became flesh and dwelt among us." Then "the people which sat in darkness saw great light," for "in Him was life, and the life was the light of men," and "the life was manifested." And thus all those intimations of the coming Messiah, whether they were expressed in verbal prophecies or in fact prophecies, found their fulfillment in the appearance of the Son of God upon the earth as the Son of man. This was the coming of the Lord, an event which had been the centre of hope and glad anticipation for devout men during many centuries. From Abraham, who rejoiced to see Christ's day, and "saw it and was glad," to Simeon, "just and devout," who was "waiting for the consolation of Israel," all faithful believers had looked for and waited for the coming of the Lord. From the first disappointment, when Cain proved to be "of that wicked one," instead of the expected Deliverer, there had been a long-continued delay in the realisation of their hopes, until the cry went up, "Lord, where are Thy former loving-kindnesses, which Thou swarest unto David in truth? Remember, Lord, the reproach of Thy servants; how I do bear in my bosom the reproach of all the mighty people; wherewith Thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of Thine anointed." Ps. 89 : 50, 51. "He delays so long, they say He never will come."

But though it was long delayed because of the unbelief of the people, yet nothing could turn aside "the eternal purpose which He purposed in Christ Jesus our Lord," the result of which would be "to reunite for Himself under one head the all things in the Christ. And so with the word of the angel to Mary that she had "found favor with God," and there should be born of her one who should "be called the Son of God," and with the announcement of "good tidings of great joy," and the angelic host singing, "Glory to God in the highest, and on earth peace, good will toward men," the hope of the ages was consummated, and "the Word

"THE whole earth, wrapped as it is in the darkness of sin, and sorrow, and pain, is to be lighted with the knowledge of God's love."

became flesh and tabernacled among us." But before His public appearance as "the Messiah the Prince," the anointed One, "the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." Luke 3: 2-6. The burden of his work was to call men from their own self-exaltation and forgetfulness of God to a recognition of the weakness of the flesh and the eternal power of God, and to turn their thoughts to the coming of the Lord. "All flesh is grass, . . . surely the people is grass. The grass withereth, . . . but the word of our God shall stand forever. . . . Behold your God! Behold, the Lord will come." Isa. 40: 6-10. Thus the message of the coming of the Lord was given, the people were urged to repentance in view of the fact that the kingdom of heaven was at hand, and the way of the Lord was prepared. And when Jesus came forth among men as the fulfillment of these prophecies, John said, "Behold the Lamb of God, which beareth the sin of the world."

When "God was manifested in the flesh," in the person of His Son at the first advent, Jesus identified Himself with the human family, veiling His glory in the flesh, that He might bear the burden of sin and its consequences, and bring "life and immortality to light through the gospel." So "it behoved Him to be made in all things like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2: 17. But this is only a partial fulfillment of the promise of His coming. The fullness of the promise will be realized when He comes with unveiled glory, that as many of the human family as have confessed "Jesus Christ as in flesh having come" may be identified with Him in all that He has and is. "Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him." "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." With His mind upon this glorious result, Jesus said to His disciples, just before His departure from them, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am there ye may be also." John 14: 2, 3. From the time of His ascension into heaven, when it was said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven," the hope of all true believers has been built upon "the promise of His coming" and the setting up of His everlasting kingdom. In that long period during which saints, times, and the law were given into the hand of "the man of sin," the light of this truth was almost extinguished, but soon after the close of this definite time prophecy, and as "the time of the promise drew nigh," the minds of men were stirred to study the prophecies, and the message of the Lord's soon coming was revived.

The work of John the Baptist was to prepare the

way of the Lord, and his message was found "in the book of the words of the prophet Esaias;" but on looking there, we see that his work would not be really finished until the way of the Lord is prepared for His return to this earth to give reward to His servants the prophets, and to them that fear His name, small and great. This is clear from the closing words of his message. "Behold your God! Behold, *the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him.*" Isa. 40: 9, 10. Thus it appears that the advent message which has been sounding through the world during the past three-quarters of a century is simply the final step in the work entered upon by John the Baptist to prepare the way of the Lord. It should therefore be a message given "in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1: 17. It should call to repentance in view of the nearness of the kingdom of heaven. It should point out Jesus as "the Lamb of God, which beareth the sin of the world." It should lift up a voice with strength, saying, "Behold your God! Behold, the Lord God will come." It should bring to a focus all the prophetic utterances upon this great subject, setting forth in clear light the complete fulfillment of God's revealed purpose in the death, resurrection, ascension, and priesthood of His Son; and should take up again the very words of the Great Teacher, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1: 15. And in all this it should minister the power and glory of the coming of the Lord as a present experience for complete deliverance from the dominion of sin, and such a revelation of the gospel of the kingdom, the kingdom of Christ in the hearts of men, in "every nation, and kindred, and tongue, and people," as will compel the whole world to make its final decision for or against "the hope of the promise made of God unto our fathers." This is the crisis of the ages, and we have now come to the crisis of that crisis; for after more than five decades of the judgment-hour period have passed by, and the vision still seems to tarry, some are saying in their hearts, "My Lord delayeth His coming;" but just now the cry must be taken up with renewed power, "Behold He cometh," and the single purpose must be to give "the advent message to the world in this generation." "THERE SHALL BE DELAY NO LONGER."

But what is the real essence of this advent message? What is the definite result to be accomplished by it? The work is to proclaim the coming of the Lord and to prepare the way of the Lord. But sin is the only thing which hinders the Lord from having His way in the hearts of men, and therefore sin must be taken away in order that the way of the Lord may be prepared. "Sin, when it is finished, bringeth forth death," and life is the only salvation from death. "We shall be saved by His life." And "the life was manifested" in the flesh, in the person of Jesus of Nazareth, Son of man, Son of God, that He might bring human nature "into a personal relation with His own divinity," and establish a definite basis for actual fellowship with His life, "that the life also of Jesus might be made manifest in our mortal flesh." And this fellowship means cleansing from sin. For "in Him was life, and the life was the light of men." And "this then is the message which we have heard of Him, and declare unto you, that God

is light, and in Him is no darkness at all." And "if we walk in the light, as He is in the light, we [God and man] have fellowship one with another, and the blood [life] of Jesus Christ His Son cleanseth us from all sin." 1 John 1 : 5, 7. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. . . . So then they that are [have their being] in the flesh cannot please God. But ye are not [do not have your being] in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Rom. 8 : 2-9. It is thus clear that cleansing from sin through fellowship with His life, ministered to us by the indwelling of His Spirit, is the message which must become a real experience in those who are prepared for the coming of the Lord. But this is wholly of faith,—faith in a personal, indwelling Saviour; faith in the manifestation of His life in the flesh; faith in the realisation of the promise, "I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also;" faith in the personal coming of the Lord to the heart of each believer, in the coming of His representative, the Holy Spirit, to convict of sin, of righteousness, and of judgment. This was the most complete provision which could be made for deliverance from sin. "Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of the Holy Spirit, the third person of the Godhead, who would come with no modified energy, but in the fullness of divine power." This is the actual experience of "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." This is the simple experience of *living* by faith, freely receiving and freely giving out in service and praise the abundant life. Thus there is to be a revelation of Jesus Christ in the flesh, and such an outshining of the Light of life as will lighten the world with His glory, and so judge the world, as the preparation for the revelation of Jesus Christ in the clouds of heaven.

Having now seen something of the fullness of the meaning of this advent message, we may briefly consider what it means to give this message to the world. Our commission is not to preach a theory about Christ, or to establish a creed, but to reveal Christ in human conduct, and to minister the gospel of life to others. This should be the one aim of all classes of workers, ministers, teachers, canvassers, physicians, nurses, and in fact of every believer in the message. We shall all let our light so shine before men that they will see our good works, and glorify our Father which is in heaven. We shall go about doing good, as Jesus did. We shall minister to the hungry, the thirsty, the stranger, the naked, the sick, and those in prison. We shall proclaim the signs of the Lord's soon coming, "signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth;" but at the same time the very people who are proclaiming these truths will themselves be the chiefest sign that the coming of the Lord is near. "Behold, I and the children whom the Lord hath given me are for

signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion." A church with Christ as its living Head, doing the works of Christ and fully translating His Word into human conduct, will in itself be the revelation of Jesus Christ, and will speedily prepare the way for His revelation in the clouds of heaven. The fact that Christ has come in the flesh to save from sin will be declared with a loud voice, and this in itself will be the message of His coming "the second time without sin unto salvation."

And this message of the revelation of Christ in the flesh is the Lord's own message of the everlasting gospel to the whole world in this time when God's provision to save men from sin has been so largely perverted into an excuse for continuing in sin. This is "the mystery of godliness" which alone is able to deliver from the "mystery of iniquity." This gives to God in Christ His rightful place as the everlasting King, and to man the highest place which he is capable of occupying, that of servant to such a Master. This will call those who have "worshipped and served the creature rather than the Creator" to the worship and service of "Him that made heaven and earth, and the sea, and the fountains of waters." While the "man of sin," in fulfillment of the prophecy, "opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God," this message replies, "But the Lord is in His holy temple: let all the earth keep silence before Him." When the time comes again that all the world wonders after the beast, and all "shall worship Him, whose names are not written in the book of life of the Lamb slain from the foundation of the world," and life is given to the image of the beast, "that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed," then this message of the true worship and service sounds with a loud voice, saying, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation."

And so the great controversy between Christ and Satan, which was begun in heaven, and afterward transferred to the earth, will be brought to a triumphant close by "the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." "Then the moon shall be confounded, and the sun shall be ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously."

Shall there not be a genuine revival of the true advent message? Shall there not be a complete consecration of heart and life, of talents and means, of time and opportunity, to the giving of this message to the world? Shall not "the voice of one crying in the wilderness" be heard again "in the spirit and power of Elias," saying, "Behold your God! Behold, the Lord God will come." So in a few short years "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." So shall the mystery of God be speedily finished, and the great voices in heaven shall say, "The kingdom of the world is become the kingdom of our Lord and of His Christ: and He shall reign forever and ever."

W. W. PRESCOTT.

Our Field.

Reading for Monday, June 16.

THE urgency of the time and the crisis that presses upon us, the message for the time and the power by which it is proclaimed, have been set before us. What now of the field of our work?

"The field is the world," said Jesus. The old, old commission to Christ's church, so many centuries unfulfilled, is now to be loyally accepted and carried out in the power of the Spirit in this generation. The commission sets the boundary of the harvest field.

"Go ye, therefore, and teach all nations."

"Go ye into all the world, and preach the gospel to every creature."

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Stretching from pole to pole, wherever human habitations are found, is the field. It is the world that God so loved that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. Jesus loved it so much that He could not remain at home in heaven while His brethren were sinking under the burden of sin. He came to the place of need, bringing the glad message of release, and taking upon Himself the burden. Into this world that Jesus loves we are to go with the same message. The witness to this great salvation, that saves to the uttermost, is now to be borne in fervent haste unto the uttermost parts of the earth.

Describing the motive power in the work of witnessing in apostolic days, Paul says, "For the love of Christ constraineth us." That love which brought Jesus to earth, sent those who received it into all the known earth, even in Paul's day. The same love now must send this people out into all the world, in this our day. Who that knows the love of God which is in Christ Jesus, can help loving the world that He loves, and who that knows the joy of His service and the solemn crisis that faces us, can live for any other purpose whatever, than to join in sending this message to every creature in all the world now, and at once? We have talked a long time about going to every nation, and kindred, and tongue, and people. Much has been done, it is true, by God's blessing upon the little effort we have made. But we can see the sword coming upon all lands. As watchmen, God sets us upon the coasts of the whole earth to warn the people. If we keep silent, or sound but feeble warning, we shall be guilty of blood. Already blood-guiltiness is marked against us for the delay in entering vast fields. While praying God to forgive the negligence, we must assuredly let His Spirit lay upon our hearts the burden of this world-wide harvest time. Out in the darkness, men and women this day are everywhere waiting for us who have the light.

"Can we whose souls are lighted
With wisdom from on high,—
Can we, to men benighted,
The lamp of life deny?"

God forbid! His light has arisen upon His people, and His glory shall now be seen upon them in every part of this dark earth. There is a beautiful paragraph in "Gospel Workers," suggesting the view that the angels of heaven have of this world and our work in it:—

"Would that every one of you could have a view that was presented to me years ago. In my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, 'Look!' I looked to the world, and it was in dense darkness. The agony that came over me was indescribable as I saw the darkness. Again the word came, 'Look ye.' And again I looked intensely over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the star-like lights were increasing. And the angel said, 'These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the light of the world; and if it were not for these lights, the judgments of God would immediately fall upon the transgressors of God's law.' I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world. Occasionally one of these lights would begin to grow dim, and others would go out, and every time this occurred there was sadness and weeping in heaven. And some of the lights would grow brighter and brighter, and their brightness was far-reaching, and many more lights were added to it. Then there was rejoicing in heaven. I saw that the rays of light came directly from Jesus, to form these precious jets of light in the world."

When darkness that might be felt hung over Egypt, "all the children of Israel had light in their dwellings." So now, when darkness covers the earth and gross darkness the people, every believing home circle is to be a glowing torch, and every believer a jet of light growing brighter and brighter, and shining forth from the east and the west, and from the north and the south, lighting the whole world.

God has wonderfully opened the way for us to plant the jets of light in every darkened corner of the earth. At Pentecost, with the gift of tongues, the disciples spoke the Word to representatives of a score or two of languages. Now the Word of God, in whole or in part, speaks in over four hundred tongues. A century ago, the number of languages in which the Bible was translated was only about threescore. But the time of the end had come. The Lord sent down the great missionary revival, which has led earnest men into the ends of the earth, there to give to the people the Scriptures in their own tongue, and prepare the way for the closing work of the gospel. God's providence has swung wide open the gateway of the world, and His Word now calls upon us to enter every land and nation with the message of His coming.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy salvation cometh."

The work can quickly be done. We are to go through the world as heralds, and when the circuit of the nations is made, the end will come. When the cry is sounded and the standard lifted up, the Holy Spirit will bring the issue before every honest soul, and the decision for God and eternity will be made. Already, we know, hearts are being prepared for the reception of the truth in all parts. Away beyond the human missionary's influence, God's Spirit is at work. In old colonial days, David Brainerd found among the Indians of the American forests one whose heart had been touched by the Great Spirit, and

whose life had been changed, so that he loved all men and sought to teach his tribesmen the way of love. Down in the wilds of the Guanans, the early Moravian missionaries to South America one day found a man who unmistakably had been taught of the Spirit the way of seeking God. When he first heard the name of Jesus, he exclaimed at once that this was the Way of salvation of which he had learned in his solitude before ever a missionary had penetrated to his land. He eagerly drank in the truth in its fullness, and became himself a teacher. The world is large, but God is sending breath moment by moment to every soul in it. He is speaking by His Spirit to every heart. The life of Christ is lighting every man that cometh into the world. There are no distant lands with God. All alike are close to His heart of love.

Definitely and perseveringly, we are to pray the Lord of the harvest to send forth laborers into His harvest.

Pray for more laborers in Europe, the mother of modern nations. Four hundred millions of souls, representing mighty empires, face the little band of our workers now in that field. The ground of Europe shakes with the tread of armed men. Millions are drilled for battle, waiting only for the signal. The winds of strife have been held these many years in order that this message might be carried by an army of workers through these waiting countries. Oh, the pity of it! that we have done so little in all, and have left great nations like France, Spain, Italy, and Portugal almost, if not quite, untouched. It is, in truth, high time to wake out of sleep.

Pray also for Africa. Now for a long time in the South, the believers in Africa have been experiencing the full meaning of the fact that work not done in times of peace is done at great disadvantage amidst the alarms and the horrors of war. And beyond the colonial borders, nearly two hundred millions of souls in the Dark Continent are groping in blindness. Jets of light are shining out in lone spots, along the southern, western and northern borders. Shall not many more be added?

Populous Asia, with its eight hundred and fifty millions of wandering hearts, lays heavy claims upon our prayerful sympathies. China's four hundred millions have had little of our effort—one worker, thus far, in a seaport town. Think of it! A little band of pioneer missionaries have just gone out to represent us in beginning at this late day a really serious campaign in that great land through which the message must be sounded:

"And ye who cannot go, oh! help
With the wondrous weapon, prayer;
While ye uplift your hands at home,
The cross shall triumph there.
And give ye freely from your store
To the warriors in the field;
The more you give, to you the more
Barrel and cruise shall yield.
So only can you cleanse your hands
From the guiltiness of blood!
For a million a month in China
Are dying without God!"

In Japan, India, and the East Indies, another four hundred millions of people are sitting in darkness and the shadow of death. Light has sprung up in a few places. Enough has been done in Japan and India and down in the Malay Straits to show that God and the good angels are there before us, so that wherever we plant the jets of light other lights spring up and multiply. So, too, is it in Jaffa and Jerusalem, and in Galatia and Bithynia, and the regions round about, where the feet of apostolic missionaries sped swiftly with

the gospel long ago. If only twenty years ago we had sent a score of true and tried workers into these populous eastern lands, to occupy strategic centres, men and women with the languages might now have been ready to lead a host of recruits into the fields. How different would the outlook be to-day, if this had been done! But now let us do the work. In South and Central America, Mexico, and the islands of the sea, our missionaries look out upon vast regions beyond the influence of their present efforts.

We are only beginning, but the end is in sight. The whole harvest field is within our reach. The world, big as it is, is only a little, wandering, shadowed planet in God's bright universe. Heaven has come down to lead it once again back to the fold. We must go and tell the whole world about it, for the time, even the set time is come. One may get to almost any point on earth in six or eight weeks from London or New York. The world is open before us. Nothing need hinder filling the whole earth with the sound of this message within a few years of glorious missionary service. Few as our stations now are, they surround the world, as Gideon's little band, widely extended, surrounded the camp of Midian. Strong reinforcements at each station and a world-wide, united movement forward, and steadily forward, and the battle is won. "The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." It is the same arm that in the days of old made a way through the sea where there was no way. God's command is itself the way of performance. Again His command rings out from heaven to His marching hosts on earth, "Speak unto the children of Israel that they go forward!" A restless sea of humanity lies between us and a finished work. Right forward into its opened pathway, we are to march in faith.

The world is so needy that even though the world-crisis before us did not urge us on, no one having a sense of the need could help but hasten out to its relief.

Read the whole of that stirring missionary psalm, the ninety-sixth, calling us now to sing unto the Lord a new song, to declare His glory among the nations, His wonders among all people; to say among the nations that the Lord reigneth. The very fields, dedicated to God, rejoice to preach the message among all nations, "for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness and the people with His truth."

This is the call to go to all nations.

Then read the ninety-eighth psalm as the song of victory, when the work of witnessing is done.

"O sing unto the Lord a new song; for He hath done marvellous things; His right hand, and His holy arm, hath gotten Him the victory.

"The Lord hath made known His salvation: His righteousness hath He openly showed in the sight of the nations.

"He hath remembered His mercy and His truth toward the house of Israel: all the ends of the earth have seen the salvation of our God."

Let us take up the song of missionary service given in the ninety-sixth psalm, and the joy of singing the triumphant ninety-eighth will soon be ours.

The call to-day is for one thousand missionaries. They are wanted now at the front. Pray God to send them forth speedily.

W. A. SPICER.

Our Duty.

Reading for Tuesday, June 17.

IN the invitation to the gospel supper, the Lord Jesus has specified the work to be done—the work that the churches in every locality, north, south, east, and west, should do.

The churches need to have their eyes anointed with the heavenly eyesalve, that they may see the many opportunities all about them to minister for God. Repeatedly God has called upon His people to go out into the highways and hedges, and compel men to come in, that His house may be full; yet even within the shadow of our own doors are families in which we have not shown sufficient interest to lead them to think that we cared for their souls. It is this work lying nearest us that the Lord now calls upon the church to undertake. We are not to stand, saying, "Who is my neighbor?" We are to remember that our neighbor is the one who most needs our sympathy and help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is every one who is the property of God. In Christ the distinctions made by the Jews as to who was their neighbor are swept away. There are no territorial lines, no artificial distinctions, no caste, no aristocracy.

Think it not lowering to your dignity to minister to suffering humanity. Look not with indifference and contempt upon those who have laid the temple of the soul in ruins. These are objects of divine compassion. He who created all cares for all. Even those who have fallen the lowest are not beyond the reach of His love and pity. If we are truly His disciples, we shall manifest the same spirit. The love that is inspired by our love for Jesus will see in every soul, rich or poor, a value that cannot be measured by human estimate. Let your life reveal a love that is higher than you can possibly express in words.

Often the hearts of men will harden under rebuke, but they cannot withstand the love expressed toward them in Christ. We should bid the sinner not to feel himself an outcast from God. Bid the sinner look to Christ, who alone can heal the soul leprous with sin. Reveal to the desperate, discouraged sufferer that he is a prisoner of hope. Let your message be, "Behold the Lamb of God which taketh away the sin of the world."

I have been instructed that the medical missionary work will discover in the very depths of degradation, men who, though they have given themselves up to intemperate, dissolute habits, will respond to the right kind of labor. But they need to be recognised and encouraged. Firm, patient, earnest effort will be required in order to lift them up. They cannot restore themselves. They may hear Christ's call, but their ears are too dull to take in its meaning; their eyes are too blind to see anything good in store for them. They are dead in trespasses and sins. Yet even these are not to be excluded from the gospel feast. They are to receive the invitation, "Come." Though they may feel unworthy, the Lord says, "Compel them to come in." Listen to no excuse. By love and kindness lay right hold of them. "Ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear, pulling them out of the fire." Jude 20-23. Press home upon the con-

science the terrible results of the transgression of God's law. Show that it is not God who causes pain and suffering, but that man through his own ignorance and sin has brought this condition upon himself.

This work, properly conducted, will save many a poor sinner who has been neglected by the churches. Many not of our faith are longing for the very help that Christians are in duty bound to give. If God's people would show a genuine interest in their neighbors, many would be reached by the special truths for this time. Nothing will or ever can give character to the work like helping the people just where they are. Thousands might to-day be rejoicing in the message, if those who claim to love God and keep His commandments would work as Christ worked.

When the medical missionary work thus wins men and women to a saving knowledge of Christ and His truth, money and earnest labor may safely be invested in it; for it is a work that will endure.

Every church member should feel it his special duty to labor for those living in his neighborhood. Study how you can best help those who take no interest in religious things. As you visit your friends and neighbors, show an interest in their spiritual as well as in their temporal welfare. Present Christ as a sin-pardoning Saviour. Invite your neighbors to your home, and read with them from the precious Bible and from books that explain its truths. This, united with simple songs and fervent prayers, will touch their hearts. Let church members educate themselves to do this work. This is just as essential as to save the benighted souls in foreign countries. While some feel the burden of souls afar off, let the many who are at home feel the burden of precious souls around them, and work just as diligently for their salvation.

We are to be channels of light to the world, imparting to others the light we receive from the great Light-bearer. The words and works of all men are to be tried. Let us not be backward now. That which is to be done in warning the world must be done without delay. Let not the canvassing work be left to languish. Let the books containing the light on present truth be placed before as many as possible.

The presidents of our conferences and others in responsible positions have a duty to do in this matter, that the different branches of our work may receive equal attention. Canvassers are to be educated and trained to do the work required in selling the books upon present truth which the people need. There is need of men of deep Christian experience, men of well-balanced minds, strong, well educated men to engage in this work. The Lord desires those to take hold of the canvassing work who are capable of educating others, who can awaken in promising young men and women an interest in this line, leading them to take up the book-work and handle it successfully. Some have the talent, education, and experience which would enable them to educate the youth for the canvassing work in such a way that much more would be accomplished than is now being done.

Those who have gained an experience in this work have a special duty to perform in teaching others. Educate, educate, educate young men and women to sell the books which the Lord by His Holy Spirit has stirred His servants to write. God desires us to be faithful in educating those who accept the truth, that they may believe to a purpose, and work intelligently in the Lord's way. Let inexperienced persons be connected

with experienced workers, that they may learn how to work. Let them seek God most earnestly. These may do a good work in canvassing if they will obey the words, "Take heed unto thyself, and unto the doctrine." 1 Tim. 4: 16. Those who give evidence that they are truly converted, and who take up the canvassing work, will see that it is the best preparation for other lines of missionary labor.

There is no higher work than evangelistic canvassing; for it involves the performance of the highest moral duties. Those who engage in this work need always to be under the control of the Spirit of God. There must be no exalting of self. What have any of us that we did not receive from Christ? We must love as brethren, revealing our love by helping one another. We must be pitiful and courteous. We must press together, drawing in even cords. Only those who live the prayer of Christ, working it out in practical life, will stand the test that is to come upon all the world. Those who exalt self place themselves in Satan's power, preparing to receive his deceptions. The word of the Lord to His people is that we lift the standard higher and still higher. If we obey His voice, He will work with us, and our efforts will be crowned with success. In our work we shall receive rich blessing from on high, and shall lay up treasure beside the throne of God.

A great and important work is before us. The enemy of souls realises this, and he is using every means in his power to lead the canvasser to take up some other line of work. This order of things should be changed. God calls the canvassers back to their work. He calls for volunteers who will put all their energies and enlightenment into the work, helping wherever there is opportunity. The Master calls for every one to do the part given him according to his ability. Who will respond to the call? Who will go forth to labor in wisdom and grace and the love of Christ for those nigh and afar off? Who will sacrifice ease and pleasure, and enter the places of error, superstition, and darkness, working earnestly and perseveringly, speaking the truth in simplicity, praying in faith, doing house-to-house labor? Who at this time will go forth without the camp, imbued with the power of the Holy Spirit, bearing reproach for Christ's sake, opening the Scriptures to the people, and calling them to repentance?

God has His workmen in every age. The call of the hour is answered by the coming of the man. Thus when the divine voice cries, "Whom shall I send, and who will go for us?" the response will come, "Here am I; send me." Isa. 6: 8. Let all who labor effectually in the canvassing field feel in their hearts that they are doing the work of the Lord in ministering to souls who know not the truth for this time. They are sounding the note of warning in the highways and byways to prepare a people for the great day of the Lord, which is so soon to break upon the world. We have no time to lose.

We must encourage this work. Who will go forth now with our publications? The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on. A great work is to be done in our world, and human agencies will surely respond to the demand. The world must hear the warning. When the call comes, "Whom shall I send, and who will go for us?" send back the answer clear and distinct, "Here am I; send me."

God's people have a mighty work before them, a work that must continually rise to greater prominence. Our efforts in missionary lines must become far more extensive. A more decided work than has been done must be done prior to the second appearing of our Lord Jesus Christ. God's people are not to cease their labors until they shall encircle the world.

The vineyard includes the whole world, and every part of it is to be worked. There are places which are now a moral wilderness, and these are to become as the garden of the Lord. The waste places of the earth are to be cultivated, that they may bud and blossom as the rose. New territories are to be worked by men inspired by the Holy Ghost. New churches must be established, new congregations organised. At this time there should be representatives of present truth in every city, and in the remote parts of the earth. The whole earth is to be illuminated with the glory of God's truth. The light is to shine to all lands and to all peoples. And it is from those who have received the light that it is to shine forth. The day-star has arisen upon us, and we are to flash its light upon the pathway of those in darkness.

Certain countries have advantages that mark them as centres of education and influence. In the English-speaking nations and the Protestant nations of Europe it is comparatively easy to find access to the people, and there are many advantages for establishing institutions and carrying forward our work. In some other lands, such as India and China, the workers must go through a long course of education before the people can understand them, or they the people. And at every step there are great difficulties to be encountered in the work. In America, Australia, England, and some other European countries, many of these impediments do not exist. America has many institutions to give character to the work. Similar facilities should be furnished for England, Australia, Germany, and Scandinavia, and other continental countries as the work advances. In these countries the Lord has able workmen, laborers of experience. These can lead out in the establishment of institutions, the training of workers, and the carrying forward of the work in its different lines. God designs that they shall be furnished with means and facilities. The institutions established would give character to the work in these countries, and would give opportunity for the training of workers for the darker heathen nations. In this way the efficiency of our experienced workers would be multiplied a hundredfold.

There is a great work to be done in England. The light radiating from London should beam forth in clear distinct rays to regions beyond. God has wrought in England, but this English-speaking world has been terribly neglected. England has needed many more laborers and much more means. London has been scarcely touched. My heart is deeply moved as the situation in that great city is presented before me. It pains me to think that greater facilities are not provided for the work throughout Europe. I have sore heartache as I think of the work in Switzerland, Germany, Norway, and Sweden. Where there are one or two men struggling to carry forward the different branches of the cause, there should be hundreds at work. In the city of London alone no fewer than one hundred men should be engaged. The Lord marks the neglect of His work, and there will be a heavy account to settle by and by.

If the workers in America will impart to others of their great mercies, they will see prosperity in England.

They will sympathise with the workers who are struggling with difficulties there, and will have the heart to say, not only in word, but in action, "All ye are brethren." Matt. 23: 8. They will see a great work done in London, all through the cities of England, and throughout the different European countries.

God calls upon us to push the triumphs of the cross in Australia. New fields are opening. For want of workers and money the work has been hindered; but it must be hindered no longer. Of all countries, Australia most resembles America. All classes of people are there. And the warning message has not been presented and rejected. There are thousands of honest souls praying for light. God's watchmen are to stand on the walls of Zion, and to give the warning, "The morning cometh, and also the night,"—the night wherein no man can work. While the angels are holding the four winds, the message is to enter every field in Australia as fast as possible.

The strengthening of the work in these English-speaking countries will give our laborers a hundredfold more influence than they have had to plant the standard of truth in many lands.

While we are trying to work these destitute fields, the cry comes from far-off countries, "Come over and help us." These are not so easily reached, and not so ready for the harvest, as are the fields more nearly within our sight; but they must not be neglected.

Our brethren have not discerned that in helping to advance the work in foreign fields, they would be helping the work at home. That which is given to start the work in one field, will result in strengthening the work in other places. As the laborers are freed from embarrassment, their efforts can be extended; as souls are brought to the truth, and churches are established, there will be increasing financial strength. Soon these churches will be able not only to carry on the work in their own borders, but to impart to other fields. Thus the burden resting on the home churches will be shared.

The home-missionary work will be farther advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working actively to supply the necessities of the cause of God that we bring our souls in touch with the Source of all power.

An American business man, who was an earnest Christian, in conversation with a fellow-worker, 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. As I have opportunity, I try to win others to Him. All day I am working for Christ. And at night, while I sleep, I have a man working for Him in China."

Why should not the members of a church, or of several small churches, unite to sustain a missionary in foreign fields? If they will deny themselves of selfish indulgences, dispense with needless and hurtful things, they can do this. Brethren and sisters, will you not help in this work? I beseech you to do something for Christ, and to do it now. Through the teacher whom your money shall sustain in the field, souls may be saved from ruin, to shine as stars in the Redeemer's crown.

Let us rejoice that the work which God can approve has been done in these fields. In the name of the Lord,

let us lift up our voices in praise and thanksgiving for the results of the work abroad.

And still our General, who never makes a mistake, says to us, "Advance. Enter new territory. Lift up the standard in every land. 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.'"

Our watchword is to be, Onward, ever onward. The angels of God will go before us to prepare the way. Our burden for the "regions beyond" can never be laid down until the whole earth shall be lightened with the glory of the Lord.

MRS. E. G. WHITE.

Our Privilege in Giving.

Reading for Wednesday, June 18.

"AND behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22: 12.

The second coming of Christ is one of the most precious messages of the gospel. To it the heart clings with longing desires, and once having tasted the sweetness of full assurance, "earth's joys grow dim, its pleasures pass away."

The advent of our Lord has been the hope of God's people since the reign of sin began. Sin defrauded our first parents of their dominion, and Satan usurped the throne as earth's sovereign lord. With the knowledge of evil, the heart's cry of God's people has ever been, "Come, Lord Jesus, come and reign." Earth's long, dark night of woe and bondage in sin pleads most pitifully for the kingdom to be restored. Crime and lawlessness, broken hearts and blighted lives, poverty and pain, all are petitions for "Him to come whose right it is to reign." The vast citadels of the dead in every land and every clime, holding the untold millions who have fallen before, cry for Him to come who said, "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Prophet and seer, with the eye of vision, looking down the ages, have seen the saints in glory and Satan's reign forever ended. They have heard the exultant cry, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

Isaiah's eye, in seraphic vision, caught a panoramic view of the earth made new, and he cried, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."

What heart has not been thrilled with the promised inheritance—life, full and complete? "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: . . . and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

And he who wrote these promises, when he could add no more, cried out, "Men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him."

All the promised rewards hinge upon our Lord's return. Death is not the gateway to our inheritance. The advent of the Messiah brings the reward. "Behold, I come quickly; and My reward is *with Me*." "For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Hasten, O glad day, when we shall receive from our Saviour's own hands the priceless crown of immortality! when we can hear from His own lips those joyful words, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord!" when "we shall be as angels are," and the universe of God shall be our sphere! when time shall be eternity, and space shall be no more. Hasten, hasten, O glad day!

As we gaze into the vaulted skies on a clear, dark night, and behold the myriads of worlds above, and know that they are God's, we can but fancy that in the eternity of the past, Jesus' feet have trod their shores. We look into the eternity of the future, and there we behold the saints of God winging their flights from sphere to sphere. The Captain of our salvation leads the way. As He introduces the blood-washed throng to the holy, sinless beings, He says, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Do you ever pause to think that that great day of rewards is near at hand? Permit me to ask, How near? Look not at your own needy heart, but just take God's Word to settle that question. Where are we now in the fulfillment of the great lines of the prophecy of Daniel?—Their fulfillment is nearly completed. Daniel two is waiting only for the great stone to smite the image on the feet, and to become the great mountain that fills the whole earth. Daniel seven has come and gone, and now we are waiting for the glorious promise, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." The long prophetic period of Daniel eight is all but past; and we are waiting in the expectation that any year may add the finishing touch to Daniel eleven, when the next event is the standing up of Michael, and the time of trouble such as never was.

Christ's own prophecies leave scarcely anything to be fulfilled but His own advent. The signs in the sun, and moon, and stars are long since past. Upon the earth is distress of nations with perplexity, and the hearts of men failing them for fear and for looking after those things which are coming on the earth. Only two things in all Christ's prophecies of His advent can yet be future,—the shaking of the powers of heaven, and "the Son of man coming in the clouds of heaven with power and great glory."

Where remains an unfulfilled prediction in all the writings of the apostles? Is second Timothy, with its long catalogue of sins, ready to be closed? Answer for thyself. Does James five demand still more to meet its fulfillment? Is there not enough heaping together of treasures for the last days?

Revelation comes and goes as quickly and as surely as the rest. Where are we in these great chains of prophecy?—Down in the close of chapters thirteen and fourteen, just between verses thirteen and fourteen of chapter six. The Third Angel's Message is yet to go with a loud cry, and its warning notes are yet to sound forth the message against worshipping the beast and his image and receiving his mark in the forehead or in the hand, when, lo! the prophet cries, "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. . . . And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped."

Thus every chain of prophecy lands us in the time of waiting for the advent of our coming Lord. There is but one thing yet to be fulfilled, and that is the warning message of Rev. 14: 9-12. This is the message which we as a people are to give to the world. Every man, woman, and child has a part in it; and those who go through with the people of God must be active workers in rescuing and saving souls. The whole world is lying in darkness, not knowing that the end is upon them. Busied with the cares of life, drunken with its pleasures, and lured on by sin, they are plunging down into the awful cataract of eternal ruin. God has flashed His light into our hearts; He has opened to warn the world concerning His second advent.

Every Seventh-day Adventist must have a part in this great work. How can he receive the reward from his coming Lord, if there is no service for which to be rewarded? Says the Master, "Behold, I come quickly; and My reward is with Me." A reward to come implies a service gone before. True, God gives us eternal life; but still the Lord speaks again and again of the reward of His servants for their faithful performance of duty. If one has never sacrificed for God,—has never spent his life for others, has never done anything but to live for himself and his family,—what reward can he expect from the Master? It appeals to every one of us that if we receive from the Lord a reward for our services, there must be something done. The great question arises then, What can we do in the Lord's work, so that when He comes He may bring *our* reward with Him?

We cannot all go to foreign fields to preach. We are not all qualified for this; nor, if we were, is there a sufficiently large fund in the treasury with which to sustain every Seventh-day Adventist. Some of us must be producers. We can give the earnings of our hands, and of our brains, to sustain those who have been called of God to labor in a more public way.

There are tremendous demands made upon this people for advanced movements to aggressive work in every field. As surely as the Lord's coming is to be in this generation, just so surely there must be an intense activity on our part such as has never characterised the people of God before. There must be an awakening in every church, in every heart, to these great and solemn truths, and the importance of giving this message to the world. Instead, therefore, of enlarging and increasing our borders, adding to our homes, we should study to economise so that we may have funds with which to give to the cause of God. In this last time, with this great message, there is an imperative demand upon every one of us to give all beyond our living to sustain this work; to take from this cause the smallest amount possible with which to support ourselves and our

families, and to give the rest, that other workers may go into the field and be sustained.

There should be definite planning on the part of every Seventh-day Adventist, both to produce money and to economise, that he may be able to give more for the Lord. One's work is not done in simply being good, and refraining from evil in these last days; but he must be a positive factor in doing good. He must be a producer in the cause of God; one who adds strength and energy, hope and confidence, in order that the work of God may succeed.

Sometimes we hear it said, "It is always an appeal for money;" that there are continual calls coming for more funds, and more funds. This is literally true. Calls are continually coming for more funds, and we suppose that there will be more and more calls from this time forward until the work of the gospel is closed triumphantly. This has been the case in nearly every generation of men. It is impossible for God's work in the earth to go forward without men and without funds.

Surely, if we believe the Lord's coming is at hand, and that we shall not live many more years upon this earth in its present condition, we would all be willing to give, and give more liberally than ever before. If we believe the Master's coming is at hand, I cannot fancy that we will weary of hearing of calls for funds with which to meet openings in which to erect the standard of truth. Suppose God should tire of hearing our continual prayers and petitions for help. Every day we have to come to Him asking Him for more—more of His grace and loving-kindness, begging His forgiveness, and confessing our mistakes to Him. Should the Master weary of our continual coming and our repeated requests, we would all be lost, and there would be no hope for our salvation. But He opens wide His loving heart, and welcomes us, and receives every petition, granting us those things that are best for us. Seeing that the Lord, in His mercy, is so good to us, and wearies not with our frequent petitions, when He calls in return for us to sacrifice for our fellow-men, can it be that we shall not respond with liberal and joyous hearts?

Christ gave Himself for us—life, riches, honor, and glory. Paul says He beggared Himself to enrich us. Though He was in the form of God, "He thought it not robbery, or a thing to be eagerly held to, to be equal with God, but made Himself of no reputation, and tasted death for every man." So it seems that in these last days, when the work of God is closing up, with new fields opening up on every side, and a thousand petitions coming from every land, we as a people ought to bind about us our wants, and liberally sustain the cause of God. Surely, it is the man who sacrifices for God here that will receive his reward, if he be faithful to the end. Christ is going to bring *his* reward with Him, and then He will reward every man according to his work.

I would ask this question, and would make a personal application of it: What service have you rendered to the Master that will entitle you to this reward? Were you the judge, and God should say to you, "Look at the life of Christ; look at what I have done for you, with all His sufferings, His want, His poverty, His self-denial, giving up of self, and all for others. Compare your life with His; think of all the good, and all the just and righteous acts that you have done, and you decide yourself upon the reward, the real reward that you should have at the hand of My Son as He appears in the clouds of heaven,"—what would you say? Could

you say with an honest heart, "I consecrated all, I gave my life, I gave my children, I gave what little I had, whether it were thousands or the widow's mite—I freely gave it all, as Christ gave His life for me, that others may be saved"? Surely, if we can say this, we can claim a reward at our Master's hand. Not that we deserve anything, because when we have done all, we have but done our duty; but because He has promised to reward the one who is faithful to Him.

My brother, my sister, let us press the question home to our hearts to-day, "What have I sacrificed for Christ?" Some, perhaps, can say, "I have sacrificed friendship; I have sacrificed earthly position, social standing." Some can say, "I have sacrificed of my means;" and some can say one thing, and some another, undoubtedly; but even if we have sacrificed everything that we have ever had since we came into the world, all that we are, all that we ever hope to be in this world, what is our sacrifice compared with the Master's? Let us, my brethren and sisters, during this week of prayer, make a sacrifice to God that will bring to us a keen appreciation of the want, the poverty, and the self-denial of our blessed Master. Could this people but once realise what Christ endured for them, and endeavor to show their love and appreciation of this great sacrifice by returning to the Lord a liberal donation, such as will be a real sacrifice, it would bring to them one of the richest blessings in their experience.

Can anything be done to awaken us from our sleep? What can be said to arouse us from our lethargy to real, earnest, intense activity in God's work? Surely the dying cries of lost millions ought to stir our hearts; surely the warning message which God has committed to us ought to burn in our souls; surely an intrusted message, such as the third angel's, to give to the world ought to lie heavily upon our hearts, until every soul of us has sacrificed his all for Christ. Should we but once realise our great obligation in view of the times in which we live, the mission treasury would be liberally supplied, and the work of God in foreign fields could be doubled.

Let us consecrate, consecrate, consecrate, until we know that we have consecrated all our powers; all our facilities, to God; and let us not fail, at the same time, to consecrate our means to God, and then let us give liberally, as we know will be well pleasing in the sight of our Maker and our Redeemer. Not only let us give, but let us sacrifice in our giving; and, having given as liberally as God would have us,—every one of us, individually,—let us not stop with that, but let us follow our gifts with earnest prayers and pleadings with God, that He will accompany the gift with His Spirit and His richest blessings. Let us seek our God earnestly that He will give blessing and wisdom to those whom He has chosen to distribute of the means given to the needy fields, that it may be used only to the glory of God; let us pray earnestly that the schemes of Satan to divert the funds into wrong channels and to wrong uses may be thwarted, and that as a result there may be an abundant harvest of souls redeemed from sin and the curse, to the eternal praise and glory of God the Father, and our Lord and Saviour Jesus Christ.

Let us consecrate ourselves to the service of God. It cannot be but that there are some in nearly every church who will be able, by God's help, to go into some field, there to labor for the salvation of souls. If those in middle life, or more advanced years, cannot go, there are young men and children who are growing up into

the cause of God, who must be educated and qualified to take upon themselves service for the Master.

This day should be a consecration day—a day when we give our hearts anew to God by covenant, by a re-dedication, by taking hold upon God and His precious promises, and giving our lives completely to His service as never before.

We ask, What has come in between you and God? Has your soul lost its interest in prayer, in the study of God's Word, in the furtherance of His cause in the earth? Have you become cold and listless? Have you thought of binding in your gifts and donations, thinking that the cause of God can get along well enough without you and your means? Why not, to-day, come to the Lord with fullness of heart, and give Him your heart and life and soul, and make this coming year a year of service for God, whether it be in the shop, in the ministry, or on the farm? Let it be a year of labor for God, making Christ your partner and brother, and God your counsellor and friend.

If we all could only lay hold by faith upon the promises of God,—that He loves us, and cares for us, and will help us,—we certainly would have more wisdom in planning for the advancement of His work. And surely, when we think of the promised rewards, the soon coming of the Saviour; that soon this earth, upon which we now tread, will be a seething mass of molten lava, we can only say that it will pay us well to spend our days in the service of God.

I. H. EVANS.

The Work in Australasia.

Reading for Thursday, June 19.

WATCHMAN, what of the night? As we have come together from day to day during this special season of seeking God, and have listened to the stirring appeals based on the coming of our Lord in this generation, the question has, no doubt, arisen in many minds, What has been accomplished during the past year as a fulfillment of the great commission, "Go ye into all the world and preach the gospel to every creature"? What are the evidences of God's presence and prospering hand in our work? Such questions can only be answered by a mind that is infinite. What may have been accomplished in the work of the Lord in a given period of time eternity alone will reveal. A Paul may plant and an Apollos may water, but God alone can give the increase. Our work is to sow the seed, and that "beside all waters," for we know not which shall prosper, this or that, or whether they both shall be alike good.

While the full and final result of all our sowing will only be made known when the Lord shall gather His own from among the tares, yet it has pleased Him in all ages to give His people some visible results of their labors as a stimulus to further efforts.

Elder James White, in his life-time, used to say that the best evidence of the truthfulness of the Third Angel's Message was the message itself; for in the very face of bitter opposition and prejudice from without, and apostacies and false brethren from within, it had steadily moved forward, gaining new adherents from year to year, and bringing into existence additional instrumentalities and facilities to carry forward its work.

Sixteen years ago there was not a Seventh-day Adventist in Australasia except the few who were sent

over from America to start the work. These persons landed in the city of Melbourne, and began their work under very discouraging circumstances. Opposition was encountered from both pulpit and press. The brethren worked as best they could, visiting, distributing papers and tracts, selling books, and holding Bible readings where they could find an opening. Many tears were shed and prayers offered in connection with this first year's work. But angels of God watched over and watered the seed sown, and after many days it began to spring up and bear fruit.

From this beginning the message spread from city to city, until, as time passed, churches and companies of believers have been raised up, and conferences formed in every State. In addition to this, and an outgrowth of the work, printing houses, schools, sanitariums, and treatment rooms have been established in different parts of the field, each of which is exerting a far-reaching influence through the dissemination of Bible truth bearing upon the various reforms connected with the message that is to call out a people and prepare them for the return of the Lord.

Since our last week of prayer, four conference meetings have been held, including the Union Conference.

Camp-meetings were held during the past season in each of the seven States. These meetings, with one or two exceptions, were well attended, and fully one hundred persons have embraced the truth as the result.

The last meeting of the season was held in Perth, West Australia. Being the first meeting of the kind ever held in the State, it was quite largely attended, not only by our own people, but by those from the outside. Several persons accepted the truth at this meeting, and a good impression was left upon the citizens.

A conference consisting of 152 members was organised. This completes the sisterhood of conferences, making one in each of the seven States of Australia.

During the year ending Dec. 31, 1901, a gain of 125 members is reported. Add to this number those who have embraced the truth the past summer and autumn, and the number will be doubled.

Several new churches and companies have been organised during the year, and five new church houses built, and one purchased.

The regular Sabbath-school offerings for missionary purposes the past year aggregate over £400, while the specials exceeded £100. The annual week of prayer offerings the past year exceeded that of the former by £160. Quite a considerable increase is also reported in the tithe.

At the commencement of the year it was feared that the Union Conference would run behind in its expenses several hundred pounds, but we are happy to be able to report that instead of running behind, it has been able to reduce its indebtedness £125.

Since the last Union Conference £1316 have been raised for the material fund for "Christ's Object Lessons." One-half of the first edition of 10,000 has been shipped out to the different States, and over £200 has been returned to the school from those already sold.

The Lord has blessed the school with a good attendance of well-disposed, interested, and industrious young people, who, in the main, seem determined to make the most of their opportunities.

While crops at no great distance from the school were almost an utter failure because of the drought, the

school has raised sufficient vegetables and maize to supply all their needs.

The Avondale Health Retreat has been blessed with a liberal patronage, which has enabled the institution, through a spirit of economy and self-sacrifice on the part of both managers and helpers, to meet all its running expenses and pay upwards of £200 on its indebtedness.

The Sydney Sanitarium has been gradually, but slowly, moving on toward completion, the lack of funds being the hindering cause.

Something over £700 second tithe has been received thus far and expended in plastering and finishing material.

While this work has seemed to move slowly, there have been abundant evidences of God's leading and guiding hand in the enterprise. What it needs now is a united and faithful response upon the part of *all* our people in the payment of the second tithe, until the managers shall say it is enough.

So far as they have gone the building is well and substantially constructed, and when finished according to the plan will be a credit to this branch of our work in Australasia.

A hygienic vegetarian café has recently been started in Sydney in connection with our health food store, which is having phenomenal success. This is one of the means the Lord is blessing to bring a knowledge of His truth before the people.

The Echo Publishing Company is having a fairly prosperous year, and its managers hope to come out at the end of their fiscal year with a balance on the right side of the ledger.

The company has recently enlarged its field of usefulness by the establishment of a branch in Natal, South Africa. It is expected that this will make an opening for a large number of our evangelistic and health books, and thus enable the office to run largely upon our own work and bring down the commercial work to the minimum.

Much in detail that would be of interest might be said of the work, but space forbids our going further at this time than to mention a few items in regard to our island mission work.

Within the past year 1,000 copies of a small book of Bible readings in the Fijian language have been published by the Avondale Press. These books are now being sold in that group of islands.

The launch, toward which our first quarter's Sabbath-school donations were given, has now been finished, and by this time the engine will have arrived and the boat be in use.

The latest report from Brother Fulton stated that fifty persons have recently embraced the truth through the influence of reading matter and the labors of Brother Pauliasi Bunoa, our native preacher.

A 3,000 edition of "Christ Our Saviour" and a thirty-two page tract on the coming of Christ, in the Maori language, have also been published by the Avondale Press, and sent to New Zealand for sale and distribution.

One thousand copies of "Christ Our Saviour" have been printed in the Rarotongan language and are being sold in the Cook Islands. One teacher has gone to that field and has begun work. The work in general on Rarotonga is steadily gaining ground. Land has been

secured for a meeting house, and preparations are being made to erect the house at once.

Brother Butz has just returned to Tonga from the United States, and is entering into the work with renewed energy and vigor. He is calling loudly for literature in the Tongan language.

Pastor Gates has just returned from an extended trip in the East Indies. While there he spent some time with Elder Munson in his mission and school located in Pedang, Sumatra. Together they visited Deli, Penang, and other points, with a view of opening work there in the near future. Brother Gates reports many interesting incidents of his trip as an evidence of God's opening providence.

In whatever direction our eyes turn we can see the fields white unto the harvest. "The watchman said, the morning cometh, and also the night." The night—the darkest period of this world's history—because of the misapprehension of God and His character. All around us are heard the wails of a world's sorrow. From every quarter we hear the piteous cries of souls ready to perish. Hands are being extended through the darkness in the hope that some rescued soul might see, and place them in the hand of Him who is mighty to save.

Into this night of spiritual darkness the last merciful rays of light are now shining through His church, revealing God's glory—His true character of love. But all too soon the night will come in which no man can work, for the Spirit of God, grieved and insulted, will be withdrawn from the earth, leaving its inhabitants in the denseness of midnight darkness, lost, without one ray of hope to penetrate the gloom.

"The morning cometh"—the time when the Sun of Righteousness shall arise with healing in His wings—the beginning of eternity's glad day when the beautiful new earth shall come forth from the destruction of this old earth, more glorious and lovely than when it came from the Creator's hand in the beginning,—a time when rewards will be given to the prophets and the saints, and to them that fear the name of the Lord, both small and great,—a time when we shall receive that mansion that Jesus has gone to prepare for us.

My brethren, what are we doing to merit such a happy condition? Are we daily sending up material in the shape of loving deeds wrought in the Master's name with which to construct this mansion? It is written of Cornelius, "Thy prayers and thine alms are come up for a memorial before God."

To enable the Union Conference to carry out the admonition given in Isa. 54: 2, 3, and to respond to the calls that are coming from the islands of the sea and other countries to "come over and help us," it will be necessary for us to be faithful in the payment of our tithes and offerings. This week of prayer donation should be the largest ever yet received in Australia.

Our opportunities for doing good will soon be over. The life-work of some of us may be closed ere another year rolls by. Then how important that we make a wise use of the time by filling each moment full of earnest labor for the Master. Our acceptance in the end will not turn upon our position or our profession, but upon a faith that is manifested by works of love and mercy toward the needy and destitute. "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was thirsty and ye gave Me drink: I was a

stranger, and ye took Me in: naked, and ye clothed Me: I was sick and ye visited Me: I was in prison, and ye came unto Me."

The unutterable thrill of delight that will be experienced by those that hear such words of commendation will be beyond description. Let us begin this day, with the determination never to stop until the Lord comes, to observe the fast that the Lord has appointed in Isaiah 58:6, 7. (Read or have read.)

The promises connected with the observance of such a fast are the most precious in all the Bible, and will result in the outpouring of the Holy Spirit in all its fullness. It is thus that "the earth shall be filled with the knowledge of the glory—character—of the Lord, as the waters cover the sea." May the Lord grant us grace to co-operate with Him in hastening this time for His name's sake.

GEO. A. IRWIN.

Our Privileges.

Reading for Friday, June 20.

In the human body death is daily taking place. This broken-down or dead material has to be constantly eliminated and replaced by other elements derived from the food. Both of these processes are essential to life. Likewise, in the formation of character there must be a daily death and elimination of some part of the old man with his affections and lusts, in order for the inward man to be renewed day by day. Self must decrease in order for Christ to increase. Something in self must perish in every true gain made in character-building.

It is through the precious promises of God's Word that we are made partakers of the divine nature. "He that eateth Me," Christ said, "shall live by Me." The words that I speak unto you, they are spirit and life. The word, when appropriated, becomes a part of the being, or is made flesh. This is God's appointed means of building up the new man, and making men living epistles known and read of all men. But while this new man is being put on, the old man must be laid off day by day. "I die daily," Paul said. Trials, distresses, persecutions, and afflictions are the appointed means of accomplishing this. These are the chisels in the hand of the divine Sculptor cutting off the rough edges,—the harsh traits in the character: as the marble wastes the image grows. We are made perfect through suffering,—“Think it not strange (therefore) concerning the fiery trials which are to try you as though some strange thing happened unto you.” “It must needs be that offences come.” “All things are for your sakes.” Therefore in everything we may give thanks, knowing that all things work together for good to them that love the Lord. Every trial is measured before it is permitted to come, and also the grace needed to bear it. By accepting both the trials and the needed grace, we shall never complain of our hard lot, but will glory in tribulation and take pleasure in infirmities, in distresses, in persecutions for Christ's sake; for we shall endure as seeing Him who is invisible. We shall see no man save Jesus only. Thus God will make the wrath of Satan and evil men to praise Him, the remainder of wrath He will restrain. It is well to know that there is a divine hand on the lever controlling the affairs of this life; we shall faint and become weary in well-doing if we lose sight of this. God says of every trusting child, “Touch not Mine anointed,

and do My prophets no harm.” “Who is he that will harm you, if ye be followers of that which is good?” The curse of Balaam He converts into a blessing. What men design for evil God means for good. When Satan comes to destroy, we may calmly say, “Thou couldst have no power at all unless it were given thee from above.”

Fault-finding is destructive to health, happiness, and life. If the enemy can persuade us to find fault with our surroundings, with our neighbors, husband, wife, or children, or with the trials that come to us daily, he is well pleased; for he is converting what was intended as a blessing into a curse. That which was designed to minister life, health, and happiness, becomes a minister of disease, misery, and death, not only to us, but to others. The same bush that bears the delicately perfumed rose bears also the thorns which wound and bruise. We may pick the thorns or the roses from every experience of life. We may glory or growl in every tribulation.

“Two men looked out from their prison bars;

One saw the mud, the other the stars.”

This illustrates how life's experiences are met by two different minds,—the carnal and the spiritual. “To be carnally minded is death; to be spiritually minded is life and peace.” The one is like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness. He calls good evil; he finds fault with his surroundings, and has a disagreeable experience no matter where he may be placed. With Jacob he says, “All these things are against me.” The other with the same surroundings is like a tree planted by the waters, and shall not see when heat or drought cometh, neither shall cease from bearing fruit. God has planted His vineyard in a very fruitful hill, in surroundings most suitable for the development of character. This is equally true of every individual member of His vineyard. The very elements of strength and virtue each needs, are to be found where he is. Unbelief and a fault-finding spirit fails to see and appropriate these elements.

It has been and will again be demonstrated that it is possible for a good thing to come out of Nazareth. It is true darkness covers the earth and gross darkness the people; yet God's glory shall be seen upon His people. There is no better world in the universe than the one in which we live to develop a Christian character, and there is no better place for me than where God has placed me; the very experience I need to restore God's image in me is to be found where I am.

“The wind that blows cannot kill the tree God plants.

It bloweth east, it bloweth west,

The tender leaves have little rest;

But any wind that blows is best.

The tree God plants

Strikes deeper root, grows higher still,

Spreads wider boughs; for God's good will

Meets all its wants.”

David, in a severe trial, said, “It was not an enemy that reproached me; then could I have borne it: . . . but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked to the house of God in company.” Ps. 55: 12-14. This seemed more than he was able to bear. He said, “O that I had wings like a dove, then would I fly away and be at rest. Lo, then would I wander far off, and remain in the wilderness.” Verses 6 and 7. This is a natural feeling that arises when tried. The Lord did not give David the wings; it was not wings he needed. He was to bear witness for God where he was. The Lord

said, "Cast thy burden upon the Lord, and He shall sustain thee." Verse 22.

Our Influence Upon Others.

We are to be the Lord's witnesses where we are, "a spectacle to the universe, to angels, and to men." "We which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." God permitted Paul and Silas to be beaten and cast into prison. Did they complain?—No. At midnight they prayed and sang praises unto God, *and the prisoners heard them*. These songs of praise resulted in the conversion of the jailor and his entire household. Would not our songs of praise when passing through trials do much toward the conversion of our children and those that hear them? The three Hebrew children were permitted to be cast into the burning fiery furnace, heated seven times more than it was wont to be heated. The king, looking into the furnace, said, "Did not we cast three men bound into the midst of the fire? . . . Lo, I see four men loose . . . ; and the form of the fourth is like the Son of God." "And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent His angel and delivered His servants that trusted in Him. . . . Therefore I make a decree, that every people, nation, and language which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces . . . : because there is no other God that can deliver after this sort."

When fathers and mothers are able to pass through the furnace of affliction unharmed, without showing visible marks upon the countenance of impatience or worry, will not the children and neighbors recognise that the form of the Fourth is with them, that there is no other God that can deliver after this sort? Will not they be induced to make a decree to worship the same God?

God permitted wicked men to cast Daniel into the den of lions. The king, looking in, said, "O Daniel, servant of the most high God, is thy God whom thou servest continually, able to deliver thee from the lions?" Then said Daniel, "My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me. . . . So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." Our friends and neighbors are observing us, to see if the God we serve is able to deliver us from the trials which gain the mastery and leave their cruel disfiguring marks upon others. In every experience our testimony must be, "God hath sent His angel and hath shut the lions' mouths, that they have not hurt me." As our neighbors behold us, their testimony will be, "No manner of hurt is found upon him, because he believed in his God."

This led king Darius to write to all nations, "I make a decree that in every dominion of my kingdom men tremble and fear before the God of Daniel; for He is the living God." This is saving faith; such a faith we need. Such a faith would save many an apparently hopeless family. We all desire such an experience. God desires that we should be in possession of such an experience. Why do we not have it? We have neglected the means placed within our reach to attain it. No man is crowned

except he strive lawfully. Many make resolutions never to find fault, or become impatient, or worry, but they are overcome in spite of the good resolutions. They try to be patient in tribulation without being temperate in all things. This cannot be done. An intemperate person cannot be patient. The Apostle says, Add to knowledge temperance, and to temperance patience; this is God's way. It is God's way because it is the right way, the only way. Bible temperance means more than merely to abstain from wine or spirits; it means total abstinence from all poisons, as tobacco, tea, coffee, cocoa, drugs, etc., and foods containing impurities, and to use intelligently and in moderation that which is good.

The majority of mankind is having a hard time of life, because they are out of harmony with God's ways. The Lord says, "Why do you spend money for that which is not bread, and your labor for that which satisfieth not." "Eat ye that which is good, and let your soul delight itself in fatness." "My ways are not your ways, neither are your ways My ways, saith the Lord." Let the wicked forsake his way, of spending money for that which is not bread, and turn to the Lord, accept His way, and eat that which is good. Then, and not until then, God's word can accomplish for him what he pleases or desires, and then he shall go out with joy, and be led forth with peace. The mountains of apparent difficulties will break forth before him into singing, and all the trees of the field will clap their hands. He will gain a different experience, his soul will delight itself in fatness where he is; he will not ask for wings. Instead of the thorn shall come up the fir tree, instead of the brier shall come up the myrtle tree. The evil passions are replaced by the virtues of God's Spirit. "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

Poisons stimulate; but stimulation to-day is followed by depression to-morrow. Every up is followed by a corresponding down, and every down calls for another up. This makes their use an apparent necessity, and people imagine their very existence depends upon them. But "he that is *deceived* thereby is not wise." These poisonous stimulants are the devil's substitutes for the Spirit of God; therefore the Apostle says, "Be not unwise, but understanding what the will of the Lord is. And be not drunk with wine . . . ; but be filled with the Spirit." The one who is under the influence of a poison cannot be under the influence of God's Spirit at the same time, and cannot discern what the will of the Lord is. Through the blood the enemy blinds the minds of them that believe not, lest the glorious gospel of Christ should shine in unto them. Impurities and poisons corrupt the blood; corrupt blood flowing through the brain paralyses the higher faculties, corrupts the morals, and takes the sweetness out of life. Overeating and eating too great a variety of meals may flood the system with impurities. It is principally through wrong habits of eating and drinking that will-power is destroyed and the mind debased. This is responsible for most of our miseries, unhappiness, and impatience. The wise man recognised this in his petition. His prayer was, "Feed me with food convenient for me, lest I be full and deny Thee." The Jewish Bible renders this, "Let me eat the food appointed unto me, lest I overeat and deny Thee." The admonition to the children of Israel was,

"When thou shalt have eaten and be full, then beware lest thou forget the Lord."

In the time of the flood, it is stated, "God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." The principal cause of this general corruption, as stated by the Saviour in Matthew 24, was their eating and drinking. God's blessing of food and drink had evidently been converted into a curse. The record says, "They were eating and drinking, marrying and giving in marriage, and *knew* not until the flood came and destroyed them all." Their minds were so destroyed that sacred things could not be discerned; they knew not until the flood came and destroyed them all. The sins of Sodom as given by the prophet were "pride, idleness, and fullness of bread." The Saviour says, "Thus shall it be at the coming of the Son of man." Therefore He adds, "Take heed lest at any time your hearts (or minds) be overcharged (or stupefied with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." At this time it is dangerous to at any time give loose reign to the appetite. The dinner table is responsible for most of our miseries. When we find it impossible to be patient in tribulation, and our sorrows are greatly multiplied, could we see aright and trace them back to their true cause, our confession would be, "The serpent beguiled me and I did eat." The one who has impure thoughts would say, "This is my iniquity, "idleness and fullness of bread." "Sin lieth at the door." He who guards this door guards his physical and spiritual health. "Eat ye that which is good, and let your soul delight itself in fatness." David prayed, "Set a watch, O Lord, before my mouth, keep the door of my lips; . . . let me not eat of their dainties." Why?—"For they are deceitful meats."

When the Lord had an important message to impart for future generations, He selected a man who, many years before, had purposed in his heart that he would not defile himself with the food and drink of Babylon. God said to Gabriel, "Make this man to understand the vision." Why this man?—Because he was the only kind of a man that could understand. Then the vision was sealed up, and none could understand *until the time of the end*. It follows that at the time of the end these truths will again be understood, and for the same reasons. The angel is again sent forth to a people who have separated themselves from the habits and practices of Babylon. Again it will be said, "Make this man, and this woman, and that child to understand the vision." 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. Thus we see the adoption of healthful living paves the way for the reception of spiritual truth. At the time of the end many will be perishing for a lack of knowledge concerning the laws of health. In their distress men will be running to and fro seeking knowledge, and knowledge shall be increased. Many that hear will gladly receive this knowledge, and to knowledge add temperance; thus the way will be prepared for the reception of the Third Angel's Message in its completeness, which is to prepare a people for the coming of the Lord, by a people of whom it is said, "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." To make natural laws plain to others is the work before us to-day. This is a work that accompanies the Third Angel's Message,—a work we have greatly neglected in the past. But it is not too late to do our first works.

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Shall we not now take up this long-neglected work by bringing to our neighbors, friends, and relatives the principles of health they so much need? Shall we not do more toward the circulation of our health journal and health literature? Shall we not do our utmost to finish the house God has commanded us to build (which is lying desolate), the place where the sick and suffering may find relief both for body and soul? God is giving us an opportunity to lay up our treasures in a bank that is secure, where neither moths corrupt nor thieves break through and steal. This institution is to educate workers for this new field and become a beacon light, sending forth its light in clear and distinct rays upon the darkness that covers this earth, and the gross darkness which covers the people.

It is said, "Every institution established by Seventh-day Adventists is to be to the world what Joseph was in Egypt." "When all the land of Egypt was famished, and the people cried to Pharaoh for bread, Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith, do." People have been spending their money for that which is not bread; as a result, they are ill. Nothing can help them but the right food and the simple heaven-appointed remedies of nature. Some will discover this, and say to those who are inquiring the way, "Go to Joseph; whatsoever he saith to you, do."

When as a people we take up this appointed work in earnest, a compelling power will accompany it, and it will be welcomed both in the highways and hedges.

In the history of John the Baptist we are able to read the history of everyone that will be connected with this closing work. Of him it was said, "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, but shall be filled with the Holy Spirit." While the world was given up to eating and drinking, marrying and giving in marriage, John the Baptist came, "neither eating nor drinking" as the people about him. His food and drink were of the simplest kind. He kept his brain free from intoxicants, and God filled him with His Spirit. *This*, God will do for everyone who adopts the principles of John the Baptist. What John was in his day God designs every Seventh-day Adventist to be in our day. "He did no miracles," but it is said of him, "Among them that are born of women there is not a greater than John the Baptist." It is a greater work to impart principles that will preserve health and happiness and prolong life than to heal the sick and raise the dead.

There are a great many organisations that are attempting to correct the existing social evils that are in the world. For years they have been, as it were, plucking the leaves off this tree, but once more the axe must be laid at the root of all social ills,—wrong habits of eating and drinking. When the habits of eating and drinking are corrected, the way is prepared for Christ to take up His abode in the life. When obstacles and hindrances are removed, the Lord shall suddenly come to His temple, and will grow up out of His place. At present He is represented as standing outside and knocking. The wrong habits of eating and drinking are largely responsible for shutting Christ out of the life. We see then that the great object to be attained through healthful living is not merely restoration to health, but the restoration of the divine image in the soul. Self-indulgence is the cause of strife, discord, and many other

evils, and debars us from witnessing for the truth. Through errors in eating and drinking, we afflict the soul as well as the body. We dishonor Christ and make character building difficult or impossible. As intelligent beings we should carefully study the effect that our habits of eating and drinking have on the health of the soul. When nature and sanctified judgment are respected more than taste and perverted appetite, God will have an opportunity to do for us and through us, what He has been anxious to do for years. We will then shine as lights in the midst of a crooked and perverse nation, and be men and women wondered at. We will live the higher life in the lower life of earth. Heaven will again have true citizens and representatives upon earth, a people whom Christ will not be ashamed to call brethren, for they shall be like Him. Like their Master, they will be anointed with the Holy Spirit for service, and it will be witnessed of each, "He went about doing good, and healed all that were oppressed of the devil, for God was with him." Therefore add to the faith you already possess virtue, to virtue knowledge, to knowledge add temperance, to temperance patience. "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh *these things is blind*, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do *these things* [add to faith, virtue, knowledge, temperance, patience, etc.], ye shall never fall: for so [in no other way] an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." D. H. KRESS.

Our Personal Service.

Reading for Sabbath, June 21.

"YE shall be named the priests of the Lord: men shall call you the ministers of our God." Isa. 61: 6.

Every Christian is called to be a priest of the Lord, a minister of our God. The life of every true Christian is a life of ministry; ministering to mankind that which he has received of God.

"As every man has received the gift, even so minister the same one to another as good stewards of the manifold grace of God." 1 Peter 4: 10. The gift of the grace of God, with every particular gift of that grace, is given only to be passed on, to be administered by the one who has received it. Thus, each one who receives the gift is but a steward, never a proprietor: he is to dispense to others, never to store for himself. And the virtue and value of our stewardship is demonstrated only by our diligence in ministering that which we have received.

God is the only proprietor; for "all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath committed unto us the ministry of reconciliation." 2 Cor. 5: 18. Whosoever receives the reconciliation which, for all, God has accomplished in Jesus Christ, also in that and at the same time receives the ministry of that same reconciliation: "To wit, that God was in Christ reconciling the world unto Himself, not imputing their

trespasses unto them; and hath committed unto us the word of reconciliation."

Accordingly, it is everlastingly true that every one who has received God's reconciliation is thereby made a minister of God, and we are so to exercise that ministry that men themselves shall call us the ministers of our God. And this ministry is to be so personal and direct that it shall seem as though God Himself is present and is making Himself known. For is it not written, "Now then we are ambassadors for Christ (personal representatives of the Master), as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God?"

In Christ's bodily absence from the world, we are in Christ's stead, we are in His place, in the world, between God and men; so that by us God shall reach men, as when Jesus was bodily present, by Him He reached men. So that literally we are to minister God to men, as did Jesus; in us God is to meet and to save men, as He did in Jesus in our flesh. In us God is to dwell, to walk, to work, to speak, as He did in Jesus in our flesh. This is the very certainty of Christian truth; as it is written: "As My Father hath sent Me, even so send I you." "And we have seen, and do testify that the Father sent the Son to be the Saviour of the world." "As He is so are we in this world." Such is the only basis of our ministry; such is the only material of our ministry; and such only is our ministry in the world: if our ministry is not that, it is nothing; and if our ministry is nothing, then our Christianity is nothing.

And so, again, it is written: "The Son of man came not to be ministered unto, but to minister." As certainly therefore as we are here "in Christ's stead," so certainly we are here "not to be ministered unto but to minister." As certainly as Christ sends us even as the Father sent Him, so certainly we are here "not to be ministered unto, but to minister." As certainly as it is true that "as He is, so are we in this world," so certainly we are here "not to be ministered unto, but to minister." And so certainly therefore we are here only to minister: ministry is our only work, our only service, our only calling in the world.

Yet this is only to say that to be true Christians is our only work, our only service, our only calling in this world. For it is written: "Brethren, ye have been called unto liberty; only use not liberty as an occasion to the flesh, but by love serve one another." That is to say, Christian liberty is Christian service: Christian liberty is the liberty to serve one another. Not so with the world: there the ambition is to rule, to domineer, to boss, to cause others to serve. "The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister and to give His life a ransom for many."

Thus Christianity is ministry; and there is no other. Christian liberty is the liberty to serve; and there is no other true liberty. There is no other, for this itself is a fulfilling of the law: as it is written, "Brethren, ye have been called unto liberty: only use not your liberty as an occasion to the flesh, but by love serve one another. For all the law [of love] is fulfilled in this one word, Thou shalt love thy neighbor as thyself." That is to say, Christianity is ministry; Christian liberty is service; it is the liberty by love to serve one another. And the exer-

cise of that liberty is the fulfillment of that royal law, Thou shalt love thy neighbor as thyself. And that is a fulfilling of all the law of God, "in one word." And thus, in this blessed Christian liberty of ministry and service, there is attained the purpose and the pinnacle of the Third Angel's Message,—“Here are they that keep the commandments of God, and the faith of Jesus.”

That is our calling.

And now to fulfill that calling, to make our calling effective, we must *have* the elements of that Christian ministry, of that liberty of service. We are to minister *something* to persons. We are to put into their lives something that was not there before. We cannot minister what we do not have. Therefore, it is first of all essential that we have the elements of this ministry.

What then are the elements of our ministry?—God and Christ. For we are “ministers of God,” and are “ministers of Christ.” And this is not merely ministers *sent* by God, to minister this, that, or the other thing, as we might choose. No; it is that we are ministers of God and of Christ, in truth. It means that we are to minister God Himself to man. We are so to make God manifest to men that they shall see *Him* as the loving, pitying Father, merciful, gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, that they shall believe on *Him* and receive *Him*; that we shall make them acquainted with Him, and join them to Him in that blessed “perpetual covenant that shall not be forgotten.” It is that we shall minister Christ Himself to men: we are so to make Christ manifest to men that they shall recognise *Him* as the tender, sympathising Saviour, who “*hath* borne our griefs and carried our sorrows,” who has taken all our sins and given us all His righteousness; that they shall believe on *Him*, and receive *Him*: that we shall make them acquainted with Him, and join them to Him as that blessed Friend who sticketh closer than a brother, and who will *never* leave them nor forsake them.

These are the elements of our ministry; for we are to minister the gospel, and the gospel is “*Christ* in you the hope of glory:” it is “*God* with us,” “*God* manifest in the flesh.”

And in being thus ministers of God and of Christ, we are, in the nature of things, ministers of all that is in them,—the grace, the power, peace, the joy, the righteousness, the glory, oh, even “*all the fullness*,” of God; all of which is summed up in the one word *Life*,—eternal life, the life of God, through Jesus Christ our Lord. For mankind are “alienated [estranged, separated] from the life of God.” But in His love and in His pity, God *gave* to mankind His own life, even eternal life, through Christ.

These are the elements of our ministry. And in order to minister these, we must *have* them; we must have God manifest in our individual flesh; we must have Christ in our individual selves, the hope of glory to us; we must have in our own individual hearts and lives the grace of God, the power of God, the peace of God, the joy of the Lord, the righteousness of God, the glory of God,—oh, even “*all the fullness of God*:” all summed up in one word *Life*,—eternal life, the life of God. We are to be so connected with the Fountain of Life, the life of God, that we shall stand between the living God and dead men to minister to men the life of God, eternal life: holding forth the word of life: being ourselves means of connecting dead men with the life of God.

These being the elements of our ministry, and it being all-essential that these elements shall be in our own individual lives, there must of necessity be an efficient *means* of this ministry. Ah! this also is fully supplied: “As My Father hath sent Me, even so send I you. *Receive ye the Holy Ghost.*” “Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.” And “the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance”—Oh, it is all the fullness of God, for the divinely recorded prayer is that ye be strengthened with might by *His Spirit in the inner man*, that Christ may dwell in your hearts by faith . . . that ye might be filled with *all the fullness of God.*”

And so, “ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises [virtues, *margin*] of Him who hath called you out of darkness into His marvellous light.”

Ye are a *chosen* generation, chosen to show forth the virtues, the character, the attributes, and *thus* the praises, of Him who hath called you out of darkness into His marvellous light.

Ye are a royal, a *kingly*, priesthood, anointed to show forth, to *minister*, the virtues, the character, the attributes, and *thus* the praises of Him who hath called you out of darkness into His marvellous light.

Ye are a holy nation: a nation in whom God dwells, a nation who are partakers of the divine nature,—partakers of the divine virtues, the divine character, the divine attributes,—ye are *thus made* a holy nation, expressly to show forth, to minister, the holy virtues, the holy character, the divine nature of Him who hath called you out of darkness into His marvellous light.

Ye are a peculiar people: a peculiar, a *separated* people, *because of the abiding presence of Him* whose presence makes holy, and so separates from all the other people that are upon the face of the earth. As it is written: “Wherein shall it be known here, that I and Thy people have found grace in Thy sight? *Is it not that Thou goest with us?* So [in this way] shall we be *separated*, I and Thy people, from all the people that are upon the face of the earth.” It is God with us, God going with us, God abiding with us, God manifest in our flesh—it is only thus that we can be a peculiar, a separated people. And ye are a peculiar, a separated people: so separated, so made peculiar, expressly that ye should show forth, that ye should minister, the virtues, the character, the attributes, and thus the praises of Him who has separated you by calling you out of darkness into His marvellous light; there to dwell, as He is in the light, in divine fellowship one with another, the blood of Jesus Christ His Son, cleansing us from all sin.

This is our priesthood, our ministry.

In old time, when men were inducted into the priesthood, there were three steps in the process, each in its order, each essential to the next, and all essential to the ministry: without any one of these no man could exercise the office and ministry of the priesthood.

First, there must be a change of raiment: the common garments of daily life must all be laid aside, and “holy garments”—garments made at the express direction of the Lord, and under the guidance of the Spirit of Wisdom—“for glory and for beauty” must be put upon each one who was to be a priest.

Secondly, they must be anointed with oil; the holy anointing oil was put upon them,—“the precious oint-

ment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of His garments."

Thirdly, they must be consecrated: that is, their hands must be filled with the elements of their priesthood and ministry; for to consecrate is to fill the hand.

We are now in the time when God is making His people a royal priesthood, indeed, when He is actually inducting us into that divine priesthood and its ministry.

He first sent to all His people in all the world the blessed message of the righteousness of God which is by faith of Jesus Christ—the changing of raiment, from the filthy rags of our own works, our iniquity, our own righteousness, to the beautiful garments of the royal priesthood, the garments of salvation, the white robes of His own pure and perfect righteousness: teaching every one to say with glad, free heart, "I will greatly rejoice in the Lord, and my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself as a priest with ornaments, and as a bride adorneth herself with her jewels."

He next sent to all His people in all the world the twice blessed message, "Receive ye the Holy Ghost"—receive the holy anointing unto the royal priesthood, the holy anointing poured abundantly, even without measure, upon every one who is clothed with the holy garments of the salvation and righteousness of God, poured upon the head and going down to the very border of the holy garments.

And now, to-day, while it is called to-day, He sends to all His people in all the world the thrice blessed message, "Fill the hand;" fill the hands full and quickly with the elements of the ministry of God in your royal priesthood. Consecrate your service this day unto the Lord. Fill the hand, even with "all the fullness of God," and, as priests of the Lord and ministers of God, go out quickly and everywhere in all the world, showing forth, ministering the virtues, the character, the attributes of God; ministering the grace of God, the power of God, the peace of God, the joy of the Lord, the righteousness, the glory of God—oh, ministering all the fullness of God to every creature—going about doing good, as did He who came not to be ministered unto, but to minister, and who, sending us as the Father sent Him, says to every one, "Change your garments"—receive the righteousness of God; receive the holy anointing, "receive ye the Holy Ghost: fill the hand," consecrate your service this day, in the ministry of God in your royal priesthood.

The message of God to-day, "Fill the hand," "consecrate your service" to this divine ministry to men, is as certainly and as distinctly the message of God, as was, each in its place, the message of the righteousness of God, and the message, "Receive ye the Holy Ghost." Those two messages were preliminary and preparatory to this: they were the first two steps of induction into the royal priesthood, of which this third is the last, the culminating step. And as this is the culmination of the induction into the ministry of our royal priesthood, there will be no other message to follow. This is the last: the three now go on together in the mighty power of God to lighten the earth with the glory of the Lord and bring the end and the glorious appearing of our glorious Lord unto which we have toiled, for which we have watched and waited, which has been delayed; but of which now God declares, "There shall be delay no longer." Bless the Lord!

And now, here is our divine commission and the di-

vine means unto our divine priesthood, to-day and henceforth:—

"The Spirit of the Lord God is upon me;

Because the Lord hath anointed me to preach good tidings unto the meek;

He hath sent me to bind up the broken-hearted;

To proclaim liberty to the captives, and the opening of the prison to them that are bound;

To proclaim the acceptable year of the Lord, and the day of vengeance of our God;

To comfort all that mourn;

To appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness;

That they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

And in this blessed course, "ye shall be named the priests of the Lord: men shall call you the ministers of our God;" and "for your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land shall they possess the double: everlasting joy shall be upon them. And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed."

Thus in all the world shall be the glad word, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself as a priest, and as a bride adorneth herself with her jewels."

And therefore, "As the earth bringeth forth her bud, and as the garden causeth the things that are in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

And let all the people say, Amen.

ALONZO T. JONES.

"LET me seek, dear Saviour
Lost souls for Thee to-day,
In the darkened woodland;
Where by sin they stray;
Souls beyond Thy mercy,
If left alone to roam,
Commissioned by Thy bounty,
I'd gladly bring them home."

It is a thought filled with sublime solemnity that we are now living in the time when the divine decree will soon be proclaimed: "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. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

THE prophecies of the Bible are like rare diamonds lying hidden in the solitude of the mine. The practised eye of the prospector discovers the gems, and intuitively reads their value; and the skillful hand of the lapidary brings out their many-faced beauties in all their sparkling glory. Every face shines like the sun. One cannot exhaust a diamond; neither can one exhaust the prophecies.

"Giving the Tenth."

(THE following words by Rev. G. D. Watson, D. D., under the above caption, will be recognised as present truth. The article is scriptural, and therefore needs no comment. J. E. F.)

"Some may say that giving of a tenth was only a Mosaic law, but this is a mistake; it was in practice by the saints of God five hundred years before the giving of the law. Abraham gave a tenth of his spoils to the priest of God (Heb. 7 : 4); and Jacob gave a tenth of his income to the Lord; and, so far as we know, it was the practice of Noah and the saints of the earliest ages. When the Holy Spirit gets possession of a soul, he writes this principle of giving a tenth upon the heart, showing it is not merely a Mosaic, but a Holy Ghost law.

"There are marvellous blessings connected with giving a tenth to the Lord; it is a wonderful stimulant to faith; it strengthens obedience on all other lines; it brings light into the mind on other subjects; it is a safeguard against greed and stinginess; it makes benevolence a fixed affection in the soul, and not a spasmodic action; it makes us appreciate our nine-tenths far more; it makes God's special providence more real to us; it makes the conscience tender, and gives sweet access to God in prayer.

"It is a great blessing financially to constantly give a tenth of all you receive to the Lord. The living God keeps His financial promises just as absolutely as He does His salvation promises. "Honor the Lord with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty." How few Christians positively believe this word and steadily act upon it! I have never yet met a person who gave regularly a tenth to the Lord who ever regretted it. They uniformly testify that since they have done so they have prospered far better in all their temporal affairs. I am absolutely sure, with Muller, that God does not want any of His children in debt, or destitute; and if all of us who are in debt will repent of the sin of getting in debt, and promise God never to go in debt again, and to give Him one-tenth of all that we receive, and stick to the covenant with a loving heart, He will begin to work financial mercies for us, and soon have us free from debt. (See Rom. 13 : 8.)

"God will not do wonders for us till we get away from our slipshod faith and partial obedience. A great many will say they keep no regular account; they think that they give about a *tenth*, etc. That is the way I used to give, but I see now that it is a shilly-shally obedience. It will please God to give Him the tenth, and not a guess about the tenth. Then some aim to give a tenth at the end of the month or at the end of the year. This is degrading our Lord by putting self first and Him last. Honor God by putting Him and His kingdom always first, and then He will honor you. Just as soon as you receive any money, be it ever so small, take out the tenth for the Lord; do not wait till you spend the nine-tenths; do not use it all up and promise to pay the Lord's tenth out of the next money you get; that is a slovenly, shabby way of dealing with the Lord. Treat your Lord in all these matters with the respect and honor as if He stood visibly by your side; don't be mean and stingy in your treatment of Him, but generous and prompt and free-hearted, and God will treat you

like a prince, and ever and anon will astonish you with some great favor. Be you ever so poor, old or young, parent or child, even if you have only an occasional sixpence to call your own, give a tenth of it to God; do it religiously, lovingly, rigidly, and, as sure as you live, Omnipotence will find some way to bless you in your temporal affairs.

"Will you believe this? Will you begin at once to do it? Ask the Holy Ghost to help you keep it as a holy covenant."

A Rebuke from Those in Peril.

THE story of Jonah needs to be read frequently. There are lessons for us just now in his experience. It was written for our learning.

In his attempt "to flee . . . from the presence of the Lord," Jonah took passage on "a ship going to Tarshish." A great storm arose, and the whole ship's company, including Jonah himself, was in the greatest peril. "But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep." Then came the call of the shipmaster unto him, "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not." Think of it! The man who had been commissioned to carry a message of warning to those in danger of perishing, through his neglect of duty became an occasion of threatening destruction to his heathen companions on the ship, and yet in the very time of greatest danger he was fast asleep! And it required the call of the heathen shipmaster to rouse him to a sense of his own peril and that of his companions. "What meanest thou, O sleeper?"

The application of this lesson is so obvious that it hardly needs to be put into words. We have a commission from God to sound the message of warning throughout the world, a warning of threatening peril, a warning of destruction that will come upon every unprepared soul, ourselves as well as others, but we have settled down in a self-complacent way right in the face of the danger, instead of throwing every consecrated energy into the work of sending forth the warning message and rescuing souls. We have been lukewarm when we should have been burning with zeal for the establishment of the Lord's kingdom and for hastening His coming. Now the cry of those in peril seems to be heard rebuking our slothfulness, and saying, "What meanest thou, O sleeper?" The Macedonian call is coming from many an unentered field. The word comes to us to "preach in the regions beyond." And we are thankful that the minds of many are being stirred concerning this situation, and that there is hope of a new order of things.

W. W. PRESCOTT.

CHRIST has made every provision for the sanctification of His church. He has made abundant provision for every soul to have such grace and strength that he will be more than a conqueror in the warfare against sin. The Saviour is wounded afresh and put to open shame when His people pay no heed to His word. He came to this world and lived a sinless life, that in His power His people might also live lives of sinlessness. He desires them by practicing the principles of truth to show to the world that God's grace has power to sanctify the heart.—*Mrs. E. G. White.*

Living Bibles.

WE have many paper Bibles printed in ink; what is needed is a larger edition imprinted by the Spirit in flesh.

The need of the world is not *ideal* but *real* Bibles, —not for the “love” which we spell *l-o-v-e*,—the letter starveth. The love we appreciate is not that “in word, neither in tongue; but in deed and in truth.” “God so loved . . . that He gave.” True love always acts.

Words are only promissory notes to pay their written value *in deed*, on the *first* opportunity. Neglecting so to do, we forfeit honesty. Such a note of the highest denomination of pious sentiments, of doctrine, or of creed, is of no value to the world until we cash it.

The story runs: A beggar once asked alms of a priest, and was refused even a penny. “Then give me a blessing,” suggested the beggar. And the priest, readily raising his hand to bestow it, was prevented. “Stop!” said the beggar, “if your blessing is so cheap, I won’t have it.”

This is a practical world in which we live. The Bible that meets its wants must be practical. The world’s advertisement to-day is, Wanted: a society of illustrated Bibles. In other words, a society not of Bible leaves, but of Bible lives.

Speaking of a missionary, a native once said, “There goes a Bible man. He *does* what the Bible *says*.” Oh, could the world see men as Bibles walking!

Men may debate a *theory*, but not a *result*. Christians are designed to be the living solution of written problems. To speak Bible and do something else is irony—to make satire of the Bible.

It is but natural that the heathen should judge of Christianity by the fruits in those who profess it, and choose or refuse accordingly. What men fail to understand in creed, they will grasp in deed.

Among the passengers on my return from Haiti was a three-year-old Spanish child. Speaking to me in her language, she remarked something at which she expected me to laugh. Not understanding what she said, I did not. She was disappointed, and requested me to laugh,—“*Ree*,” said she,—at once suiting the meaning of the word with the illustrative action of a grin. I laughed then.

We may not understand Spanish words, but we comprehend the action. After all, when we get to the root of the matter, we shall find that whether Spanish, Hebrew, or other languages, there is a reducible “common measure” to all; and that is the doing it. The most effectual teachers are illustrators.

A dishonest man will not be heard on the principles of honesty, nor a drunkard on sobriety, let him speak ever so wisely. “He cheweth the cud, but parteth not the hoof.” He will not do.

The purpose of the Bible is that we be and do what it says. “In reading God’s Word, he most profiteth not always that is most ready in turning of the Book, but he that is most turned into it, who is most inspired with the Holy Ghost, in his heart and life altered and changed into the thing he readeth; he that is daily less and less proud, less wrathful, less covetous,

and less desirous of worldly and vain pleasures; he that daily, forsaking his old vicious life, increaseth in virtue more and more.”

Has the object of the Bible been met in us? Are we being changed into what we read? Are we only turning the Bible? or are we being turned, by the Bible, into the Bible?

“Sanctify them through Thy truth: Thy Word is truth.”
PHILIP GIDDINGS.

The Price of Our Books.

ARE our books dear? This seems to be a subject agitating the minds of our people to-day. I have seen a person pick up a book, look at its size, and then say, “That’s a lot of money for a book like that.”

But is it a fair thing to judge a book by its size? If size is the test, then many of our publications are indeed expensive when compared with the popular publications of the day. As a rule, our publishing houses having valuable reading which will be helpful to people have endeavored to give good value in matter and not in size. Other publishing houses having less good material have studied the sale of the book, and have printed what they have on much thicker paper, spreading their matter out to make it look voluminous. This is done to make the book catch the eye and seem good value for the money, while on examination it is found to contain far less reading matter in proportion to its price than our publications. At a cottage meeting the other day, the writer was asked the question, “Why are our books so expensive?” Picking up a volume on the table and placing it beside “Christ’s Object Lessons,” the prices were compared. Both books were bound somewhat similarly; the first volume, costing 3/6, was the thicker of the two, but on examination it was found to contain only 219 pages with no illustrations, whilst “Object Lessons,” costing 5/6, contained 436 pages and nearly 100 illustrations. Yet the work of 219 pages was by far the larger volume of the two. What was the trouble? The one was printed on unpressed paper weighing much less than the paper used in “Object Lessons” and with a rougher surface,—paper that it would be impossible to print a good picture on, whilst “Object Lessons” was printed on very heavily pressed paper with a glossy surface suitable to the many beautiful half-tone illustrations it contains. “Object Lessons” was therefore by far the cheaper book of the two, though it was only half the size of the other. A similar comparison with most of the works on special subjects will satisfy anyone that our books are good value for the money.

The price of a book must, however, be affected by its circulation, so that with succeeding editions the price falls. It costs almost the same to produce a book that has a limited sale as it would one with a large circulation. The initial expense, the labor of production, the preparation of the illustrations, the setting of the type, and preparation of the plates, would be the same for a small edition as for a large one, the added expense in a large edition being the cost of paper and the extra press work and binding. Once the type is on the press, the printing of a few extra sheets is simply

a question of time and labor added to the cost of paper, and this is only trifling compared with the cost of preparing and illustrating the work. Very few works on Bible subjects are illustrated like our publications, and yet their prices run equally as high if not higher than ours, as will be seen by the following list taken from prices quoted by leading book houses :—

Bible Expositor, 416 pp., no illustrations.....	7/6
Greatest Thing in the World, 218 pp., no illustrations	6/-
Pulpit Notes, 338 pp., no illustrations.....	5/-
Life of Christ, Farrar, 705 pp., no illustrations.....	7/6
Christology of Jesus, 306 pp., no illustrations.....	6/-
John and His Friends, 219 pp., no illustrations.....	5/-
Studies in Religion, 450 pp., no illustrations.....	5/-
Life and Work of the Redeemer, 384 pp., 8 illustrations	6/-
Life of A. J. Gordon, 386 pp., 5 illustrations.....	6/-
Life of Gladstone, 750 pp., illustrated.....	7/6
Behind the Pardah, 264 pp., 46 illustrations.....	3/6
Early Christianity and Paganism, 600 pp., illustrated	21/-
Handbook of Bible Manners etc., 515 pp., 167 illus.	10/-
Hygiene and Public Health, 588 pp., illustrated....	7/6
Life of George Muller, 464 pp., 13 illustrations.....	6/-
Popular Educator, 384 pp., illustrated.....	5/-
Sermons on Bible, 520 pp., no illustrations.....	6/-

Many more might be quoted, but the above are sufficient to show that our books compare favorably with the standard works of to-day.

CHAS. P. MICHAELS.

Do NOT forget that your life may be the only Bible your neighbor ever reads. Your words, your actions, are ever spread before him as so many pages to be read. He is forever scanning you carefully, looking for a blot here, a blemish there, or some absolute mistake. You may think lightly of some inconsistent action; he does not, and is quick to take advantage of such to defend his own shortcomings. "The one argument I never could answer," said an infidel after conversion, "was the consistent life of my Christian mother."

Week of Prayer Offerings.

THE offerings of this week go to the Union Conference to enable it to carry forward its missionary operations in the islands of the sea, and also to assist in needy places in the home field. The Sabbath-school donations come far short of supplying the necessary funds for these purposes.

The time has come for us to "enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes, for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." We are told by the Spirit of Prophecy that every specification of the fifty-fourth chapter of Isaiah will be fulfilled to the people of God.

A fulfillment of this prophecy will require both men and means.

While large things are expected of the Union Conference, and demands are constantly being made upon it, its ability to respond to these demands depends entirely upon the liberality of the individual church members who constitute the Union Conference.

We should not slacken our efforts because local conferences have been formed in each of the States. There is a vast amount of territory in some of these confer-

ences that they will be unable to work without assistance. The Union Conference tithe is largely consumed in the payment of the weekly allowance of those in its employ; hence it is dependent upon gifts, legacies, free-will and the annual week of prayer offerings to supply the funds necessary for its legitimate work.

The needs of our work in Australasia demand the largest offering that we have ever yet received on such an occasion. Missions should be started in new fields; teachers are called for in fields already opened; literature is badly needed in the different island languages; help is called for to build meeting-houses in destitute fields, and thus it goes. We mention these things that all may have an intelligent understanding of the needs of the work at this time.

Our brethren in America have recently given us assurance of help in the near future, but because of this we should not slacken our efforts. Now above all others is the time to lift when others are lifting with us.

Duty's call is self-denying,
Lift! brother, lift!
Half the battle lies in trying,
Lift! brother, lift!
Lift the cross and clasp it tighter,
Lift! brother, lift!
Lifting makes the burden lighter,
Lift! brother, lift!

The great Commander expects each one of us to do his duty at this time. Let us not disappoint Him.

G. A. IRWIN.

They Are Not Lost.

THE look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by men, but marked by angels' eyes,—
These are not lost.

The happy dreams that gladdened all our youth,
When dreams had less of self and more of truth;
The childhood's faith so tranquil, and so sweet,
Which sat like Mary at the Master's feet,—
These are not lost.

The kindly plan devised for others' good,
So seldom guessed, so little understood,
The quiet, steadfast love that strove to win
Some wanderer from the ways of shame and sin,—
They are not lost.

Not lost, O Lord! for in Thy city bright
Our eyes shall see the past by clearer light,
And things long hidden from our gaze below
Thou wilt reveal; and we shall surely know
These are not lost.

—Richard Metcalf.

YOUR offering, small though it may seem to you, may be the means in God's hands of saving a soul in the kingdom.

"God is pleased when we take up our duties with gratitude, rejoicing that we are accounted worthy to be co-laborers with Him."

"At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power."

THE Lord can take even the widow's mite and make it the means of saving hundreds.

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Suggestions for the Week of Prayer.

THIS annual season of special religious services has been appointed to begin Sabbath, June 14, and to continue over Sabbath, June 21. The readings which are printed in this number of the RECORD have been prepared with the definite purpose of pointing out in the light of the Scriptures the crisis to which we have come in our work, the grave peril which now confronts us, and the real deliverance which there is for us and all others who will accept as a personal experience the truth of the message which the Lord is sending to all the world. We believe that the instruction here given will prove to be a blessing to all those who are looking for light and help, and are willing to place themselves in the channel of blessing. Let there be much prayer for the enlightenment of the Holy Spirit.

In order that all may be making their plans to attend regularly these appointed services, attention should be called to them in advance by the church officers, and their importance should be urged upon all. If due importance is attached to this season of spiritual revival, plans can be made for regular attendance upon the meetings, and for giving some additional time in visiting and helping those who need special encouragement. The benefit will be mutual.

There ought to be at least one public meeting each day. This may be held at such time as will best suit the circumstances of each church or company, although in most cases the evening will probably be the most suitable time. Each leader will of course feel free to conduct the services in such a way as seems to him to be best adapted to the needs of the people, but a suggestive order of exercises may do no harm. It would be well to bear in mind that it is a week of *prayer*, and provision should be made for special seasons of public prayer each day. A season of song and prayer at the opening of the service, followed by the reading for the day, and then another opportunity for united prayer, after which a brief Bible study upon the topic of the day, closing the meeting with testimony and prayer; such a programme might meet the needs of most cases. The real object is the quickening of the spiritual life, and this demands a spiritual experience on the part of the leaders in order to awaken the people. Each one who has accepted the position of a leader and teacher ought to feel that a deep responsibility rests upon him to make this occasion one of special blessing. Let the church officers begin early to pray and counsel together that every proper means may be used to gather in the people, and to minister to them the very help which they need.

Good readers should be selected, and they should be asked to study the matter beforehand, so that they shall be full of the spirit of the subject, and shall be able to read with the Spirit and with the understanding. If

several good readers can be secured, then it might be well to employ a variety of talent. Give some thought to the selection of the hymns, so that they may be in harmony with the theme of the reading and at the same time full of gospel power. A number of brief earnest prayers, the real cry of the soul for help borne upward upon the wings of praise, is an infinitely better opening for a service than one or two formal prayers. Oh for the living presence of Him who "breathed on them, and saith unto them, Receive ye the Holy Ghost." Then song and prayer and reading and testimony would be only a means of receiving and imparting the heavenly light and power. Shall not this be the experience of all?

We have taken pains to supply isolated Sabbath-keepers with readings so far as we have obtained their addresses. We trust that they will enter into the spirit of this effort with all their hearts. It seems as if it would be well for them to set apart a season for devotion every day, and take up the readings in their order. They need not feel that they are alone. Jesus has left His children the promise, "Lo, I am with you always, even unto the end of the world."

Elders, deacons, and church members generally should take a lively interest in those who, for some reason or other, labor under discouragement. Gather them with your friends and neighbors into the house of God, that the refreshing showers of the latter rain may fall on all alike. Let no one feel to excuse himself from responsibility in this matter by saying, "Am I my brother's keeper?" The spirit of God will co-operate with our efforts in behalf of this class. The Scriptural injunction is, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; He will come and save you."

It is recommended that the annual offerings be received on Sabbath, June 21, unless special circumstances suggest some other time as more favorable. Suitable envelopes have been sent out by the Union Conference, and these should be distributed the first Sabbath. If any are unable to be present at that time, they should be visited as early in the week as possible, and envelopes furnished to them. All should be reminded of the offering during the week, so that this important part of the week's service may not be overlooked. From those whose hearts have been touched with a sense of the surpassing love of God and of the privilege of being trusted as stewards of His bounties there should come liberal offerings for the hastening of the coming of His kingdom. Let the blessing of giving be plainly presented to all the people, and may the Lord inspire them to do liberal things for the benefit of the fields which are waiting for the message. The contributions should be forwarded promptly to the State treasurer, that they may reach the Union Conference treasury with as little delay as possible. We shall wait with interest to hear of souls filled with all the fullness of God, and of a treasury abundantly supplied with means, as a result of this week of prayer.

UNION CONFERENCE COMMITTEE.

"God calls not only for our gifts for the needy, but for our cheerful countenance, our hopeful words, our kindly hand-clasp."