

Union Conference Record

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

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Week of Prayer Readings.

June 6 to 13, 1903.

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

INTRODUCTORY.

To be read before the reading for June 6.

THE keynote of the Readings for this Week of Prayer is Service that is to finish this work committed to us.

The Third Angel's Message that has built up this people on the sure foundation of truth is the message that is to prepare the way for the Lord's second advent in our own time. We are not to plan for many years to come; but we are to rise as one people, in the service of our God, and bear this final message to friends and neighbors and to all the world.

We may know that the revival of missionary interest, with its promise of a quickly finished work, will surely be met by the most determined effort of the enemy to throw the advancing ranks into confusion, and to dull the senses of believers. Hearts will be led to think, "My Lord delayeth His coming." Lips may even speak it, and the life may show it by a settling down as though to live indefinitely in this world.

But current events have been speaking in trumpet tones of the end of all things. The terrific volcanic upheavals in the West Indies and other parts this year have sent thousands to sudden doom, and filled the hearts of men with forebodings of disaster. The earth is waxing old. The strife between labor and capital has this year entered a new and intensified stage. The current of the world socially and religiously runs more swiftly downward. The perilous times of the last days have come.

Let every believer now look up and lift up the head, for our redemption draweth nigh. Sin is to be confessed and put away. No mere profession can stand now in the solemn time, when we must be clean who bear the vessels of the Lord. Let the life be opened before the searching gaze of our God. Now must we cut loose from all that hinders service, and let the world know that the blessed hope of a quickly coming Saviour fills our hearts with joy.

"The return of Christ to this world will not be long delayed. Let this be the keynote of every message," says the last volume of the Testimonies to the Church. This hope is reviving hearts. Those who have grown old looking for the consolation of Israel are taking fresh courage. God's Spirit is stirring hearts in all the conferences and mission fields with the hope that this work is to be finished now. Is it not the beginning of the fulfillment of the promise, "Thy people shall be all willing in the day of Thy power"? Let us make this Week of Prayer a blessed season of consecration to willing service, until Jesus comes.

"Even so, come [quickly], Lord Jesus."

Saved to Serve.

Reading for Sabbath, June 6.

TRUE service is simply the character of God expressed in action. "God is love," and true service is love applied. The command to love is the command to serve. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength" means "thou shalt serve the Lord thy God" with the same

fullness of consecration. "Thou shalt love thy neighbor as thyself" means "thou shalt serve thy neighbor as thyself." This is the difference between genuine, Christ-like love and a weak sentimentalism.

The whole creation reveals this law of loving service. "No bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life. There is no leaf of the forest, or lowly blade of grass, but has its ministry. Every tree, and shrub, and leaf, pours forth that element of life without which neither man nor animal could live; and man and animal, in turn, minister to the life of tree, and shrub, and leaf. The flowers breathe fragrance and unfold their beauty in blessing to the world. The sun sheds its light to gladden a thousand worlds. The ocean, itself the source of all our springs and fountains, receives the streams from every land, but takes to give. The mists ascending from its bosom fall in showers to water the earth, that it may bring forth and bud. The angels of glory find their joy in giving,—giving love and tireless watchcare to souls that are fallen and unholy." "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?"

Man had his place to fill in this divine plan of mutual service. Made "a little lower than the angels" and crowned "with glory and honor," he was to receive the gifts of the Father's love and impart them to his fellow-men, and especially to those creatures which in the divine order were made dependent upon him. Through the greatness of his ability to serve the other members of the animal kingdom the fact was to appear that he had dominion over "all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." He was king over all, as God's vicegerent, because of his ability to serve all. The divine right of a king is found in the God-given power to serve. Kingship means service.

As long as the divine principle of loving service was followed, there was perfect harmony in the universe of God and perfect happiness among all created beings. But sin changed all this, so far as this world is concerned. Selfishness took the place of love in the heart of man. Instead of being content, as God's vicegerent, to serve others, he yielded to the temptation to withhold love from God who claimed it, to refuse to fill his place as

the minister of the blessings of God to others, and to consume upon himself the gifts entrusted to him for others. This refusal to act in harmony with God's law of love was in reality "that attempted annihilation of God which is the real essence of all sin, which is the irreconcilable contradiction of God."

But the flattering promise of the tempter was not realised. Instead of becoming "like God" through disobedience to God's law of love, man lost the likeness of God which he already had, and in thus losing his fellowship with the divine nature, he lost the ability to serve in perfect freedom, and became the captive of Satan. Then the joy of a free and loving service was lost, and man was bound to Satan's chariot car by the chains of his own forging. The king who was a servant became a subject who was a slave. This is the bondage of sin all too well known by those who have not experienced "the liberty wherewith Christ hath made us free."

However, at this very time of rejection of God and rebellion against His law, the law of love asserted itself. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Herein is love, not that we love God, but that He loved us, and sent His Son to be the propitiation for our sins."

"O Love divine, what hast thou done!
The incarnate God hath died for me!
The Father's well-beloved Son
Bore all my sins upon the tree!
The Son of God for me hath died,—
My Lord, my Love is crucified."

There was only One who could serve man in this extremity of failure and loss. "Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law, and bring him again into harmony with heaven, Christ could take upon Himself the guilt and shame of sin,—sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race." This was the sacrifice of Christ, "who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, becoming in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross." This was the divine interpretation to the universe of the law of service. "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." The "KING OF KINGS AND LORD OF LORDS" was "wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." The eternal heart of God in Christ bore the burden of guilt and suffering, and bared itself to the shafts of Satan, in order that man might be rescued from the galling service of Satan, and restored to the high privilege of being the servant of the "King of the ages." "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them," in order that it might be made possible for man to have the glorious privilege, if he should so choose, of again living in harmony with that law of love and service which is the life of all that lives.

This lesson of God's purpose in the salvation of man is taught in the deliverance of the children of Israel from Egyptian bondage. "The Egyptians made the children

of Israel to serve with rigor: and they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service, wherein they made them serve with rigor." And the Lord raised up Moses as a deliverer, and He said unto him, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt, . . . and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." Before he went in unto Pharaoh, the Lord gave him a distinct message to the king: "Thou shalt say unto Pharaoh: Thus saith the Lord, Israel is My son, even My first-born, and I say unto thee, *Let My son go, that he may serve Me.*"

When the plagues began to fall upon the Egyptians because of the hardness of Pharaoh's heart, then the injunction was often repeated, "*Let My son go, that he may serve Me.*" And after the last plague had come, the slaying of the firstborn, so that "there was a great cry in Egypt; for their was not a house where there was not one dead," then Pharaoh "called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, *serve the Lord*, as ye have said." And as he led forth His people, the Word of the Lord to them was, "Mine angel shall go before thee, and bring thee in unto the Amorites and the Hittites. . . . Thou shalt not bow down to their gods, nor serve them; . . . *ye shall serve the Lord thy God.*"

It is thus evident that the Lord delivered His people from the "hard service" of Egyptian bondage in order that they might serve Him. They were not brought out of Egypt for idleness, as this is one of the chief causes of sin. Thus it was in Sodom. "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her." God's people were saved to serve. And this is the purpose of the salvation from sin through faith in Christ, of which the deliverance from Egypt was a type. This was made plain in the work and teaching of the Saviour Himself. "Christ was establishing a kingdom on different principles. He called men, not to authority, but to service, the strong to bear the infirmities of the weak. Power, position, talent, education, placed their possessor under the greater obligation to serve his fellows." This is the law of the new kingdom.

The true relation between service and greatness was clearly taught to His disciples by Jesus Himself. Here is one of these lessons: "And there was also a strife among them, which of them should be accounted the greatest. And He said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." "And whosoever would be first among you, shall be servant of all." The whole life of Jesus was in harmony with this teaching. Said He, "I am among you as he that serveth." He took the form of a servant. He went about doing good. Before He entered upon His public ministry, He revealed in His daily life the greatness of His character by His regard for the needs of others. "Jesus was the fountain of healing mercy for the world; and through all those secluded years at Nazareth, His life flowed out in currents of sympathy and tenderness. The aged, the sorrowing, the sin-bur-

dened, the children at play in their innocent joy, the little creatures of the groves, the patient beasts of burden,—all were happier for His presence. He whose word of power upheld the worlds, would stoop to relieve a wounded bird. There was nothing beneath His notice, nothing to which He disdained to minister."

The public labors of the Saviour were based upon the same interpretation of the divine idea of service. Although He did not Himself have where to lay His head, yet He thought of and ministered to the needs of the poor and unfortunate. He comforted the distressed; He bound up the broken hearted; He inspired fresh hope in those who had lost hope; He healed the sick; He raised the dead. And in all this ministry He was revealing the true character of God as an answer to the misrepresentations of Satan. He was translating into actual fact, and making visible to eyes that had been blinded, the words of the psalmist David: "The Lord is good to all: and His tender mercies are over all His works. . . . The Lord upholdeth all that fall, and raiseth up all those that be bowed down. . . . He will fulfill the desire of them that fear Him: He will also hear their cry, and will save them."

And the salvation which the Lord has provided for us in the gift of this same blessed Jesus as our Saviour from sin means that we shall share in the same character of love, and reveal it in the same life of service. We are not our own. We have been bought with a price. "None of us liveth to himself." We are by love to serve one another. It is in this way only that we can show forth the praises of Him who has called us out of darkness into His marvellous light.

And especially are we debtors "both to the Greeks and to the barbarians; both to the wise and to the unwise," that we should preach among the nations the unsearchable riches of Christ. Through the working of "the mystery of iniquity" the light of the glorious gospel of Christ was almost wholly cut off from the hearts of men in the darkness of sin. The fruits of the great Reformation of the sixteenth century have been largely nullified through the same evil agency. The Bible has almost ceased to be the voice of God to men, and the divinity and the atoning sacrifice of Christ do not hold their former place in the minds of His professed followers. A strong current of infidelity is almost sweeping the churches of the world from the sure foundation. The people are compelled to listen to much foolish preaching, instead of being saved by the "foolishness of preaching." There is a false cry of "Peace, peace; when there is no peace," and scoffers are saying, "Where is the promise of His coming?"

But the Lord has not forgotten to be gracious, and He has raised up a people in this generation to whom He has given the privilege of being the channels of the last message of the gospel to the world, to reveal anew to the world "the tender mercy of our God," "to make ready a people prepared for the Lord." This is the threefold message of Rev. 14:6-12. It is "the everlasting gospel" of salvation from sin through faith in a crucified and risen Lord, wholly freed from the perversions and traditions of "the man of sin," so presented that it shall be a convincing warning against the deadly errors of the papal abomination and apostate Protestantism, thus fully delivering a people out of Babylon and preparing them to stand in the great day of God. This is the gospel of the kingdom which is to be preached in

all the world for a witness unto all nations, and then will the end come.

To the proclamation of this blessed truth, this healing and saving message, we are now called upon to devote time, strength, and means in whole hearted service. Laborers are needed to carry forward this work both nigh and afar off. There are many avenues of service. Some lines of the work can be made wholly self-supporting, and there is therefore no limit to the number who can be employed. But the call is not simply to those who are listed as regular laborers. There is now a trumpet call to the whole people, to every one who has received the message, for a consecration to service, that the way of the Lord may be quickly prepared. It is for this very purpose that the Lord has given us light. We have been saved from sin that we might become God's helping hand to save others from sin. The only way in which we can keep the blessing which we have received is by imparting it to others. "Give, and it shall be given unto you." "Freely ye have received, freely give." Money is needed with which to continue the work already entered upon, and with which to undertake the rapid extension of the work in all lands. The power to get money is a gift of God, and we are responsible to Him for its use.

Although Seventh-day Adventists are not regarded as a rich people, yet God has committed enough into their hands, and is ready to commit more for the carrying of this message to all the world. Hundreds of thousands of dollars in tithes and offerings, which ought to be put into the Lord's treasury each year, are now withheld, and the work is greatly retarded. How can we longer bear the responsibility of this delay? Shall we not fear to face this terrible responsibility in the judgment day, even if we do not lose our own souls? What can be said that shall arouse this people to faithful service? The perils are thickening on every side. The signs are being fulfilled. "The judge standeth before the door." The crisis of the ages is upon us. O that Ezekiel's prophecy and its result might be repeated now: "Prophecy, son of man, and say to the breath, Thus saith the Lord Jehovah: Come from the four winds, O spirit, and breathe upon these slain, that they may live. So I prophesied, as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." This is the army which is needed for this work. A spirit-filled army seventy-five thousand strong could quickly do this work under the leadership of the Captain of the Lord's host. O that God would make His people willing in the day of His power!

Let us not forget that we are saved to serve. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This is our privilege now and eternally. Of the white-robed company before the throne it is said, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them." "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him." Blessed service!

W. W. PRESCOTT.

"LET go transitory things, and seek those that be everlasting."

Open Doors For Service.

Reading for Sunday, June 7.

THIS is the most remarkable and solemn period of human history. It is the "time of the end" which began in 1798, and which is to usher in the end of time. It is the "day of His preparation" foretold by Nahum. It is the "days of the voice of the seventh angel," in the beginning of which the gospel work is to be finished.

This is the hour of God's judgment, during which the last threefold message of warning and salvation is being given to the world to prepare it for the coming of the Son of man. This is the time of sealing the people of God, during which, and until it is accomplished, the angels are holding the nations from world-wide revolution and destruction.

No other generation ever faced the tremendous problems which confront both the world and the church to-day. A crisis is surely imminent. This is the deep, sober conviction of the most thoughtful men the world over.

The church may well pause and search for its bearings at such a time. Its only sure and infallible guide now, as in all past times, is the Word of God made clear to our finite minds by the Holy Spirit. The meaning of all that surrounds us is made plain by that Word. There is no question as to where we are or what we should do.

Every line of prophecy in the Scriptures is entirely fulfilled, save the last link of each, which connects time with eternity. The signs given by our Saviour to make the world know that He is about to come, have been fulfilled. The working of Satan which the Lord said would be with all power and signs and lying wonders just before the end, is everywhere manifest. The most subtle delusions of every kind are abroad in the land, sweeping into darkness and down to perdition millions of the human family. National, political, social, industrial, and religious conditions to-day are exactly what the Word of God declares they will be at the coming of Christ. There need not be any doubt, then, in the mind of the earnest, enlightened Bible student, as to the meaning of the present situation.

Nor should the church of God miss its way at this time. Its mission to the world is plain. Its field of operation is well defined, and its work clearly expressed. Every order ever sent down to the church from her great Head to give His message to the world falls upon our ears to-day with new emphasis and force. Every example of missionary effort handed down to us from the experience of God's people becomes both an exhortation and a lesson.

At this point it may be well to halt a moment, and take a good square look at the extent of the field. "Lift up your eyes," said Christ, "and look on the fields; for they are white already to harvest." John 4:35. "The field is the world." Matt. 13:38. "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24:14.

There is nothing uncertain or ambiguous about these scriptures. They define our field of service as

definitely as words can do it. And that field is nothing less than the whole wide world. The glorious truth that has saved our souls we are to tell to every nation, kindred, tongue, and people.

Never in its long and eventful history has the church of God stood face to face with a more definite and divinely appointed mission than it does to-day. Never has it surveyed such a vast field to be harvested. Never has it looked into so many open doors, nor listened to so many Macedonian calls. And never has the church been provided with such abundant facilities for world-wide service.

The missionary problem of to-day means far more to Seventh-day Adventists than it does to other religious bodies. Our field is more than the so-called heathen lands—it is the world—Christendom and heathendom. The message we have to proclaim is not for those only who have never heard the gospel—it is a call to all the people of the world to prepare to meet their God. The churches themselves must hear this message and the call for God's people to come out. Thus every land and every spot where men dwell must be reckoned as our mission field. Never before has the field of God's people been so wide as it is to-day.

This great task would be impossible of accomplishment were it not for the marvellous preparations God has made during the last century. It is essential that we recognise the guiding hand of God in these preparations.

The following practical, yet eloquent, statements from Arthur T. Pierson are worthy of a place in this reading:—

"Is it of no importance, and has it no significance, that, at last, we know the whole world—the field we are bidden to sow with the seed of the kingdom? that we have such facilities for reaching every nation, that no peoples are any longer afar off? that civilisation is so widespread that barbarism scarcely anywhere survives? that the various nations are coming into fraternal bonds of mutual sympathy, assimilation, and co-operation? that there remains no nation of any standing that openly encourages human slavery? and that every grand preparation of steam, electricity, printing-press, postal union, common schools, etc., has been given to us for doing world-wide work?"

"There is, indeed, a superintending Providence of God in foreign missions. . . . In opening the doors, He has made sea and land the highways for national intercourse, and the avenues to national brotherhood. In multiplying the facilities for world-wide evangelisation, He has practically annihilated time and space, and demolished even the barriers of language. The printing and circulation of the Bible in so many tongues (about four hundred) reverses the miracle of Babel and repeats the miracle of Pentecost. With the organisation of the church army now so complete, but one thing more is needful; namely, to recognise the invisible Captain of the Lord's hosts as actually on the field, to hear His clarion call summoning us to the front, to echo and obey His word of command as we hear His 'Forward, march!' We may well be confident that it is His mission we are executing, and that He is with us; we may well rally all our forces in united and sympathetic action. In the firm faith of His leadership let us pierce the very centre of the foe, turn His staggering wings, and move forward as one united host in one overwhelming charge 'till every foe is vanquished, and Christ is Lord indeed.'"

In a recent communication from the Spirit of

Prophecy we are told that "the whole world is opening to the gospel." Let us thank God for this cheering assurance. Our missionaries in every land testify that this is the truth. By means of the mariner's compass, the application of steam and electricity, and the use of the printing-press, the whole world is brought close together and into sympathetic touch. Barriers to gospel work have been levelled, the doors to nearly all nations have been thrown wide open, and the world now lies at the feet of the church.

So far as open doors and prepared fields are concerned, we as a people have every reason to thank God and take courage. Wherever our laborers have gone, they have found that others have labored and that we are permitted to enter into their labors.

The European field has been opened, entered, and organised. All the countries of Europe, European Russia, the Balkan States, Turkey, Syria, and Egypt are associated together under the European General Conference. The territorial area of this field is seven and a half millions of square miles. The population is five hundred millions. This field contains thirty separate nations, speaking thirty different languages. It has thirty different governments with twenty different rulers.

Our people in the United States can scarcely realise the magnitude of the European field. Its area is twice that of the United States, including Alaska, while its population is one-third of that of the world, and six times that of the United States. The difficulties involved in giving this message in so many languages to people living in so many governments with their varied and complicated laws, can only be appreciated by those on the ground.

But with all these conditions confronting our missionaries, they have prosecuted their work with courageous hearts, and their labors in those countries have been in a good measure successful. Scattered among the vast multitudes of that field there are now eight thousand Sabbath-keepers. These are organised into three hundred churches. We are maintaining in that field sixty-two ordained ministers, thirty-three licensed preachers, and eighty-three licensed missionaries.

The various parts of the European field have been well organised. There are three Union Conferences and two Union Mission Fields. Within these Union organisations there are eleven local conferences and twenty separate local mission fields.

The Union Conferences are the British Union, with a population of forty-two millions; the Scandinavian with twelve millions; and the German with two hundred and fifty-five millions. The Union mission fields are the Latin Union, with a population of one hundred millions, and the Oriental with fifty-six millions.

Then there are India, China, and Japan with their teeming millions. "The harvest truly is great," and the laborers indeed few. Yet these fields are ready for our messengers. Their doors are open. Yea, more, they are calling us to come over and help them.

Burma's door is open. There the Lord has raised up a Sabbath-keeper who has stood alone two years, not knowing that there was another Christian Sabbath-keeper in the world. And in the same land He has filled the hearts of many people with an inquiring spirit. Burma calls loudly to this people for a messenger. How different this situation to-day to what it was when the saintly Judson entered the land ninety years ago. Shall

Burma wait? or shall this call find a quick response from this people?

God has gone before us into Italy, and even Rome itself, and prepared the way for our messengers. Two dear sisters in Rome have embraced this message. They have been keeping the Sabbath three years or more. During that time they have stood alone in that great dark city, waiting for us to send them a messenger. These young women are well educated, and stand so related to many people in Rome that they can render great help to our work. Although Italians, they speak English fluently. They hold themselves in readiness to join our mission band on their arrival, and give them every possible service in acquiring the language and becoming acquainted with a large class of nice people. It seems impossible that a more favorable opening could be created. And, praise the Lord, a laborer has been secured for that field, and is now on his way. In a few months a permanent mission will have been established by this people in the city of Rome.

The openings and calls here mentioned are by no means the only ones that could be cited. Indeed, they are scarcely exceptions to what we find in all lands. Our missionaries in South America sent the most encouraging reports from that seemingly hard field. And the same may be said of Africa. Every step we take to give this message in new fields brings to our knowledge direct, unmistakable evidences that God has gone before us into all lands to open doors and prepare hearts for this message.

Now, brethren, what do these things mean? Think soberly and answer honestly. Why has God led explorers to find and bring into clear, full view every nation in the world? Why has He led missionaries and Bible translators hard after explorers to all the people of the world? Why has He filled the minds of men with the spirit of investigation, invention, and discovery? Why has He, by means of steam railways, steamships, electric telegraph, and cable lines, the printing press, and many other devices, brought all nations so close together and into such unity of thought? And, having done all this, why has He moved hearts to call for the light of the Third Angel's Message? Surely it is for the one great purpose of sending His messengers in haste to all these nations to proclaim to them His last message—the Third Angel's Message of Revelation 14.

Brethren, let us here and now determine that we will be true to our God; that we will respond promptly to these calls, and that we will at once enter the *open doors*.

A. G. DANIELLS.

Consecration of Our Means to Service.

Reading for Monday, June 8.

CONSECRATION is the devoting or setting apart of a person or thing to only holy uses.

The process of consecration, the way in which it is accomplished, is simply the constant recognition of God's ownership.

Personal consecration is the constant recognition of the truth and the fact that we are not our own, but God's.

This ownership of us, of all men, by the Lord, is absolute and eternal. This is true whether men recognise it or not; for we were totally lost, and God put everything in the balance, He risked all, and so gave all, to redeem us. The loss of us was total; the price paid for us was infinite; therefore His ownership of us is absolute.

And it is eternal: for the price paid—the emptying of Himself, the gift of Himself to humanity—is an eternal fact. It is never to be undone, it is never to be reversed, but is eternally to remain the all-embracing gift eternally given, the infinite price eternally paid.

The recognition of this stupendous truth can never be anything else than consecration; because the very consequence of such

recognition is that the truth takes hold upon the very soul, and binds the whole being—heart, soul, mind, and strength—in a pure, free, and glad devotion to God. And this is not only because of the virtue of that mighty truth in itself, but also because that that which we had lost and to which we have been redeemed, is not great simply because of the great price that was paid; but the great price was paid because that which we had lost is worth to us all the infinite price that it cost to redeem us to it. The wealth of this truth we can not now comprehend, but the truth itself we can believe and enjoy. And this truth recognised and by faith realised, separates the soul from the earthly, the sensual, and the devilish; and binds it in sincere devotion to the heavenly, the holy, and the divine. And that is consecration—personal consecration.

And it is impossible,—the word is used advisedly, and must be repeated,—*impossible*, that there can be a consecration of the person, of the heart and life, without the consecration of whatever means are incident to the life.

It is impossible that there can be a consecration of the person, without an equal consecration of whatever attaches to the person.

It is impossible to love God with all the heart, without loving Him with all the issues of the heart, which are the issues of life; and it is impossible to love Him with all the life, without loving Him with all the fruits of the life.

It is impossible to love God with all the soul without loving Him with all the faculties of the soul.

It is impossible to love God with all the mind, without loving Him with all the functions, with all the products, and with all the capabilities of the mind.

It is impossible to love God with all the strength, without loving Him with all the applications, all the products of the applications, and all the possibilities, of the strength.

And this is simply what "the first of all the commandments" calls for: "Hear, O Israel, The Lord our God is one Lord; and thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy mind, and with *all* thy strength." The one chief thing in that commandment is that it calls for the devotion, by each one, of absolutely "all." And that is consecration—consecration of person and means.

And that is Christianity, too, simple Christianity. For is it not written: "The kingdom of heaven is like unto a merchantman seeking goodly pearls; who, when he found one pearl of great price, went and sold *all that he had*, and bought it?" Matt. 13:45, 46. The pearl was worth "all that he had." It took "all that he had" to buy the pearl. And he sold "all that he had," and bought the pearl. He parted with "all that he had" and invested it in the pearl. And that is consecration. And when he had sold "all that he had" and invested it in the pearl, *then he owned the pearl*. And that is "the kingdom of heaven." And he did not own anything else; he did not want to own anything else. This forsaking "all that he hath" is the consecration of his means to the service.

Again, it is written: "The kingdom of heaven is like a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth *all that he hath*, and buyeth that field." Matt. 13:44. The field is worth all that anybody has. It takes all that any one has to buy the field. Whoever wants the treasure in the field will sell all that he has, and will invest it in the field. And that is consecration,—the consecration of person and means. And when he has so done, *he owns the field*. And that is "the kingdom of heaven." And he does not own anything else; he does not want to own anything else, for he knows that this is well worth "all that he hath." And that is simple Christianity. This consecration of "all that he hath," is only the consecration of his means to service.

Does any one doubt it? Is it put too sweepingly? Then read again: "If any man come to Me and hate not [does not love less, Deut. 21:15] his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he *cannot be my disciple*." Luke 14:26.

NOTE: Jesus does not say that he *shall not* be my disciple; as though it were a prohibition, or a penalty, for not hating all these. No; it is the plain statement of the simple truth that such a one "cannot be" His disciple: he may try to be a disciple, but there is that about him that in a crisis inevitably binds him to self, to the things of this life and of this world, and he simply *cannot* be Christ's disciple.

He continues: "Which of you intending to build a tower, sitteth not down first and counteth the cost [the cost "all that he hath"], whether he have sufficient to finish it? Lest haply, after he hath laid the foundation and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish." Luke 14:28-30.

And now He Himself makes the sweeping application: "So

likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Verse 33. Mark: He does not say forsaketh all that he *was* or all that he *is*; but "all that he *hath*." The forsaking of all that he *is*, the forsaking of self, is wrapped up in the forsaking of all that he *hath*.

To say nothing just now of forsaking *all* for the great thing that is given, it is but the sober truth to state that our people are not making a fair return to the Lord of the means that is actually saved to them in this world by the truth that we have received. In the truth's saving us from the evils of tea, coffee, tobacco, strong drinks, shows, theatres, it saves to us—to the people who compose this denomination—600,000 pounds a year. Now that money ought to be sacredly devoted to the service of God as heartfelt thank-offerings. Some of it is; but not nearly the sum that is saved to us. Is it fair to consume upon ourselves the means that is directly saved to us by the mercy and truth of God?

To do only that would be far more of a consecration of means than is yet seen among us; but that is not all: and "whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

To forsake all that you have is not to throw it away; it is not to treat it carelessly, and let everything go at loose ends. It is to devote it with yourself to the service of God. It is to hold it as not at all your own, but wholly the Lord's, subject to His call to His service. Even that which we spend upon ourselves and our families will be in His service. Nothing else can be the consecration of our means to His service.

Now, is your means—all that you have—held that way? Is it consecrated to God's service?

Even though you have not actually given it away to His service, even though it is still subject to your control, *is it in His service*, or is it in the service of the world? And if it is still subject to your control, and it is in the service of the world, then is *that part* of your heart, soul, mind, and strength in the service of the Lord, or is it in the service of the world? And if that part of your heart, soul, mind, and strength that is represented in that means, is in the service of the world, when the first of all the commandments requires that *all* of your heart, soul, mind, and strength shall be in the service of the Lord; and when to fail in one point is to be guilty of all; then how much of that first of all the commandments are you keeping? And if you are not keeping the very first one of all, then how many of the rest of them are you likely to be keeping?

To make this perfectly plain, let us present a tangible illustration that is an every-day truth with many Seventh-day Adventists. There are to-day many—the correct word is *many*—of our people who, collectively, from smallest sums to largest, have thousands of pounds deposited in banks or loaned to worldly men to be used in only worldly business, and thus wholly used in the service of the world; not an item of it in the service of the Lord. Thousands of pounds of this have been directly refused to the service of the Lord, because of one single per cent. more that could be had for it in the service of the world than in the service of the Lord.

Now the money that is in the world, and wholly used in the service of the world, is that consecrated to God, and to His service?—Impossible. Then what of the consecration of the mind and strength of those whose thought and care and painstaking and labor this money represents? What of the consecration of the *persons* whose this means is, and who are represented in it?

Dear brethren and sisters, consecration—consecration of person and means—means something. It alone means discipleship; for "whosoever of you that forsaketh not *all that he hath*, cannot be My disciple." It alone means the kingdom of heaven; for it takes "all that he hath," *invested in the field*, to possess the treasure. It alone means the keeping of the commandments of God and the faith of Jesus; for it takes the love of *all* the heart, and *all* the soul, and *all* the mind, and *all* the strength, to keep the very *first* of all the commandments.

Please let not any one think that "all that he hath" is too much; for what is the "all" that any one has, compared with the "all" that has been given for each person in the world? What is the little all that we can possibly give, to the abundant all that is already given to us; and that awaits only our letting loose of the little that seems to us so much, and our receiving the abundance that is really all, and that will make altogether little what seems to us so much? What is there of the "all" that we can possibly consecrate, even when it is *all* truly consecrated, as compared with "all the fullness of God" that every consecrated soul receives? What is the little life we have as compared with the life of God? What is our life, which is "even a vapor that appeareth for a little time and then vanisheth away," as compared with that life which is eternal? What is a moment to all eternity? Oh! to-day, even while it is called To-day, please yield all, devote all that you have; and to-day receive all that God has—even all the fullness of God.

Please let not any one say that the Lord's call for "all that he hath," is a hard saying. If there could be degrees of comparison in the gifts and calling of God, then this call for all that we have, would be one of the greatest and most blessed things in the Bible. For this is the only way in which we can possibly receive and appreciate "all the fullness of God" that is so freely and so fully given to each soul. The reason that we do not know more of God is that we do not surrender more, devote more, to God. He who would know all of God, must constantly forsake all of self and the world. He who would know "all the fullness of God" must constantly be emptied of self and the world. And O the depths of the riches of the knowledge of God! To know God, and Christ whom He hath sent, this is *even life eternal*.

"Who then is willing to consecrate his service," and "all that he hath" to service, "this day unto the Lord"?

A. T. JONES.

God's Hand in the Work.

Reading for Tuesday, June 9.

THE very beginning of the book of Revelation reveals to us a mystery, and if we understand that mystery fully, we shall know how all these prophecies will be carried out, and that they will be carried out exactly at the time and in the manner in which God has foretold. The book of Revelation is the revelation of Jesus Christ; He who has died for us on the cross is the author and finisher of this work. The very first words say, "The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John." But before the Lord portrays before our minds these chains of prophecies, before He reveals to us the seals, the trumpets, and the messages, He has something in the very first chapter for us to understand, and that is a mystery. And what is the mystery? Let us see. John heard a great voice, as of a trumpet, "Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia." As he turns about, he beholds a person. Who was it? We do not need to question long as to who it was. "And He laid His right hand upon me, saying unto me, Fear not, I am the first and the last: I am He that liveth, and was dead; and behold, I am alive forevermore, Amen, and have the keys of hades and of death."

He who comes as the very first part of the Revelation is the Revealer Himself, Jesus Christ. He appears to John on the lonely isle of Patmos, and gives to him the assurance that what the book contains will indeed be carried out.

It was my privilege two years ago, while on a journey to Jerusalem on the steamer, to see the island of Patmos from a distance, away off in the sea, away from the main land, away from the places and provinces where John had labored and raised up, undoubtedly, a number of these churches mentioned in the first chapter of Revelation. There he is, away from them in exile. Humanly speaking, the future seems dark to him. But while he is in exile away from his churches, who appears?—Christ Himself appears to him, and lays His right hand on His servant, and inspires confidence in him. He shows unto him a mystery, not simply that John may be assured that Christ is with him, but that we may be assured that Christ is with us, that we may know who is to carry out these prophecies; that we may understand that it depends not simply upon poor, weak man to do it, but that there is One who wants to be the power in man to do it, and carry it out; and that is the mystery.

"The mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches." Let us look for a moment at the mystery. Who holds the stars in His hands?—Christ Himself. Who are the stars which He holds in His hands?—The angels, or messengers, of the churches. And who holds in His hands the messengers who are to carry out this work?—Christ Himself. And if Christ holds in His hand the messengers who are to carry this message to the end of the world, who is able to stop the work? And who should fear to go forth if he knows and realises that Christ Himself holds him in His hands? I am so thankful to-day to know that wherever we may go, Christ holds us in His hands. If we have this assurance in our hearts, we shall not fear. If we go in faith, He leads us, He guides us, He assures us of victory wherever we go, before we go.

But it is not simply that Christ holds the messengers in His hands; He not only holds the workers who may go forth into foreign, distant lands, but He is in the midst of the seven golden candlesticks. What are they?—The church of Christ. Not only are the messengers to carry the truth to distant fields, but the

church itself is to be the golden candlesticks which light up the world. Christ wants us to wake up and be the light of this world. And, brethren and sisters, if we know and realise this at this meeting, every question will easily be solved. You may be assured that He who has set His hand to the work will carry it through to the end at the appointed time and hour. And that is the very first thing, the first principle, that we must realise,—Christ in our midst. He has sent forth His messengers with the assurance, "Lo, I am with you alway, even unto the end of the world."

THE PROPHECY OF JAPHETH FULFILLED.

We have heard of some of the providences of God in opening up the mission fields in the last century. We might go back a little farther than that. I think there are other providences connected with the proclamation of God's truth for this time. We can go back even as far as the book of Genesis, to the time when the inhabitants of the antediluvian world were destroyed by the flood, and a second world came forth, to be destroyed finally by fire. At that time God, in His almighty wisdom, laid out the plan as to how the work should be done. I have often read this prophecy,—the words given to Noah at this time,—when God said to him, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

Who appears first?—Canaan. Who next?—Shem. Who comes finally?—Japheth. Is Japheth the power that is to carry the work in the last days? Has this prophecy been fulfilled?

Last November I was down in Egypt, in the land of Ham; and I noticed there the mighty temples, the wonderful monuments of the Pharaohs; and as I saw these mighty works, I said to myself, "No wonder the Israelites 'quaked' when that mighty king forbade them to go." When we take into consideration the cruel power with which he oppressed them, it is no wonder that they feared him. Not simply Egypt was at that time in the power of Ham, but the land of Canaan itself, where the Philistines ruled. But God, in His wisdom, had said that this power should be broken. Did He break it?—Yes. After that power had ruled for a time, Israel, in God's providence, was led forth to the Red Sea. God delivered them out of Egypt, and brought them into the promised land at the appointed time.

The next power having the supremacy was Shem,—the children of Israel. God said He was the God of Israel; that He was with Israel as a nation.

But Japheth was to come. We see, from the historical record, that after the children of Asia had ruled the world for a time, the rulership was transferred to Europe. Alexander came upon the stage of action; the Grecian power went forth into Asia and Africa, and became the master of those peoples. The Old Testament was translated into the Greek language. Greek became the leading language of the world. It is the language of the New Testament to-day, in the original.

The Romans, another European power, followed. They took possession of the world, and prepared the way for the first advent of Christ. Thus Japheth gained the ascendancy. It is true, Rome did not rule all the world; but when we look at the map of the world, and see Europe, Asia, and Africa, whom do we see ruling the world? Is it the Asiatics or the Africans?—No; it is the Europeans.

Why did God bring all this about?—It was simply His providence. In these last days the European powers, including America (for the people living in America came from Europe), hold Africa, Asia, Australia, and islands of the sea. Is it in order that they may show forth their power?—No, my friends; it is that they may prepare the world for the second coming of the Master. This is why Africa, the islands of the sea, India, and China are open to-day. This is why when I go to Egypt, I can speak there just as freely as I can here. This is why there are granted to us in Egypt and in many other countries so many favors. To-day when I go to Egypt, I can go from Alexandria to the farthest point in Upper Egypt for half fare, because I am a missionary. They recognise us as missionaries there, and grant us special favors. So it is in many countries, and so it will be, more or less, to the end of time. All the facilities for rapid transit from place to place are provided, in God's providence, simply for the one purpose of hastening the proclamation of the Third Angel's Message.

A LESSON FROM THE CROSS.

We may go still farther, and look at God's providences from another point of view. When our Saviour was crucified, you remember that on the cross there was an inscription written in three different languages,—Greek, Latin, and Hebrew. These were the three principal languages of that time. There is a meaning in all this. At the downfall of Jerusalem, the Jews were scattered into all

the world,—into Greece, Rome, and every other country. The Greek and Latin languages were spoken all over the world. As Paul went forth, sent of God, he could go over to Asia Minor, and preach the gospel there. He could go to Athens, and preach in the Greek language, for he was familiar with that language. True, the Spirit of God had descended upon the disciples, imparting to them the gift of tongues; but the way for the rapid spread of the message had also been prepared by the distribution of the Jews everywhere in countries the language of which was familiar to them. In Athens and Rome alike, Paul could preach in Greek, as well as in Hebrew. Thus it was made possible for the gospel to be proclaimed everywhere during the first century.

THE CHURCH IN THE WILDERNESS.

Although the main body of the early Christian church apostatised, the church of God did not perish. God's providence was still manifested toward His faithful children. But, as prophesied in the twelfth chapter of Revelation, we find this church in the wilderness. "The woman [God's church] fled into the wilderness, where she hath a place prepared of God, that they should feed her: there a thousand two hundred and three score days. . . . To the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

No longer is the church to be found in Jerusalem, in Rome, in Corinth, but away in the wilderness,—in the fastnesses of the rocks and the mountains, in the dwelling-places of the eagles, so to speak, in the caves and caverns and almost inaccessible valleys of the mountains of Italy, in France, in the Orient, in Bulgaria, in Moravia. In these places the church was kept; in these places the Lord provided for it as He did for Israel of old, whom He carried on eagles' wings, and hid in a safe place.

The church in the wilderness, during the dark ages, understood the prophecies. When I read, sometimes, the modern expositions of the prophecy of the little horn; when I find even in our own ranks, those whose faith in our application of this prophecy wavers, who are doubtful as to whether this refers to the papacy or not, I wish I could show to them a document that I have in my possession, written in the year 1100 by the Waldenses. In this ancient writing it is set forth that antichrist is not only come, but that he has grown old and gray-haired; that he is the man in Rome. The Waldenses understood Daniel's prophecy. They did not question this exposition of its meaning. Although they had to flee from the power of antichrist, they preached the true explanation of this prophecy, and believed it. God cared for this church, and they gave the truth for that time,—the time of the "patience of the saints."

THE REFORMATION.

Just about the time when the papacy thought that she could crush out the life of the remnant church, we see springing forth, not in Rome, not in the mountains, but in a new section,—in Germany, in Switzerland, in England, in Scandinavia,—the Reformation of the sixteenth century. The papacy did not expect the Reformation. It came upon them suddenly. God had provided a land for His church. The woman no longer remained in the wilderness, hidden amidst the rocks and mountains, but appeared in Northern Europe, a land prepared for her. God's providence had prepared the way for His church to prosper. The Reformation arose with power. The true principles of the gospel, including separation of church and state, were recognised and taught at that time.

But were these principles carried out? Instead of having one state church, and one pope, we have state churches in every country, and popes in every church. This is the only real difference between the condition at present and before the Reformation. And why?—The Reformation petrified. The Protestant church went back into infidelity. This is the condition in which we find it in the seventeenth century,—a condition in harmony with the message given to the Sardis church: "Thou hast a name that thou livest, and art dead." This church revealed no missionary spirit. No missionaries were sent out; no aggressive work was done.

About the time the Reformation began, God, in His wisdom, looked forward to the period when the church would lose its missionary zeal; and He prepared another land in which there might arise a movement for the consummation of His work in the earth. Of the discovery of America, Luther wrote, "We hear the news that a new country has been discovered, in the providence of God, across the waters."

Soon after that, men began more earnestly to study the prophecies. And what follows, after God's providence had prepared the way in this land?—We hear a mighty message going forth,

"Fear God, and give glory to Him." America was the country that led in the movement. And it shook the country. Was it simply a recital of the prophecy, a chart hung up, or was there a power with it? The "Methodist Year Book" states that during the four years from 1840 to 1844, 256,000 conversions took place in America. They acknowledged it. How many the next four years? Their number diminished instead of increased. Then there must have been a power attending that awakening. That is wonderful; but still more. Did it affect Europe?—Yes. Men preached the message over there. One thing was fixed upon definitely, and that was that Christ was coming in their day. A mighty power went with this preaching, and souls were converted everywhere.

The hand of God was in the message, God setting His seal to it on both sides of the ocean. I can preach this message as freely across the waters as I can preach it here.

But after this the disappointment came. The believers were scoffed at and made fun of everywhere, and thousands left their ranks. Their numbers were reduced to a mere handful. Then testing truths came forth,—the Sabbath of the Lord, the Spirit of Prophecy, and other kindred truths. A little later on a little handful, of about forty, gathered in a barn, and began to study how they could begin to carry these truths to the world. Now their numbers have swelled into thousands all over the world. If we only had the same spirit, there could not be any difficulty. We would go on a little further. We want to see now the providence of God right in the wake of the message. After a time, we went over to England, to Scandinavia, to Switzerland, to the very country where the Reformation began. And as this message came from America over there, it began to bring new life into those fields, souls were converted, and churches were raised up. But there were other portions all locked up,—places where the government said, "You can not come and present this message here. No minister can enter this country; nobody is allowed to go here or there." Walls were built up against the truth. Satan was beginning to build them up. But did those walls of Jericho last? Did they stand?

There is Russia, a country that has tried in every way to close her doors to this message. But God brought a man over from Russia, a simple, godly man, seeking freedom here to worship God. In 1880 or 1881, in response to a call from Elder S. P. Whitney, I was sent to South Dakota, to labor among the Russians who had settled there. Among those who embraced the truth was this man, an old gentleman, sixty years old. After receiving the truth, he said, "Brethren, I must go back to my home land; God calls me to carry the truth back to that country."

The truth seemed so weak and insignificant, but our Saviour above had chosen this poor old man to carry the truth to that country. He was the man who got through the frontiers into Russia and sowed the truth; and even to the present time, when I go to Russia, I have people speak to me of that old man, who first brought those tracts and spoke to them about the truth.

Brethren and sisters, God calls every one of us into His service. Christ wants to come into us all, and use us to finish His work. If God could use an old man of sixty years, with stammering tongue, who of us can excuse himself from His service?

When I first visited Russia, about seventeen years ago, I knew the way was difficult; but the peasants flocked about me by scores. They sometimes remained as late as ten o'clock, although it was harvest time. One night the windows crashed in. I said, "Never mind; it may be worse." But I did not know what I said. A few days we were inside of a Russian jail. And the accusation was "Jewish heresy." On the way to the place where the jail was, I asked a lawyer, "What does the Russian law say about this?" He said, "If your accusation is Jewish heresy, if that is the complaint against you, you go to Siberia without grace. That's the law."

Well, what could I do? The doors were locked behind us, and at night, when we knelt down to ask God to help us, a jailer who walked up and down would now and then look in through a small opening, and say scoffingly, "Your God does not hear you." But we have a God who hears us. I am so thankful for that. He heard us then. Finally the message flew over the wires from Petersburg to the Crimea, "Let that man go." The jailer and everybody said, "Your God does not hear you." But the electric wires brought the message, "Let that man go." And as that jailer let us out from the prison, he said to me, "I am not worthy to lead you." I said, "Why?" "Oh," he said, "your God has heard you." I am thankful to-day that there is a God in this message, that there is a Saviour who hears us.

Not only does He hear us, to open the doors in Russia, but to open the doors into every country in this world.

What is the condition to-day? In that very empire, in spite of decrees, though that empire is walled about, so to speak, there are to-day 1,300 Sabbath-keepers. They are in every part of that empire, not speaking German only, but representing half a dozen

different languages. We have churches in the chief cities of the land, in Petersburg itself.

Just recently, since I came to this country, the message has come over the wires to the newspapers, "Religious liberty proclaimed for Russia." What does it mean? Who brought it about? The angels of God have been at work. The Saviour has said that the barriers must come down.

O brethren and sisters, may we learn the lesson that it is God who provides; that He is in the midst of His church always. There may be the early church, full of life, He is there; there may be the church persecuted, He is there; there may be a church lifted up, He is there; there may be a church smitten down, trampled upon, He is there; there may be a church having the name to live, and yet dead, He is there; there may be a church full of love, brotherly love,—Philadelphia,—He is there; and He is also with the Laodicean church, if we open our hearts, and let Him come in. He knocks at the door. He wants us to repent. He says to-day, "Open the door, and I will come in and sup with you." Oh, that He may come in to you and to me, and sup with us, and give us the power of His Spirit, that we may, by His power, carry His message to the ends of the world, in this age, and at this time, to His name's honor and glory, Amen!

L. R. CONRADI.

The Time and the Work.

Reading for Wednesday, June 10.

"ONE calleth unto me, . . . Watchman, what hour of the night?" "Watchman, what hour of the night?" "And I saw another angel flying in mid heaven, . . . and he saith with a great voice, Fear God and give Him glory; for the hour of His judgment is come." "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."

Our present position in prophetic history, and the call to this people to finish in this generation the work of preparing the way for the coming King,—this is our theme. When the voice sounds to the watchman, "Watchman, what hour of the night?" it is time for him to take up the words for this hour, and say, "The hour of His judgment is come." And every teaching of God's truth, and every plan for the advancement of His work, every thought entertained concerning our relationship to His work at this time should be inspired by that one thought, The hour of His judgment is come; and the next event for which we may look is the coming of the King.

In the olden time, the watchman had neither watch nor clock to mark the passing of the time, and the watchmen upon the walls of a city became accustomed to watching the face of the sky, and by observing the rising and the setting of those constellations which come above the horizon and pass below it, and by watching the location of those constellations which always remained above the horizon, the watchmen were able to tell with distinctness the hour of the night; and when one called unto him and said, "Watchman, what hour of the night?" he could give a distinct answer. It was not by use of the telescope to examine particularly some planet or star, but it was because of the *general* situation; it was because his eye took a sweep of the whole sky, and, observing all together, he could determine the hour of the night.

It is sometimes valuable for us to study in detail specific portions of prophecy; but I wish to invite you to take with me one of those sweeping views that shall note the general fulfillment of prophecy,—the prophecies which give a general view of our present situation. The prophecies may be naturally divided into four classes: Prophecies which deal with definite time; prophecies which

deal with national life,—the rise and the fall of kingdoms; prophecies which deal with the condition of the church; and the prophecies which deal with the general conditions in the world. Let us think of these prophecies. We can do little more than just to glance at them.

It was during the seventy years of captivity that God gave definite prophetic periods to the prophet Daniel, in these words, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks,"—sixty-nine weeks, four hundred and eighty-three days, four hundred and eighty-three years, from the going forth of the commandment to restore and rebuild Jerusalem, B.C. 457, unto the revelation of the Anointed One, the Messiah, A.D. 27; and at that very time the Messiah was manifested; He was baptised of John the Baptist, the Holy Spirit descended in the form of a dove, and rested upon Him; the Spirit of the Lord was upon Him because He was anointed to preach the gospel—the prophecy was fulfilled. Seventy weeks are determined upon God's peculiar people; seventy weeks were cut off in a special manner as devoted to them; seventy weeks, four hundred and ninety years, beginning from the same date, expired in A.D. 34; and then they went everywhere preaching the Word; and they did what they were forbidden before to do,—they preached in all the villages of the Samaritans. The seventy weeks, the four hundred and ninety years, were fulfilled.

In the same way, the time, times, and dividing of time, the thousand two hundred and threescore days, given to Daniel the prophet, were fulfilled. Dating from the time of the supremacy of the papacy over the kingdoms, marked in A.D. 538 by the uprooting of the last of the three horns which were to be overthrown by this power, the twelve hundred and sixty years bring us to A.D. 1798, the beginning of the end, the beginning of the day of preparation.

In the same way, the thousand two hundred and ninety years closed with the same period. The two thousand three hundred days, or years, of Daniel's prophecy, reaching to the time when the sanctuary was to be cleansed, beginning at the same point, 457 B.C., bring us down to A.D. 1844, the last date of prophetic time, the close of the longest prophetic period, the time beyond which no prophecy reaches, and we have reached the end of the definite periods of prophetic time as set forth in the Scripture.

Prophecies that deal with the general condition of the church and the world; prophecies which say that "in the last days perilous times shall come;" that say—"the Spirit speaketh expressly that in the latter days, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;" prophecies that say, "As it came to pass in the days of Noah, even so shall it be also in the days of the Son of man." Prophecies that say, "As it was in the days of Lot, so shall it be in the days of the coming of the Son of man,"—the ordinary affairs of life going on, and absorbing the whole attention of the people,—things good in themselves and in their place, getting out of their place, and demanding the whole attention of the people, while the solemn time and solemn hour, according to the prophecies of God's Word, are not heeded by the people. And in that time there must be a special message that shall go forth, that shall make it evident where in the world's history we are.

Prophecies that say, "There shall come in the last

days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Prophecies that say that in this last generation there shall be those who have professed to be servants of God, professed believers of His truth, who shall begin to say in their hearts, "My Lord delayeth His coming."

Prophecies that say that the rich shall heap up treasures; that the cries of the poor come up into the ears of the Lord of Sabaoth.

Prophecies that speak of oppression, prophecies that speak of violence in the land, prophecies that speak of bands banded against bands,—all these are prophecies of general conditions, and all one needs to do to know where we are in this present prophetic history is to let his eyes sweep from horizon to horizon, and take in the situation.

Now, dear brethren and sisters, these are not cunningly devised fables. I have just put this in review before your eyes, not because you do not know it, but that you may be reminded anew, and that we may have before our minds at this hour a complete picture, as it were, of these prophecies, and that it may be impressed anew upon our minds and hearts that this is the *last generation!*

One special prophecy which I wish to emphasise is the oath of the angel who stood with hand uplifted, with one foot upon the sea, and one foot upon the earth, and swore by Him that liveth forever and ever, that "there shall be delay no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which He declared to His servants the prophets."

Two years ago, when the General Conference opened its sessions, that message came to us with great distinctness, and with a power witnessed of God, "There shall be delay no longer." And there was a response to that message; there was a stirring of the hearts; there went forth from that an inspiration which has been with us during these two years; and over and over again, as we rehearsed the prophecies; as we noted the time where we stand, we have said within our hearts, and we have said to the people, "The hour is come; there shall be delay no longer." And the people's hearts have been made glad, when they have heard that word; and the people's hearts have responded to that idea, and there has been a revival of the advent faith, a revival of the advent hope in the hearts of many where the hope was almost dead and where the faith seemed to be flickering.

Now we have compassed another two years, and I invite this people to listen to the remainder of that prophecy, and put the two together, and make them one, as the cry of this message: "There shall be delay no longer: but in the days of the voice of the seventh angel, when he is about to sound, THEN IS FINISHED the mystery of God."

And I invite you all to face very clearly and very distinctly the issue that presses itself upon us at this time. These prophecies all emphasise to us that this is the last generation; but how long shall this generation continue? Shall those who are mere children now take up the cry, and expect to come upon the stage of action, and say, "In this generation;" and their children come on, and say, "In this generation"? Where shall we draw the line that shall mark any sort of a limit to this time? Let us see.

When our Saviour gave His prophecy, in the course

of which He used this expression, "This generation shall not pass away, till all these things be accomplished," He told them very definitely of the overthrow that was to come upon their nation and their city; and He marked the experiences that were to follow immediately after His crucifixion; and He told them of a turning away; He told them that after they had rejected Him, false messiahs would come in their very day; and then He closed His statement to them concerning the limit of their own national existence, when He said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." And the end that was to come then was the end of their national life, the end of their existence as a separate people. The prophecy was definitely fulfilled; the false christs came forward when the true Christ had been rejected. There was a turning aside from the message that had been given; and, on the other hand, there was the complete, definite fulfillment of that prophecy of our Lord, that that very gospel, that very gospel whose basis was a Messiah crucified, risen, ascended into heaven, the High Priest in the heavenly sanctuary,—that definite gospel should be preached in all the world for a witness in that generation in which it was uttered.

That generation in which it was uttered witnessed its fulfillment. Those who lived and were the active leaders at the time when John the Baptist gave his message, turned from it, and raised the cry, "Crucify Him, crucify Him." Their children came upon the stage of action, heard the gospel message of that Messiah, and were given their opportunity to accept or reject it from an intelligent hearing of that gospel message, and then the end came. But the end came before those who were strong in middle life, and who crucified the Messiah, passed off the stage of action. That generation witnessed the fulfillment of that prophecy, and Jerusalem was in ruins.

Now, all that was a true picture, and a typical picture. All that had its definite fulfillment in relation to Jerusalem. It has also its definite fulfillment over again. And this generation is, as it were, the second edition of the first generation. And the prophecy of that generation belongs to the prophecy of this generation. In that time those in active life rejected the message from God, crucified the Messiah, and then their sons and daughters came to middle life, years of responsibility, were given an opportunity to accept or reject the Messiah, the gospel of the kingdom was preached in all the world for a testimony, and that generation saw the end. Just so, in this time. Those who heard the message when it was first preached, calling upon them to fear God and give Him glory, because the hour of His judgment was come,—those who were told of the coming of the Lord near at hand, and who treated the message and the messengers just as the people of God anciently treated John the Baptist and his message, and who just as really crucified the message in that time, in the same spirit also as did the professed people of God in that first generation crucify the Messiah and reject the message,—their children have lived to come upon the stage of action as the responsible workers in this day, and they are given the opportunity to hear this threefold message, and to decide intelligently whether they will accept it or whether they will crucify it. But before that generation shall pass off the stage of action, which both preached and heard that first preaching of the message, before that

generation passes off the stage of action, the gospel of the kingdom, the gospel of the judgment hour, the gospel of the soon-coming of the Son of man, will be preached in all the world for a witness unto all nations, and the end will come.

Now, see where we stand. I appeal to these men with gray hairs, who have known this message from its beginning, and who are becoming few among us, who at times, perhaps, have almost wavered in their hope that they should see the end of this work. I ask, How much longer can we of middle life so conduct this work as to delay, and delay, and delay, and yet bring the end in this generation? I ask you to face it, not as a theory to teach, but as a fact which you and I ought to face at this very time. And I want every one to examine himself, whether he is in the faith. And to know whether he has, at this hour, that courage that is born of a faith in God's divine Word, in prophecies fulfilled for all these centuries, who will be willing to take his stand anew upon this definite platform, that this generation shall see the end? I say we do not face any theory about this matter. I say it is a terrible, in one sense a terrible, situation that faces us. And I ask you to face it. I ask you to look at the facts of the prophecies; I ask you to look at the whole situation, set forth in God's Word; then I ask you to reckon up with me, that for ten, and twenty, and thirty, and forty, and fifty, and sixty years, and more, this work has been going on, and where do we stand in this generation? Every one who faces that truth, with confidence in God's Word, has got to say to himself, "It is the last hour."

ALL BANDS MUST BE BROKEN.

I do not see how any true advent believer can face this situation without being most deeply impressed with the call that is in the very situation itself. And the call that is in the situation certainly emphasises two things: First, all the hindrances must be removed; all bands must be broken; this message must go free. Second, no human power or human wisdom is sufficient to grapple with the situation now, and there must for this service come upon the servants of God in this generation what came upon the servants of God in that first generation, that they might do the work in their day, and that is the fullness of the Holy Spirit. Two things are emphasised by the very situation itself that we face: First, hindrances must be removed; bands must be broken; this message must go free; and, second, there must come upon those who hope to see the end before this generation passes from the stage of action, the endowment of the power of the Holy Spirit.

There must be the dawning of a new day in this message. There must be a new experience. There must be a vitalising power of the Spirit of God upon the servants of God, or it is hopeless. Now, what is the responsibility that rests upon those who profess to be the servants of God, called to do God's work in this generation? If anything ought to bring us down before God, that we may be endued with power from on high, it is the very situation that faces us this very hour. I am not conjuring up things for a scare. I am speaking words of truth and soberness. But I want our people to be willing like men of God to face that situation, and know what it means to each one individually.

I ask you to keep in mind this one idea,—the hour of His judgment is come. This is the last generation, and this is the last end of the last generation. Anything that tends to delay longer, anything that tends to con-

fuse the mind, anything that tends to wreck faith in this message, anything that will interfere with a clear-cut definite work in a clear way, must be set aside now.

This is our only hope, and I plead for it, not in order to deliver a sermon, but in order to deliver my soul.

TURNING BACK THE HANDS.

There is a scene that is often acted in the Senate of the United States. When the closing day of the session comes, and the hands of the clock begin to approach twelve o'clock, one watching might see the ancient door-keeper of the Senate noting how the business is progressing, noting whether important measures that must be passed before the Senate adjourns have been passed, and, as he sees that the hands of the clock are getting up toward twelve, one might see that man turn back the hands; and they will go on with their business, and he will watch again to see if important measures that must be passed before the Senate adjourns at twelve o'clock have been passed; if not, he will go again and turn back the hands, and it never gets to be twelve o'clock in the Senate until they have passed those measures.

Now, I want to say to Seventh-day Adventists that time and again have policies come in, have interpretations come in, have methods come in, which have turned back the hands of the clock, and we are to-day living on fictitious time, just as they do in the Senate; it is past twelve o'clock, but the clock does not say it. The hands have been turned back. We are living and acting on fictitious time. The clock of this message ought to have struck twelve long ago, and might have struck twelve long ago, if methods had not been allowed to come in. I say, Let nothing interfere with the clock again. Let the clock strike, and let the end come.

But before the end comes, this gospel of the kingdom must be preached in all the world for a witness.

There is only one message to be given in this generation. There are not several messages; there is only one complete whole, which includes all the parts of this message. There are no separate parts, each one equal to the other. That one message is the message that will prepare a people, body, soul, and spirit, for the coming King; a message that will gather out a people, and prepare a people completely, that they shall be ready for the coming of the Lord, and that work prepares the way for His coming. That is the message, and it is all summed up in this. It is not necessary to carve it off and dissect it, and label it. There is one living message when it is not dissected, and that message finds its key-note, that shall sound through every part of it, in the truth that the coming of the Lord draweth nigh. The day of the Lord is near; it is near, and hasteth greatly; prepare to meet thy God. And that is the message which the watchmen are to take up with one voice, so that scattering to all parts of the world, there will yet be heard in every nation, one voice sounding, one voice rising higher and higher, one voice speaking louder and louder, one voice thrilling the hearts of the people who hear it, one voice bringing conviction upon hearts, The coming of the Lord is near; the hour of His judgment is come; prepare to meet thy God. That is the inspiration that ought to take hold upon this people at this time.

The hour is late; but little time remains; but our God is able to do exceedingly abundantly above all that we ask or think, and only waits for human instrumentalities, and only waits for human channels through which He may pour the abundant tide of His power, that His work may be cut short in righteousness.

W. W. PRESCOTT.

A Ministry of Helpful Service.

Reading for Thursday, June 11.

CHRIST is our example. Of His work we read: "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. . . . They brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them."

Christ healed the people, and then to those whom He healed and to those who had witnessed His healing, He preached the gospel of the kingdom. This is the work outlined before those who have in trust the greatest wealth of truth ever committed to mortals. The question for us to answer is, "Are we willing to leave self out of the consideration? Are our energies spent in the Master's service? Are our voices often raised in earnest supplication for power from on high? Is our faith pure and strong? Have we put away all prejudice, all evil-thinking and evil-speaking? Are our affections set on things above, or are they twined about the things on this earth? Are our eyes open to see the needs of those around us? Can God call us faithful watchmen?"

Christ's life was one of constant self-sacrifice. His work was not confined to any time or place. It was bounded only by His love and sympathy for the souls for whom He was soon to give His life. His compassion knew no limit. On so large a scale did He conduct His work of healing and teaching that there was no building in Palestine large enough to hold the multitudes that thronged to Him. In every town and village through which He passed was to be found His hospital. On the hillsides of Galilee, in the great thoroughfares of travel, on the sea shore, in the synagogues, in every place where there were hearts ready to hear His message, Jesus healed the people, and pointed them to their Heavenly Father. In the evening, after the hours of toil were over, He talked with those who through the day must work to earn a pittance for the support of their families.

If we only realised how earnestly Jesus worked to sow the gospel seed, we would not confine our efforts to attending Sabbath services. We would labor untiringly to give the bread of life to perishing souls. God calls upon His people to break the bands of their precise, indoor service. He would have hundreds in our cities doing the work He did while on this earth. He calls upon His church to do this work, and He declares that He will give them power as they go forth in obedience to His command.

Brethren and sisters, arouse, and show a living interest in the unworked portions of the Lord's vineyard. Consecrate yourselves unreservedly to the work of giving the rich treasures of truth to those in darkness. Care for the sick, and prepare their minds to hear the words, "Behold the Lamb of God, which taketh away the sin of the world."

No one need wait until called to some distant field before beginning to help others. Wherever you are, you can begin at once. Opportunities are within the reach of every one. Take up the work for which you are held responsible,—the work that should be done in your home and in your neighborhood. Wait not for others to urge you to action. In the fear of God go forward without

delay, bearing in mind your individual responsibility to Him who gave His life for you. Act as if you heard Christ calling upon you personally to do your utmost in His service. Look not to see who else is ready.

All can do something. In an effort to excuse themselves, some say, "My home duties, my children, claim my time and my means." Parents, your children should be your helping hand, increasing your power and ability to work for the Master. Children are the younger members of the Lord's family. They should be led to consecrate themselves to God, whose they are by creation and redemption. They should be taught that all their powers of body, mind, and soul are His. They should be trained to help in various lines of unselfish service. By helping others they increase their own happiness and usefulness.

The Lord has appointed the youth to be His helping hand. If in every church they would consecrate themselves to Him, if they would practise self-denial in the home, relieving the care-worn mother, the mother could find time for neighborly visits, and, when opportunity offered, they could themselves give assistance by doing little errands of mercy and love.

Healthful living must be made a family matter. Parents should awake to their God-given responsibilities. Let them study the principles of health reform, and teach their children that the path of self-denial is the only path of safety. The mass of the inhabitants of the world by their disregard of physical law are destroying their power of self-control, and unfitting themselves to appreciate eternal realities. Willingly ignorant of their own structure, they lead their children in the path of self-indulgence, thus preparing the way for them to suffer the penalty of the transgression of nature's laws. This is not taking a wise interest in the welfare of their families.

I can not too strongly urge all our church members, all who are true missionaries, all who believe the Third Angel's Message, all who turn away their feet from the Sabbath, to consider the message of the fifty-eighth chapter of Isaiah. The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time. It is a work of His own appointment. We are not left in doubt as to where the message applies, and the time of its marked fulfillment; for we read: "They that shall be of thee shall build the old waste places; and thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Verse 12.

God's memorial, the seventh-day Sabbath, the sign of His work in creating the world, has been displaced by the man of sin. God's people have a special work to do in repairing the breach that has been made in His law; and the nearer we approach the end, the more urgent this work becomes. All who love God will show that they bear His sign by keeping His commandments. They are the restorers of paths to dwell in. The Lord says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth." Verses 13, 14.

Thus genuine medical missionary work is bound up inseparably with the keeping of God's commandments, of which the Sabbath is especially mentioned, since it is the great memorial of God's creative work. Its observance is bound up with the work of restoring the moral

image of God in men. This is the ministry which God's people are to carry forward to this time. This ministry, rightly performed, will bring rich blessings to the church.

The great crisis is just before us. To meet its trials and temptations, and to perform its duties, will require persevering faith. But we may triumph gloriously; not one watching, praying, believing soul will be ensnared by the enemy.

In the time of trial before us, God's pledge of security will be placed upon those who have kept the word of His patience. Christ will say to His faithful ones, "Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were, for a little moment, until the indignation be overpast." Isa. 26: 20. The Lion of Judah, so terrible to the rejecters of His grace, will be the Lamb of God to the obedient and faithful. The pillar of cloud which speaks wrath and terror to the transgressor of God's law, is light and mercy and deliverance to those who have kept His commandments. The arm strong to smite the rebellious, will be strong to deliver the loyal. Every faithful one will surely be gathered. "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24: 31.

Brethren, to whom the truths of God's word have been opened, what part will you act in the closing scenes of this world's history? Are you awake to these solemn realities? Do you realise the grand work of preparation that is going on in heaven and on earth? Let all who have received the light, who have had the opportunity of reading and hearing the prophecy, take heed to those things that are written therein; for the time is at hand." Let none now tamper with sin, the source of every misery in our world. No longer remain in lethargy and stupid indifference. Let not the destiny of your soul hang upon an uncertainty. Know that you are fully on the Lord's side. Let the inquiry go forth from sincere hearts and trembling lips, "Who shall be able to stand?" Have you, in these last precious hours of probation, been putting the very best material into your character-building? Have you been purifying your souls from every stain? Have you followed the light? Have your works corresponded to your profession of faith? Is the softening, subduing influence of the grace of God working upon you? Have you hearts that can feel, eyes that can see, ears that can hear? Is it in vain that the declaration of eternal truth has been made concerning the nations of the earth? They are under condemnation, preparing for the judgments of God; and in this day, which is big with eternal results, the people chosen to be the depositaries of momentous truth ought to be abiding in Christ.

MRS. E. G. WHITE.

The Macedonian Call To Service.

Reading for Friday, June 12.

THE early church had a commission from God to carry the gospel into all the world; and they did it within one generation. Surrendering all to God for service, living but to do His blessed will, the believers went forth "conquering and to conquer." Rev. 6: 2.

Paul and his companions had journeyed to and fro in Asia Minor, raising up companies of believers. Asia Minor, we may say, was a home field to the apostle. Why should he not push on until all parts of the home field had been worked, and then enter the regions be-

yond? But the spirit suffered him not to preach in Asia and forbade him to go into Bithynia. The Lord, whose promised presence led the missionary campaign, knew a better and quicker way of reaching not only Asia Minor, but all the world with the message of salvation. His guiding providence, like the pillar of fire and of cloud, led the band of workers down to the waters that separated Europe from Asia. There, in vision, the apostle heard the cry from Macedonia, "Come over into Macedonia, and help us." The pathway to a quickly finished work lay toward the lands afar, where fields were white unto harvest.

Led on, sometimes, perhaps, by a specific call of God; more often, without doubt, by the ordinary knowledge of the need, missionaries of that early church pushed out into Persia and Babylonia, Egypt and Ethiopia, and to far-off India and China. Forsaking all at the call of need, "they went everywhere, preaching the Word," no man counting anything that he had as his own. As John Wesley said of them, they were "all at it, and always at it." Paul asked no special recognition because he gave himself and others no rest in the fact of the missionary obligations laid upon them. "For though I preach the gospel," he said, "I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"

In later times, it was the knowledge of the needs of the Irish people,—a knowledge gained while a captive in enforced servitude among them,—that led the Scottish lad Patrick, after his escape, to go back as a missionary to the land of his captivity, there to do a wonderful work. The youth, meditating on the ignorance of the people and the glorious truth of the gospel, seemed ever to hear voices crying from the Irish coast, "We beseech thee, child of God, come and again walk among us." It was the Macedonian cry still ringing.

So, too, in recent centuries, as Christians in Europe began to hear of the darkness of peoples afar off, some ears were open to the cry of the perishing. Thus the Moravian youth, Dober and Nitschmann, heard the call for help from the slaves of the West Indies; and, constrained by the love of Christ, they set forth, determined, if necessary, to sell themselves as slaves upon the plantations, if only so they might secure the privilege of living among the negroes who were dying in sin, with no one to care for their souls. Then men of God in various churches began to hear the cry of the vast heathen world, and the era of Modern Missions was ushered in. And thus the way was prepared for this final definite message that we bear.

Now, in our ears, if we be not deaf to every call of God, there rings as never before a Macedonian cry for help; for the need of the world is more desperate than ever. Here is a word from "Christ's Object Lessons," that expresses the situation:—"In this time of prevailing iniquity we may know that the last great crisis is at hand. . . . From India, from Africa, from China, from the islands of the sea, from the down-trodden millions of so-called Christian lands, the cry of human woe is ascending to God. That cry will not be long unanswered." P. 179.

The answer to earth's cry of woe is the coming of the Lord; and now to the church on earth is committed the glorious work of preparing the way of the Lord.

We cannot deal with the fields in detail as once we did in our readings. God has been leading us forward in recent years into the wide world that He loves. The

feet of our own comrades who have gone out from our midst now touch the thresholds of the nations. The burden of vast peoples with their crying needs is pressed directly against the hearts of the home churches. By the knowledge of this message we are made debtors to all men.

"We have heard the joyful sound,
 Jesus saves, Jesus saves!
 Spread the gladness all around,
 Jesus saves, Jesus saves!
 Tell the news to every land,
 Climb the steeps and cross the waves,
 Onward, 'tis our Lord's command,
 Jesus saves, Jesus saves!"

What shall be our response to the cry that goes up to God from Africa?

Our brethren in South Africa need aid in developing the work in the British colonies. Strong conferences must quickly be built up that shall be the base from which to push forward into the interior. As the result of this work we shall get laborers and supporters of laborers for the great field of native Africa. Egypt, now practically a British colony, is another such field, which must serve as a base of operation for Arabic-speaking Africa.

The years of toil and the precious lives laid down for Matabeleland are bearing fruitage. With two hundred students enrolled in the schools, and older youth developing as successful teaching evangelists, we have an earnest of the great work to be done by trained native agencies. Other helpers from this land are urgently needed to guide the work, and train the recruits. In the broken words of our young Matabele teacher, the call has come to us: "Him that likes, let him come and help us, because we black people are in the dark." In King Khama's country the people have been asking us for teachers for years, and now the call comes to enter Barotseland. Teachers should be in the fields by April.

The South African Conference has been carrying on a mission in Basutoland. Only recently a special work of grace is reported in the mission. By just such experiences the Lord has often prepared the way for great expansion in the African field. For instance, in Livingstone's day, the Nyassa region was the darkest of spots—the open sore of the world. When he laid down his life, British Christians were stirred, and missions were pressed into the region. The chiefs opposed schools for fear the fierce spirit of war would be broken down. The workers waited. The land was full of strife and bloodshed. But gradually schools were opened. And then,—

"A conscience began to awaken, the shedding of blood began to seem horrible, and these awful raids a crime. At last the missionaries awakened to the fact that the armies were no longer going out to devastate, the war dresses were rotting on the village treetops, and the peace of the gospel has come to triumph."

Later, as a Christian community was formed, the Spirit of God touched hearts, and native teachers began to work for the joy of serving the Master. People crowded to hear the Word. Deputations came in from other parts begging for schools. And thus came a great awakening that made a new field of the entire district. In our own work in Africa, we begin to see the repetition of some of these experiences written in the mission story of the Dark Continent; and God forbid that we should be slow to respond to the call for help.

By a sharp turn of God's providence we have this year been led into the Nyassa country ourselves. Two families, those of Brethren Booth and Branch are there, gathering

up the work which Brother Booth formerly had at the Cholo station. Sabbath-keeping native teachers are doubtless already in training for service in carrying the message to regions farther beyond. Here is where the very natives had the grace of God in their hearts to insist that the fourth commandment should be obeyed as it reads, rebuking even the missionary for his disobedience.

We must not talk merely about answering the cries and warning the world. But one thing will do now. Surrendering all to service we must go forth "conquering and to conquer" in the strength of God, as did the believers in those early days when a message was carried to all the world in one generation.

And what of Asia's cry? Slowly we are responding; but oh, how slow it must seem to those who wait. One missionary has told how he first received this call to go to the distant lands. He was crossing the fields from his work one evening, when he saw his little boy running to meet him. Suddenly the little one vanished from sight. The father remembered some old well holes in the field, and knew the boy had fallen into one. With all the speed that his agonised heart could give to his flying feet, he ran to the rescue. To his joy he found the well shallow and empty and the little one unhurt. But as he drew the boy out, the little fellow, with quivering lips, said, "Oh papa, why didn't you hurry?" It had seemed to him such a long time of waiting—those few seconds of loneliness and fear. It set the father to thinking of the millions who are waiting for the word of life and for the helping hand to lift them from the pit of ignorance and sin.

Why do we not hurry? With this message of the Lord's soon coming, with the judgments of the last days breaking over the land, why have we not hurried into Asia, where over half the population of the world is sinking in the mire of sin? Now, at any rate we must hurry. We must hurry to save souls from ruin; we must hurry if we would save our own souls. Progress in India, progress in Burma, the land of Judson's trials and of gospel triumphs, shows that people are waiting for this message. "These words have comforted my heart," said a sad, but sweet-faced Hindu woman to one of our Bible workers; "God surely sent you here; won't you come again and tell me more about Jesus?" Think of the sad hearts waiting in these lands to hear for the first time that message of comfort; and decide if the Macedonian call does not come to us to hasten forth to tell sinners more about Jesus and His soon coming.

And China, suffering, sinful, the colossus of heathenism, the most populous empire on earth, and yet the last, almost, to be entered by our forces,—what a pressing plea comes to us from that distracted land in the very knowledge of its condition and of our neglect. I do not know who has compressed more of China's need and cry of woe into fewer words than has Dr. Guinness in his trumpet-call:—

"Oh! church of the living God!
 Awake from thy sinful sleep!
 Dost thou not hear yon awful cry
 Still sounding o'er the deep?
 Is it nought that one out of every three,
 Of all the human race,
 Should in China die, having never heard
 The gospel of God's grace?
 Canst thou shut thine ear to the awful sound,
 The voice of thy brother's blood?
 A million a month in China
 Are dying without God!"

There is a world to be saved. From every land

comes the cry for workers to enter the ripening fields. Truly, "From India, from Africa, from China, from the islands of the sea, from the down-trodden millions of so-called Christian lands, the cry of human woe is ascending to God." And, thank God, "that cry will not long be unanswered." Earth's cry of need is to us the Macedonian call to service. God forbid that it should now be said: "My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them." We must spend our lives seeking the Lord's lost sheep.

And the call to service is a call to prayer. Only between ourselves and God can we settle the matter of individual surrender for service. When all the church unites in constant prayer for the spirit of service, the Macedonian cry will meet a response that will quickly finish the work. The last prayer given by the Spirit in the book of Revelation is for the coming of the Lord. "Even so, come (quickly), Lord Jesus." When the thousands of believers in this message make that prayer the burden of their hearts, there will be a stirring of the depths, and a mighty work will be wrought. The world will understand that Seventh-day Adventists really believe that Jesus is quickly coming.

It was the Saviour's love that led Jesus to respond to earth's cry of woe, and come down to seek and to save the lost. Nothing less than that love can keep us in the way of service. But with the love of Christ constraining us, and with a continual experience of His love and power to save from sin in our own lives, what more glorious privilege can we conceive of than of having a part in answering the Macedonian call to-day?

The people that are caught up in the clouds when Jesus comes will be soul-winners, every one. Then to the rescue now, every one of us! The world is ready for the message of the Lord's soon coming.

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God."

W. A. SPICER.

The Definite Aim in Service.

Reading for Sabbath, June 13.

LIFE'S GREAT AIM.

SUCCESS in any line demands a definite aim. He who would achieve true success in life must choose and keep steadily in view the aim worthy of his endeavor. Such an aim is set before the youth of to-day. The heaven-appointed purpose of giving *the gospel to the world in this generation* is the noblest that can appeal to any human being. It opens a field of effort to every one whose heart Christ has touched.

God's purpose for the children growing up beside our hearths is wider, deeper, higher, than our restricted vision has comprehended. From the humblest lot, those whom He has seen faithful have in times past been called to witness for Him in the world's highest places. And many a lad of to-day, growing up as did Daniel in his Judean home, studying God's Word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings. Multitudes will be called to a wider ministry. The whole world is opening to the gospel. Ethiopia is stretching out her hands unto God. From Japan and India and China,

from the still-darkened lands of our own continent, from every quarter of this world of ours, comes the cry of sin-stricken hearts for a knowledge of the God of love. Millions upon millions have never so much as heard of God or of His love revealed in Christ. It is their right to receive this knowledge. They have an equal claim with us on the Saviour's mercy. And it rests with us who have received the knowledge, with our children to whom we may impart it, to answer their cry. To every household and every school, to every parent, teacher, and child, upon whom has shone the light of the gospel of the Son of God, comes at this crisis the question put to Esther the queen at that momentous crisis in Israel's history, "Who knoweth whether *thou* art come to the kingdom for such a time as this?" Esther 4: 14.

GOD'S PARTICIPATION IN SUFFERING.

The result of hastening or hindering the gospel, we think of, if at all, in relation to ourselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that sin, from its very inception, has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach God's ideal, brings grief to heaven. When there came upon Israel the calamities that inevitably followed separation from God,—subjugation by their enemies, oppression, cruelty, and death,—it is said of God, that "His soul was grieved for the misery of Israel." Judges 10: 16. "In all their affliction He was afflicted; . . . and He bare them, and carried them all the days of old." Isa. 63: 9.

His Spirit "maketh intercession for us with groanings, which cannot be uttered." Rom. 8: 26. As the "whole creation groaneth and travaileth together in pain" (Rom. 8: 26, 22), the heart of the infinite Father is pained in sympathy. Our world is a vast lazaret-house, a scene of misery that no pen can picture, misery that we dare not allow even our thoughts to dwell upon. Did we realise it as it is, the burden would be too terrible. Yet God feels it all. In order to destroy sin and its results He gave His best Beloved, and He has put it in our power, by co-operation with Him, to bring this scene of misery to an end. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

MISTAKES IN EDUCATION.

"Go ye into all the world, and preach the gospel to every creature," is Christ's command to His followers. Not that all are called to be ministers or missionaries in the ordinary sense of the term; but all may be workers with Christ in giving the "glad tidings" to their fellow-men. To all, great or small, learned or ignorant, old or young, the command is given.

In view of this command, can we educate our sons and daughters for a life of respectable conventionality, a life professedly Christian, but lacking His self-sacrifice, a life on which the verdict of Him who is truth must be, "I know you not"?

Thousands are doing this. They think to secure for their children the benefits of the gospel, while they deny its Spirit. But this can not be. Those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with Him in His glory. They reject the training that in this

life gives strength and nobility of character. Many a father and mother, denying their children to the cross of Christ, have learned too late that they were thus giving them over to the enemy of God and man.

TRAINING IN SERVICE.

He who came from heaven to be our example spent nearly thirty years of His life in common, mechanical labor; but during this time He was studying the Word and the works of God, and helping, comforting, teaching all whom His influence could reach. When His public ministry began, He went about healing the sick, comforting the sorrowful, and preaching the gospel to the poor. This is the work of every one of His children.

"He that is greatest among you," Christ said, "let him be as the younger, and he that is chief as he that doth serve. For . . . I am among you as he that serveth." Luke 22: 26, 27.

Personal love and loyalty to Christ are the spring of all true service. In the heart touched by His love, there is begotten a desire to work for Him. Let this desire be encouraged and rightly guided. Whether in the home, the neighborhood, or the school, the presence of the poor, the afflicted, the ignorant, or the unfortunate, should be regarded, not as a misfortune, but as affording precious opportunity for service.

Skill in this work, as in every other, is gained in the work itself. It is by training in the common duties of life and in ministry to the afflicted and suffering, that efficiency is assured. Without this the most sincere purposes and efforts are often useless, and even harmful. It is in the water, not on the land, that men learn to swim.

CHURCH RELATIONSHIP.

There is another obligation, too often lightly regarded, which to the youth awakened to the claims of Christ, needs to be made plain,—the obligation of church relationship.

Very close and sacred is the relation between Christ and His church,—He the bridegroom, and the church the bride; He the head, and the church the body. Connection with Christ, then, involves connection with His church.

The church is organized for service; and in a life of service to Christ, connection with the church is one of the first steps. Loyalty to Christ demands the faithful performance of church duties. This is an important part of one's training; and in a church imbued with its Master's life, will lead directly to effort for the world without.

YOUNG PEOPLE'S SOCIETIES.

There are many lines in which the youth can find opportunity for helpful effort. Let them organize into bands for Christian service, and the co-operation will prove an assistance and an encouragement. Parents and teachers, by taking an interest in the work of the young people, will be able to give them the benefit of their own larger experiences, and can help them to make their efforts effective for good.

FOREIGN MISSIONS.

It is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry. To awaken in the children and youth sympathy and the spirit of sacrifice for the suffering millions in the "regions beyond," let them become acquainted with these lands and their peoples. Instead of dwelling on the exploits of the

Alexanders and the Napoleons of history, let the pupils study the lives of such men as the apostle Paul and Martin Luther, as Moffat and Livingstone and Carey, Judson, and Williams, and Morrison, and the present daily-unfolding of history of missionary effort. Instead of burdening their memories with an endless array of names and theories that have no bearing upon their lives, and to which, once outside the schoolroom they rarely give a thought, let them study all lands in the light of missionary effort, and become acquainted with the people and their needs.

WORKERS FROM THE COMMON PEOPLE.

In this closing work of the gospel there is a vast field to be occupied; and more than ever before, the work is to enlist helpers from the common people. Both the youth and those older in years will be called from the plough, from the vineyard, and from various other branches of labor, and sent forth by the Master to give His message. Many of these have had little opportunity for education. To human wisdom the outlook for them would seem discouraging. But Christ sees in them qualifications that will enable them to take their place in His vineyard. If they put their hearts into the work, and continue to be learners, He will fit them to labor for Him.

He who understands the terrible depths of the world's misery and despair, understands by what means to bring relief. He sees on every hand souls in ignorance and darkness, bowed down with sin and sorrow and pain. But He sees also man's possibilities, the height to which he may attain. Even though human beings have abused their mercies, wasted their talents, and lost the dignity of God-like manhood, the Creator is to be glorified in their redemption.

The burden of labor for these needy ones in the rough places of the earth Christ lays upon those who can feel for the ignorant and for such as are out of the way. He will be present to help those who are susceptible to pity though their hands may be rough and unskilled. He will work through those who can see mercy in misery, and gain in loss. When the Light of the world passes by, privilege will be discerned in hardship, order in confusion, success in apparent failure. In calamities will be recognised disguised blessings; in woes, mercies. Laborers from the common people, sharing the sorrows of their fellow men as their Master shared the sorrows of the whole human race, will by faith see Him working with them.

"The great day of the Lord is near, it is near, and hasteth greatly." Zeph. 1: 14. *And a world is to be warned.*

With such preparation as they can gain, thousands upon thousands of the youth and those older in years should be giving themselves to this work. Already many hearts are responding to the call of the Master Worker; and their numbers will increase. Let every Christian educator give such workers sympathy and co-operation. Let him encourage and assist the youth under his care in gaining a preparation to join the ranks.

RESULTS OF TRUE SERVICE.

There is no line of work in which it is possible for the youth to receive greater benefit. All who engage in ministry are God's helping-hand. They are co-workers with the angels; rather, they are the human agencies through whom the angels accomplish their mission. Angels speak through their voices, and work by their

hands. And the human workers, co-operating with heavenly agencies, have the benefit of their education and experience. As a means of education, what "university course" can equal this?

With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,—the end of suffering and sorrow and sin. How soon, in place of a possession here, with its blight of sin and pain, our children might receive their inheritance where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:4.

MRS. E. G. WHITE.

THE TASMANIAN CAMP-MEETING.

THE camp-meeting held at Devonport, Tasmania, was one of the most successful in every way that it was ever my privilege to attend. The weather was fine throughout. Some of us have been studying into the cause of the uniformly bad weather that prevails usually the first week of our camp-meetings, no matter where they are held, and we have been led to consider if it did not lie in the fact that the period of the new moon is chosen in order to secure light nights. We have observed that for ocean voyages the full moon was the safest time to choose for smooth seas. So we tried it this year with this camp, and during the week of erecting the tents we experienced the usual heavy weather, which blew down the large tent, notwithstanding it was double staked and double roped, full half way round on the windward side. The tent was re-erected with only slight damages, and during the entire period of the full moon, covering the date of the camp, April 9-19, unprecedented fine weather prevailed. Of course we all prayed from February until the close of the camp, and God heard us and blessed in this signal manner, and constant praise and thanksgiving ascended daily during the meetings. Sixteen tents were erected and all occupied. The grounds facing the esplanade and the river entrance were given us free of cost. The attendance, both of our own people and the public, at first was small, but on the part of the public increased to the close. Sabbath-keepers from Hobart, Bismark, Launceston, Golconda, Little Hampden, Devonport, Wynyard, and Latrobe were encamped.

Interested visitors came from Penguin and other places. One of these returned a Sabbath-keeper, and openings for meetings have thus been presented.

The daily morning and afternoon Bible studies proved a special blessing to the people. On the second Sabbath morning the Spirit of God rested upon the people in an especial manner, with its reviving, sanctifying, and converting power. About twenty persons separated themselves from the congregation. Tears and confessions, mingled with testimonies of praise, testified to the work of the good Spirit of God in making our hearts soft and tender.

On Sunday afternoon, eighteen were baptised in the river at high tide by Brother G. Teasdale. The river bank was lined with people for a long distance on this side, and a number gathered on the opposite bank, and four or five small boat loads of people viewed the service from the water. The daily paper estimated the attendance at 1,000 persons, but we would not have set it quite so high.

At the close of the last service on Sunday night, following an earnest discourse on the change of the Sabbath, Brother Farnsworth presented the importance of taking immediate steps toward the erection of a small chapel. In a few moments £63 10s was pledged, and at the close of the service a wealthy lady came forward and offered as a free gift a suitable lot, 50 x 110 feet, situated within a stone's throw of the new town hall and between the camp ground and the location of the former tent meetings. A more suitable site it would be hard to find. This caused much rejoicing. On Monday, the same lady said as soon as the building was complete she would give us an organ. This organ is the valued property of her late esteemed husband, and given as she believes in harmony with his mind. It is a fine instrument with sub-bass and full organ stops, value about £50. Again we praised God and separated to our homes full of hope and courage to plan for another camp-meeting.

Plans for the new chapel were being drawn when we left the grounds on Monday. The interest in Devonport is good, and the work only well begun, to grow with the growth of the town and district. Brother and Sister Hilliard will remain in Devonport for a time. Brother Teasdale will be joined by Brother Allen, who will take up the conference work, and together will respond to the calls for meetings at Penguin, Bunue, and Wynyard, and the North West Coast.

Brother A. W. Anderson and wife from Melbourne were present, and Brother Anderson spoke several times and rendered appreciable help at the organ.

Brethren Johanson and Harker conducted missionary and canvassers' meetings, and several new names were added to the list of workers.

We return to work in Hobart and district.

G. B. STARR.

Suggestions to Ministers and Church Officers.

THE Week of Prayer for 1903 is appointed to begin Sabbath, June 6, and to continue over Sabbath, June 13.

As this important occasion draws near, and we begin to make the necessary arrangements and preparations for it, serious questions force themselves upon us. Is the Week of Prayer still appreciated by this people? Does it mean to us what it did when it was first introduced? Is it a response to an earnest call from the hearts of the people, or is it a mechanical arrangement of the organisation? Will the coming Week of Prayer be generally and heartily observed? Will it be devoted to earnest prayer and diligent Bible study?

There is as great need to-day for the Week of Prayer as there has ever been. We need to be quickened into new life. We need a great spiritual awakening and uplifting. We need a revival and reformation in our midst. The Week of Prayer should bring this.

We are surely on the enchanted ground. The perils of the last days are upon us. Satan is working with all power, and signs, and lying wonders to deceive, if possible, the very elect. Who has not felt a spiritual paralysis creeping over him, disqualifying the mind for appreciation, and the whole being for active, vigorous service?

Brethren, a halt must be called. A clarion note must be sounded. We must face about. The Third Angel's Message must have a larger place in the affections of our people. It must be understood better, and proclaimed more definitely. More enthusiasm must be put into our work. There is no message being given in the world like this message. There is no work being carried on that will compare in importance with the work God has given to us. We must revive the advent message, the faith of its first believers, and the sturdy enthusiasm of its first preachers.

Can we not begin this good work during the coming Week of Prayer? God alone can do the work, but He works through human instrumentalities. Prayer brings the heart into har-

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mony with God. The place of prayer is the audience chamber where heaven and earth meet. By prayer, the heart is subdued and changed, and the finite mind is enabled to grasp the thoughts and ways of the Infinite. Through this channel the Lord can make a revelation to each of us, giving us views of His work and new plans and ways of carrying it forward. This is what we need. It must be given us before that new order of things will fully come that will give the advent message to all the world in this generation.

The character of the meetings in our churches during the Week of Prayer will depend largely upon the leaders. We appeal to our ministers and church officers to throw your whole soul into this work. Study prayerfully the readings. Take time for Bible study and prayer. Visit and pray with the brethren, especially the discouraged ones. O let us all set our hearts to make this season of devotion one never to be forgotten.

It is recommended that the annual offerings be received on Sabbath, June 13, 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 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 the result of the Week of Prayer.

CONFERENCE COMMITTEE.

IMPORTANT matter brought out at the recent session of the General Conference will appear in the next issue of this journal. If you are not a subscriber, kindly send in your subscription.

MEN were eating and drinking and engaging in festivity when the flood swept over the world and destroyed them. They were singing and dancing and blaspheming in Sodom when the fire of destruction fell over the city of the plain. So in Philistia when they rejoiced and made merry over the fallen servant of God, they were suddenly dashed into a senseless, shapeless mass, as into the pit of destruction. And so it will be in the end of the world. Says the apostle, "When they shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape. In the time of Noah "the earth was filled with violence." When we note the appalling progress of strikes and crime at our very doors such as we behold to-day, we may know assuredly that the end hasteneth on apace. Matt. 24:37.

Monthly Summary of Australasian and Natal Canvassing Work.

New South Wales.

MARCH, 1903.

Daniel & Revelation— Orders. Value.	
A. Hodgkison, Moree.....	38 £32 17 6
R. Salton, Bingara	24 18 10 6
A. Reekie, Eden	62 42 8 0
G. Wood, Walgett.....	18 16 15 6
" (other books)	3 4 10 0
Coming King—	
Mrs. Wheat, Auburn.....	1 8 6
W. Harrison, Ryde.....	2 16 6
C. Harlow, Robertson.....	10 5 2 0
Miss M. Reekie, Riverstone ..	2 15 0

Home Hand Book—	
A. G. Baker, Monaro	2 3 2 0
M. A. Connell, Monaro.....	11 18 1 0
W. Gregg, Wiseman's.....	20 33 16 6
G. A. March, W. Maitland ..	3 4 10 0
Ladies' Guide—	
G. A. March, W. Maitland ..	1 1 0 0
M. A. Connell, Monaro.....	2 2 0 0
Mrs. Gregg, Chatswood.....	15 16 12 0
E. Appleton, Bellingen.....	10 10 8 0
H. J. Cooper, Ballina.....	45 47 12 0

Man the Masterpiece—	
H. J. Cooper, Ballina	13 13 10 0
G. A. March, W. Maitland ..	2 3 0 0
House We Live In.—	
Miss E. Gregg, Chatswood ..	51 13 3 6
334£288 18 6	

West Australia.

MARCH, 1903.

Ladies' Guide— Orders. Value.	
E. Cleal, N. Perth.....	13 £13 10 0
" (other books)	1 1 0 0
Desire of Ages—	
F. Masters, Coolgardie	11 11 5 0
" (Other books)	34 23 10 6
R. A. Caldwell, S. Railway ..	75 91 5 0
" (other books)	7 1 18 6
R. S. Bell, Perth	19 23 6 0
" (other books)	47 58 10 0
207 £224 5 0	

Natal, South Africa.

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Home Hand Book— Orders. Value.	
Mrs. Howard, Jo'burg	56 £105 0 0
Mrs. Smith, Johannes'bg ..	4 6 18 0
J. H. Camp, Piet'burg	22 35 0 0
Great Controversy—	
F. C. Ernst, Piet'burg	82 55 15 0
H. Schmidt, Pretoria	86 89 18 6
Mrs. Strachan, Jo'burg	7 6 8 0
Miss H. Smith	8 8 4 6
Christ Our Saviour—	
Mrs. Ernst, Piet'burg	28 6 6 0
293 £313 10 0	

Tasmania.

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Ladies' Guide— Orders. Value.	
J. Allen	2 £2 7 6
Miss F. Horne	24 24 15 0
Miss M. Richards	6 6 7 6
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N. R. Kennon	28 11 16 0
T. Howse	29 11 9 6
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Miss E. M. Hawkins.....	17 11 13 6
Miscellaneous	14 9 9 6
145 £102 10 0	

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F. W. Reekie, Walhalla.	55 84 15 0
G. Burgess, Whittlesea	17 26 10 0
J. Anderson, Dandenong.	15 25 0 0
Ladies' Guide—	
F. W. Reekie, Walhalla.	33 34 10 0
L. Currow, S. Gippsland ..	3 3 0 0
L. J. Lear, Surry Hills.....	10 10 7 6

Desire of Ages—	
J. F. Ward, Baimsdale.....	19 22 10 0
N. Tadiich, Bunyip.....	8 8 10 0
B. Judge, Garfield.....	5 5 5 0
Man the Masterpiece—	
L. Currow, S. Gippsland ..	33 34 2 6
Bible Readings—	
Mrs. Arthur, N. Carlton.	16 10 12 6
Mrs. Royal, Canterbury	5 3 10 0
Miscellaneous	41 39 5 0
330 £414 2 6	

Queensland.

FEBRUARY & MARCH.

Coming King—	
N. Kemsley, Townsville....	29 13 7 6
Bible Readings—	
F. Brett, Bowen.....	21 19 0 6
Desire of Ages—	
A. Smart, Ipswich	16 21 5 0
66 £53 13 0	

New Zealand.

MARCH, 1903.

Desire of Ages— Orders. Value.	
W. J. Redhead, Otago.....	64 £81 15 0
C. Reynolds, Canterbury....	25 34 5 0
A. Rickards, Canterbury....	22 27 10 0
Coming King—	
G. Smith, Gisborne.....	19 5 18 6
D. M. Adam, Wellington.	14 5 3 0
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J. Neno, Napier.....	1 10 6
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A. Rickard, Canterbury....	2 5 10 0
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J. Knox, Wanganui	31 48 0 0
G. Masters, Thames	11 11 17 6
E. Smith, Christchurch	1 1 10 0
D. M. Adam, Wellington.....	1 1 10 0

Ladies' Guide—	
Mrs. Covell, N. Plymouth ..	21 21 0 0
Mrs. E. Smith, Ch. Ch.....	7 7 0 0
Mrs. Masters, Thames.....	13 14 17 6
Man the Masterpiece—	
G. Hansford, Palmerston N.	25 27 15 0
D. M. Adams, Wellington	7 7 0 0
G. Masters, Thames.....	1 1 7 6
Patriarchs and Prophets—	
W. Ward, Rangitikei	22 14 17 6
349 £381 18 0	

Good Health subscriptions..... 378
Signs sales, Miss Owen

Totals for March, 1903.

Orders. Value.	
New South Wales.....	334 £288 18 6
West Australia	207 224 5 0
Natal	293 313 10 0
Tasmania	145 102 10 0
Victoria	330 414 2 6
Queensland	66 53 13 0
New Zealand	349 381 18 0
Grand Totals,	1724 £1778 17 0

"CURSED be he that doeth the work of the Lord negligently." Jer. 48:10.