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OUR life is to be bound up with the life of Christ; we are to draw constantly from Him, partaking of Him, the living bread that came down from heaven, drawing from a fountain ever fresh, ever giving forth its abundant treasures. If we keep the Lord ever before us, allowing our hearts to go out in thanksgiving and praise to Him, we shall have a continual freshness in our religious life. Our prayers will take the form of a conversation with God, as we would talk with a friend. He will speak His mysteries to us personally. Often there will come to us a sweet, joyful sense of the presence of Jesus. Often our hearts will burn within us as He draws nigh to commune with us as He did with Enoch. When this is in truth the experience of the Christian, there is seen in his life a simplicity, a humility, meekness, and lowliness of heart, that show to all with whom he associates that he has been with Jesus and learned of Him.—“*Christ's Object Lessons*,” pages 129, 130.

(Reading for Sabbath, May 30)

The Certain Triumph of This Advent Movement

W. A. SPICER

THE first Sabbath of the Week of Prayer is always a dedication and consecration Sabbath. We look back over the passing year. Trials have come to all; some have passed through afflictions; we have found this year again that the way of the Christian life means battling and marching. But Christ Jesus our Saviour has been with us. Whether in trial, in affliction, in struggle, or in joy and victory, He has been with us "all the days," according to the promise. He has given comfort in all the sorrows. He has been the spring of all the joys. He is the blessed Saviour, who has loved us and died for us, who forgives all our sins, and who cleanses from all unrighteousness. He is the one we need, and the only one. Today, this first Sabbath of the Week of Prayer, we do dedicate heart and soul and life—all to Jesus. We hear His voice saying again to us:

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30.

I love to hear that voice say, "Come." And I come, brethren and sisters. Just as I am, I come. Needy? Yes. Just as poor and wretched and needy of myself, of my own nature, as though I never had tasted the saving grace. Today I must have the wonder-working power of the blood keeping my heart and cleansing from all unrighteousness. I need Him. And He says, "Come." Let us all come. Let us lay down every burden. We give to Christ every trial and mistake, and every care of the whole year long this morning, and we take Him and His rest for heart and soul. He has forgiven every sin confessed, and He will cover the surrendered life with His righteousness. He makes the record right. We know He longs to do it. He died to get the right to do it. Here, at the beginning of the special season of prayer, when our brethren and sisters in all parts of the field are seeking God with us, let us give ourselves, in new dedication of heart and life and service and love and all, to Jesus who died to save us.

Let the familiar words, "Come unto Me," fall upon our ears this morning hour as freshly and simply as they fell upon the ears of that African chief in the Garenganze country. The missionary was astonished to find the man suddenly transformed from savage fierceness to the meekness and teachable humility of a child. "How is it?" the missionary asked. "I heard the words of Christ speaking out of the printed Book," the chief said; "and He said to me in my own tongue, 'Come unto Me,' and I came."

Just so, with our untamed natures needing continually to be kept under transforming power, we come and say, "Lord Jesus, we come to Thee, old and young, fathers and mothers, young people and children; and

with deeper love and earnestness than ever, we begin this Week of Prayer by dedicating and consecrating our hearts to God and to the work that He has given us to do."

And we know that we are dealing with certainties and surety in this matter of eternal salvation. Jesus Himself is the "surety" of this salvation that we seek. Heb. 7:22. In order to make us understand something of the absolute certainty of salvation and eternal life if we will take it as the gift of His love, God fortified His promise in an extraordinary way. As though He were a man, and needed to offer security and surety for His own promise, He "confirmed it by an oath." Heb. 6:17. [Some one read this text.] We are dealing with certainties. And this great advent movement, that has made us a people, is founded on surety and certainty—on the "sure word of prophecy."

We are following no cunningly devised fables in this movement. This movement was not something devised by any man or any group of men wanting to lead some enterprise. It was born of God, and of the sure word of prophecy. It has come at the right time, is doing the work foretold, and the living God is leading the movement on to certain triumph.

In Scripture the Lord has likened this movement that was to come in the last days to the movement that He led out of Egypt so long ago to Canaan, the land of promise. Just so now He has set His hand again the second time to gather His Israel, to lead them to the eternal Canaan. And this time it is His "remnant" church that He gathers from all the four corners of the earth. Isa. 11:11. [Let this text also be read.] The experiences in that movement of old make it a type with a special lesson for us under this movement, now, when the ends of the world are come. 1 Cor. 10:11.

Notice how we in this advent movement are being led over the same way by which God led His people in that exodus movement of old:

First, He brought Israel out of Egypt that they might keep His law. He gave them His commandments. Even so now He is gathering His remnant people out from the bondage of sin, and has given them His law, "the commandments of God, and the faith of Jesus" being the special features of the remnant church. Rev. 12:17; 14:12.

Second, the Sabbath was the test of loyalty to God's law in that ancient movement, and the message preached by Moses and Aaron in Egypt was a message of Sabbath reform. Even so this advent movement bears the message of Sabbath reform as foretold in the prophecies of the gospel message for the last days.

Third, that movement of old from Egypt to Canaan came at the right time, fulfilling the time prophecy which God had declared to Abraham. Gen. 15:13-16. When the time of the prophecy came, the movement out of Egypt began. The "sure word of prophecy" was

"At this very hour His Spirit and His grace are for all who need them and will take Him at His word."

fulfilled. Just so this advent movement has come at the right time. Exactly as the time of the judgment hour in heaven came, as foretold in Daniel 8:14, the very movement began which was foretold in the prophecy of Revelation 14. When the year 1844 brought the hour of the opening judgment, the advent movement of the prophecy began, and the people of the prophecy appeared, the remnant church, keeping the commandments of God and proclaiming the message foretold. There is the exact precision of eternity about the movement. We know "the certainty of those things" wherein we have "been instructed." Luke 1:4. This movement was born of God when the hour struck, so long foretold.

Fourth, in guiding the exodus movement, God set in its midst the gift of the Spirit of Prophecy. "By a prophet the Lord brought Israel out of Egypt, and by a

brought us out from thence, that He might bring us in, to give us the land which He swore unto our fathers." Deut. 6:23.

The same movement that left Egypt when the time of the prophecy came, went into the Land of Promise at last. The prophecy to Abraham marked the movement through to Canaan. This is a type for us. The prophecies of Revelation 14 and 15 mark this advent movement straight through from its rise in 1844 to its triumph on the sea of glass before the throne. The prophet saw it rise as the judgment hour opened, and he saw it end in the eternal city. Those who abide with the movement, by faith in Jesus Christ, the author and the leader of it, will go with it into the city of God.

And now the time is very near at hand. It is nearer than any of us would naturally think; for Christ

says to us now, "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44. This Word of God is all so real, so tangible. We are not following fables and visionary ideas or fine-spun philosophies. This movement is based on facts—on the facts of fulfilling prophecy, that we have heard with our ears, which our eyes have looked upon, and that our hands have handled.

As the servant of the Lord, Sister White, states it in "Life Sketches:"



Church at Modo, Solomon Islands, with congregation entering. Home of Pana, native evangelist, at side.

prophet was he preserved." Hosea 12:13. True to the type, the prophecy of Revelation 12:17 declared that the remnant church, under the advent movement, would have this same gift. Rev. 19:10. We know the blessed fruitage of this gift in this movement ever since its rise. So God worked in the exodus movement of old, preserving the life of His chosen agent until Israel was near the border of Canaan. Then the human agent was laid away, and a little later, under the volumes of instruction given through that gift, Israel marched into the Land of Promise. So now, as we near the border of the heavenly Canaan, God has laid away His servant, and soon, we know, the people of God will march into the eternal land of Canaan. The little way yet to go is lighted by the "sure word of prophecy," and by the blessed instruction that is ours through this gift to the remnant church.

Finally, let us note one more cheering lesson and assurance of divine certainty: The prophecy to Abraham made it certain that the movement that God brought out of Egypt would go into Canaan. Moses left word as the Israelites were near the border: "He

"I testify the things which I have seen, the things which I have heard, the things which my hands have handled, of the Word of life. And this testimony I know to be of the Father and the Son. We have seen and do testify that the power of the Holy Ghost has accompanied the presentation of the truth, warning with pen and voice, and giving the messages in their order. To deny this work would be to deny the Holy Ghost, and would place us in that company who have departed from the faith, giving heed to seducing spirits.

"The enemy will set everything in operation to uproot the confidence of the believers in the pillars of our faith in the messages of the past, which have placed us upon the elevated platform of eternal truth, and which have established and given character to the work. The Lord God of Israel has led out His people, unfolding to them truth of heavenly origin. His voice has been heard, and is still heard, saying, Go forward from strength to strength, from grace to grace, from glory to glory. The work is strengthening and broadening, for the Lord God of Israel is the defence of His people."—Page 430.

Here closes the quotation. And we have seen the word fulfilled. The work is strengthening and broadening; God's people are going forward from strength

"Prayer moves the arm of Omnipotence."

to strength, from grace to grace. O for more of this grace, and for a fuller surrender to the Holy Spirit's power for efficiency in service and purity of life!

All along the way we have seen the enemy opposing and seeking to confuse minds. These cries of "Lo here" and "Lo there" will increase. So it was in Israel in that movement anciently. Elements arose from time to time, complaining and seeking to lead factions into successful opposition to divert the movement. But they were shaken out, and the movement, purified of the unbelieving elements, went forward. We have seen the same things in this movement all along.

But believers are to bear in mind that these de-



Mission village, Modo, established by Pana.

ceptions and attacks will increase in subtlety as the end nears, to ensnare those who are not established in the advent message and movement. Often the elements of deception have professed to speak in the name of the Spirit of Prophecy. Manifestly this will now be more and more the line of attack since the servant of the Lord has been laid away, and cannot personally rebuke those who so misuse the instruction given us. But none who know the message and cling to Christ need be deceived. Sister White left this message regarding these deceptions:

"Those who start up to proclaim a message of their own individual responsibility, who while claiming to be taught and led of God, still make it their special work to tear down that which God has been for years building up, are not doing the will of God. Be it known that these men are on the side of the great deceiver. Believe them not. They are allying themselves with the enemies of God and the truth. They will deride the order of the ministry as a system of priestcraft. From such turn away, have no fellowship with their message, however much they may quote the Testimonies and seek to intrench themselves behind them. Receive them not; for God has not given them this work to do. The result of such work will be unbelief in the Testimonies, and as far as possible, they will make of none effect the work that I have for years been doing. Almost my whole lifetime has been devoted to this work, but my burden has often been made heavier by the arising of men who went forth to proclaim a message that God had not given them. This class of evil-workers have selected portions of the Testimonies, and have placed them in the framework of error, in order by this setting to give influence to their false testimonies. . . . Those who thus bring the work of God into disrepute, will have to answer before God for the work they are doing."—*Review and Herald*, Sept. 5, 1893.

It is a dangerous thing to fight against the work of God. Many a person has fallen out of the movement through some weakness or trial, and God in mercy has brought back the wanderers. But rarely in these sixty or more years have we seen men return who once adopted the method of using the Spirit of Prophecy as a weapon of attack upon the movement with which that gift is interwoven. Let all beware of voices that call away from the message and movement that God has brought into the world to give the invitation of mercy and salvation to men in this hour of His judgment. The same message that has built up this work is the message that will finish it, under the powerful working of the Holy Spirit.

By everything taking place in the world, by events in state and church and in our own work, we see that the end is near. The solemn call to be ready rings in our souls. "In such an hour as ye think not," the Saviour says. Our only safety is in being ready every hour. We know not when our names will be called in that judgment scene now going forward in heaven above. It must come soon. That we know. Let us lay aside every weight and every easily besetting sin. It is a race for eternity now.

Our hearts thrill with the certainty of the triumph of the advent movement in just a little time. But we can never triumph with it while harbouring any known sin. I know this movement will soon end on the sea of glass; but I will not be with it then unless I let Jesus save my sinful heart and keep me every moment from my own natural ways. Something will come along to shake me out, some deception fitted for me. We cannot keep ourselves. Only Christ is able to keep us from falling. Holding on to sin on our part breaks connection with His power to keep us, and puts us in peril. As stated in "The Desire of Ages: "

"The only defence against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end."—*Page 324.*

Today let us encourage one another to come anew to Jesus in consecration to God and to His cause.

We see the fruit upspringing as never before in the fields as the message goes. Everywhere it brings the fruitage of the prophecy, the people keeping the commandments and the faith of Jesus. We see the fruitage in the lives of our brethren and sisters. The grace of Christ is helping them. And we all want every blessing that redeeming love longs to give us. Let us lay aside every weight. Lay down every feeling of hardness or sensitiveness. We can take no grudges into the kingdom. "Grudge not one against another, brethren," says the apostle James. It is spoken especially to us now; for he adds, "Behold, the Judge standeth before the door." No matter what any one has said or done, or has not said or done, here today let us bury every

"God calls for a revival and a reformation."

grudge. Only one thing matters, and that is that Christ has forgiven every wrong thing in us, and that we have forgiven every wrong others may have done to us. These two things are one. By the grace of Christ who forgives us, let us banish all bitterness, all feelings of alienation or resentment, and every other feeling of the fleshly heart that weighs us down and makes us weak. The Spirit of Prophecy says:

"Before the prophecy can be fulfilled, The weak shall be 'as David,' and the house of David 'as the angel of the Lord' (Zech. 12:8), the children of God must put away every thought of suspicion in regard to their brethren. Heart must beat in unison with heart. Christian benevolence and brotherly love must be far more abundantly shown. The words are ringing in my ears, 'Draw together, draw together.' The solemn, sacred truth for this time is to unify the people of God. The desire for pre-eminence must die. One subject of emulation must

swallow up all others,—who will most nearly resemble Christ in character? who will most entirely hide self in Jesus?"—"Testimonies," Vol. VI, page 42.

We know the certainty of the message and the movement. But it is not enough to know doctrinally that this is the truth of God. We must have the sanctifying power of the truth in our lives as well as the form of the truth in our minds. Let us this week heed the words, "Draw together, draw together," and unitedly seek God for His love actually to fill our hearts with love and kindness and joy, praying for one another and for all the dear ones for whose salvation we long. Who today will make this new or renewed consecration to God in surrender that shall indeed "entirely hide self in Jesus"?

"So sinful, so weary, Thine, Thine would I be;
Thou blest 'Rock of Ages,' I'm hiding in Thee."

(Reading for Sunday, May 31)

Righteousness by Faith

J. W. WESTPHAL

THERE are two kinds of righteousness,—the righteousness which is of the law, and the righteousness of grace; the righteousness of works, and the righteousness of faith; the righteousness of man, and the righteousness of God.

Righteousness by works is natural. We are told that it lies "at the foundation of every heathen religion;" and when Jesus appeared among men, it had "become the principle of the Jewish religion. Satan had implanted this principle."—"Desire of Ages," page 36. This is as true today as it has ever been. It is the human ideal wherever humanity is found. The moment an individual loses out of his experience righteousness by faith, there remains only the righteousness by works to take its place. Being natural, though valueless, it is exceedingly deceptive. A person may hold to it, and not know it.

Unless our vision of the righteousness of God is clear, and our experience in it is definite, justification by works will come into our experience in spite of ourselves. This was the difficulty with many Jewish Christians in the days of the apostles, and with which the apostles had to contend. These Jews did not reject Christ in an absolute sense, nor did they cease preaching about Him. Yet their false ideas contained in embryo the principle of justification by works, which later developed into complete apostasy. Paul saw the danger and the inevitable results, and declared, "A little leaven leaveneth the whole lump." Gal. 5:9. There is great danger that many of us will fail to discern this great boon of the gospel,—righteousness wholly and only as a gratuitous gift, even greater danger perhaps than that we shall not recognise the need of obedience.

Man's Righteousness

The righteousness of man, what is it? In every human being there is some ideal of right, some sense

of what he ought to be. We call it conscience. But conscience is a creature of education, and is a safe guide only as it is directed by "the true Light, which lighteth every man that cometh into the world." John 1:9. But man ascribes this to himself, looks upon it as his own inherent goodness. This is the first step in righteousness by works. Upon this foundation he builds. He who has some goodness in himself, why should he not do something good? He who has a high ideal of life, why should he not reach it? At most, why should he need more than some help where his



Mission hospital at Dovele, Solomon Islands, with Nurse Tutty treating the sick.

own strength is insufficient? This means, "The Lord and I," or even, "I and the Lord."

"All our righteousnesses are as filthy rags." Isa. 64:6. Self-righteousness is unrighteousness. Whenever self enters our service or our obedience, there appears our own righteousness, regardless of any

"The darkness of the evil one encloses those who neglect to pray."

theory of the gospel we may hold. God's righteousness is impeded in its work, and even excluded, by personal ambition, pride, love of the world, love of position and honour, indifference, and all self-dependence. Obedience simply for fear of punishment or hope of reward, or from a sense of obligation, is a principle born of the flesh.

"The man who attempts to keep the commandments of God from a sense of obligation merely—because he requires to do so—will never enter into the joy of obedience. He does not obey. When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God."—*Christ's Object Lessons*, page 97.

God's Righteousness

To make clear what righteousness by faith means, it is necessary to study the nature of God's righteousness. The reason why the Jews sought to establish their own righteousness, was because they did not understand God's righteousness. "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10:3.

The righteousness of God is not a cloak to conceal sin. If it were, it would be only a sheep's garment to cover a wolf's nature. God can never receive hypocrisy into heaven. But the righteousness of God is of the heart. It is not outward pretence, but an inward work. And when God's law is written in the heart by the divine Spirit, that fact is manifest in the daily life of the believer. It becomes apparent that he has received by faith the spotless robe of Christ's righteousness. (See Rom. 1:16, 17; Isa. 41:10.)

The righteousness of God is life. Those who receive it live. "Therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Rom. 1:17. "The Spirit is life because of righteousness." Rom. 8:10. "If there had been a law given which could have given life, verily righteousness should have been by the law." Gal. 3:21. This indicates that life is a requisite to righteousness and that they are inseparable. "By the righteousness of One the free gift [righteousness] came upon all men unto justification of life." Rom. 5:18. Receiving this inestimable gift, rectifies our life, for it is the receiving of the life of God through Christ.

"The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct."—*The Desire of Ages*, page 555.

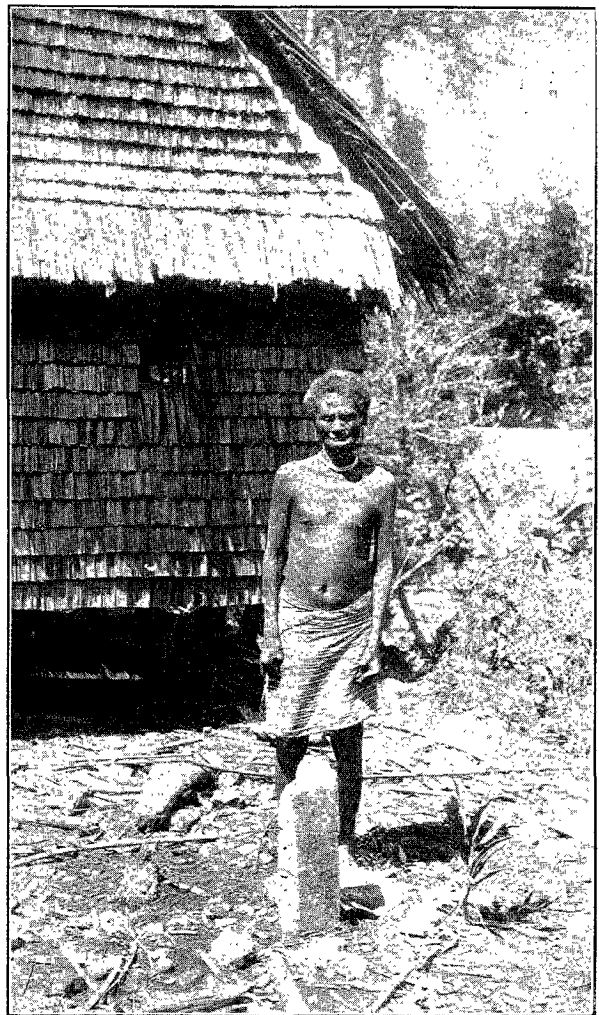
"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." Ps. 46:4. This is the river that has its source in the throne of God, the river of the water of life. In Jesus it found its way to this wicked world, once separated from its life-giving currents. With a depth of meaning other worlds can never know, its fullest, richest streams flow earthward from that spear-pierced side of the Saviour of men. That life,

God's righteousness, fills the earth as the waters cover the sea.

"When the fulness of the time had come, the Deity was glorified by pouring upon the world a flood of healing grace that was never to be obstructed or withdrawn till the plan of salvation should be fulfilled."—*The Desire of Ages*, page 37.

Contrasts of Faith and Works

The righteousness which is of the law and the righteousness of faith are expressed in very different terms, and contain therefore very essential differences. The righteousness which is of the law says, "The man which doeth those things shall live by them." Rom. 10:5. But all men fail to obtain this righteousness, because all have sinned. But God's righteousness, in contrast, "the righteousness which is of faith," says, "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again



The Old and the New

Paka, a convert from cannibalism, standing between stone used in killing human sacrifices and our church building erected on site of old cannibal feasts, Gatukai, Solomon Islands.

"At this time a new life is to take possession of those who have the love of God in their hearts."

from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach." Verses 6-8.

Righteousness by faith is here, as always, based not on what we must do, but through faith on things at hand. While it recognises Jesus as our High Priest in heaven, it is equally certain that He is here; not a dead Christ in the tomb, but a living Christ with us. "Lo, I am with you alway." It comes even nearer than this; it says that He is *in* us through the medium of His Word. "The word is nigh thee, even in thy mouth, and in thy heart." "I will put My laws into their mind, and write them in their hearts." Heb. 8:10. The word and law of God in the heart is the life of God there. Christianity consists of receiving this life and submitting to its working.

The Fruits of Righteousness

"In every command and in every promise of the Word of God is the power, the very life of God, by which the command may be fulfilled and the promise realised. *He who by faith receives the word is receiving the very life and character of God.*"

"Every seed brings forth fruit after its kind. Sow the seed under right conditions, and it will develop its own life in the plant. *Receive into the soul by faith the incorruptible seed of the word, and it will bring forth a character and a life after the similitude of the character and the life of God.*"—*Christ's Object Lessons*, page 38.

We may have accustomed ourselves to think, in practice, if not in theory, that *we* have a large part of the work to do, when in fact the work is not ours, but God's. Says Paul, "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:4, 5. It is therefore "not of him that willeth, nor of him that runneth, but of God that showeth mercy." Rom. 9:16.

"Herein is My Father glorified," said Jesus, "that ye bear much fruit." God desires to manifest through you the holiness, the benevolence, the compassion of His own character. *Yet the Saviour does not bid His disciples labour to bear fruit.* He tells them to abide in Him. "If ye abide in Me," He says, "and My words abide in you, ye shall ask what ye will, and it shall be done unto you." It is through the word that Christ abides in His followers. This is the same vital union that is represented by eating His flesh and drinking His blood. The words of Christ are spirit and life. Receiving them, you receive the life of the Vine. You live "by every word that proceedeth out of the mouth of God." *The life of Christ in you produces the same fruits as in Him.* Living in Christ, adhering to Christ, supported by Christ, drawing nourishment from Christ, you bear fruit after the similitude of Christ."—*The Desire of Ages*, page 677.

The Faith That Works

The first principle, then, in righteousness by faith is not doing, but receiving. This does not exclude a desire to do, but it recognises a complete helplessness to do. It appreciates that we must receive in order to do, and that the receiving must always precede the doing. It does not ignore obedience, but puts it in its proper place, as the sure fruit of the righteousness

within. The first attention is given to the heart, that it be pure and right. The true seeker for Christ's righteousness can find no satisfaction in only an external reform, but obtains a heart reformation, a reform of the spirit, of the actuating motives and power of the life. It signifies a complete change of our carnal natures and a receiving of the divine nature. It means that a new life current flows into and through our lives, even the life of God. The law is no more merely a letter, which we in human weakness must obey, with perhaps some help from God, but a living principle that takes possession of us, "the law of the Spirit of life in Christ Jesus," making us "free from the law of sin and death." We learn to "serve in newness of spirit." Obedience becomes the natural, legitimate outflow of what we have first received.

Righteousness by faith seeks for no goodness to present before God. The man who holds it entertains no desire to be anything but what he may be in Christ. Like Paul he says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, . . . that I may win Christ." Phil. 3:8. He puts "no confidence in the flesh," for he says, "I know that in me (that is, in my flesh), dwelleth no good thing." Rom. 7:18. He hates "even the garment spotted by the flesh." Jude 23.

The Weakness of Self-Confidence

However small the germ of human righteousness we may cherish, it will weaken faith. When we look at ourselves and entertain any purpose, or even desire, to be or do anything with strength *we* possess, though it be but a small part, thus dividing honours with Christ, we are leaning on a broken reed, as we are sure to learn. Notwithstanding the hope we entertained that the Lord would help us, we awake to the fact that He has disappointed our expectations. With a remembrance of this and our broken promises, what assurance have we that we shall succeed the next time? We try again in the same way, and with the same result.

Eventually we question the possibility of a victorious life, at least for ourselves, and settle down to carelessness and indifference. Faith comes not through what we think we must or ought to do, or desire to be, and less through indifference. It comes through contemplating what Jesus has done for us and now is to us,—who is made "our wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30.

From the standpoint of righteousness by faith, a sense of our sinfulness is not a hindrance, but an incentive to faith. It was the deep need of the world that brought Jesus into it. It was not to justify or condone the sin that He came, but that He might redeem and cleanse from sin those who believe. So it is our great need that appeals to the heart of the Saviour to come into our hearts, and the greater the need, the stronger is the appeal. He will not wait to come in till the heart is cleansed, nor are we to hesitate to believe that He does come in before it is cleansed. All we can do before that is to desire the cleansing, and this desire is necessary. He enters the soul-temple to cleanse it, just as He entered the temple at Jerusalem to cleanse that. Satan will retire only as Jesus enters.

"Perfection of character cannot possibly be attained without self-sacrifice."

The presence of Jesus makes the ground holy where He treads.

Our sinfulness, our great need of cleansing, we may plead as our chief argument before the Father's throne. With it we must present that which will not only over-balance our sins, but those of the whole world,—the infinite, righteousness of Christ. It was thus the way was *provided* for the salvation of every man, although but few avail themselves of His righteousness.

"We have nothing to recommend us to God; *but the plea that we may urge now and ever* is our utterly helpless condition, that makes His redeeming power a necessity. *Renouncing all self-independence*, we may look to the cross of Calvary and say,

"In my hand no price I bring;
Simply to Thy cross I cling;"

—"Desire of Ages," page 317.

The Mystery of Christ's Righteousness Within

The working of God in us, the process of fruit-bearing, we cannot comprehend. Men study in vain the mystery of life in the physical world. The mystery of godliness, of a godly life, is equally beyond the ken of man. We understand it only as we do creation,—by faith. In fact, both are the same process,—creation. We believe what we cannot understand, and that, too, before we can see it. We look, "not at the things which are seen, but at the things which are not seen." As is our first experience in the Christian life, so is also

our last, "having been buried with Him in baptism, wherein ye were also raised with Him *through faith in the working of God.*" Col. 2:12, R.V. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Col. 2:6.

This life, this righteousness, is knocking at the door of our hearts, seeking admission. The desire to receive it we have. We are also willing that it should cleanse us. We long to obey God and please Him. We are ready to yield all to His care and keeping. Where is the lack? Here is our great sin, "the sin which doth so easily beset us." We take every step we know, all that the Lord requires, but we do not believe that the Lord does His part, the part we cannot do, and yet the only part that can make efficacious what we have done. We stop short at faith. We confess and repent of every sin but this one. And Jesus with longing solicitude says, "O thou of little faith, wherefore dost thou doubt?"

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on Him shall not be ashamed." Rom. 10:9-11.

Shall we not now believe with our hearts and confess with our lips the Lord Jesus?

(Reading for Monday, June 1)

Missionary Service

MEADE MACGUIRE

JESUS had talked with the woman at the well in Samaria, and she had hurried to the city with the good news. The disciples begged the Master to eat, but He refused, saying, "I have meat to eat that ye know not of." While they questioned about this, He said earnestly, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35.

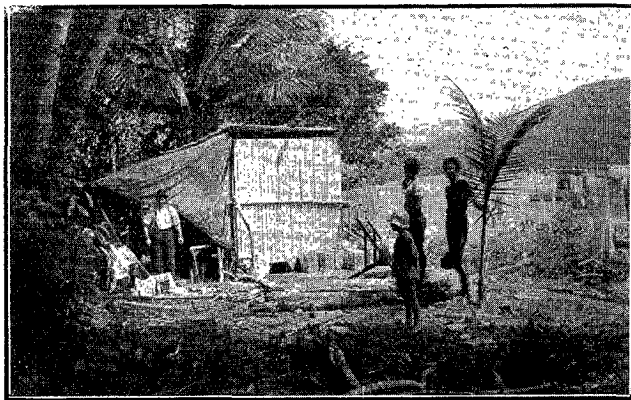
How impressive this lesson must have been when, a

few moments later, a great throng of people whom the disciples hardly regarded as possible subjects of the kingdom, came flocking out from the city to hear and joyfully accept the long-looked-for Messiah!

This poor, sinful woman, in her brief contact with Jesus, had received something which made her a "more effective missionary than His own disciples." She learned a great secret that they had not yet discovered. It came to them later. Though it is of supreme importance, it is evidently lacking to a great extent in the disciples today. Perhaps we are as blind as were those disciples.

"The disciples saw nothing in Samaria to indicate that it was an encouraging field. Their thoughts were fixed upon a great work to be done in the future. They did not see that right around them was a harvest to be gathered. But through the woman whom they despised a whole cityful were brought to hear Jesus. She carried the light at once to her countrymen. This woman represents the working of a practical faith in Christ. Every true disciple is born into the kingdom of God as a missionary."—"The Ministry of Healing," page 102.

Apparently the essential difference between this woman who did such a wonderful work, and the disciples who might have accomplished it but did not, lay in the fact that they were thinking about a great work, while she was thinking about Jesus. The same difference is strikingly illustrated again in the narrative of Mary and Martha:



Brother and Sister J. D. Anderson's first temporary home on Malaita, Solomon Islands.

"Now, just now, is our time to work in foreign countries."

"It came to pass, as they went, that He entered into a certain village: and a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Luke 10: 38-42.

Surely Jesus did not mean to imply that no service is essential, or that all the time should be spent sitting at His feet. But like the disciples at the well, Martha was thinking about the work, while Mary, like the Samaritan woman, was all aglow with love for Jesus. It is only in this spirit that acceptable service can be performed. Are we not, like the early disciples, slow to learn the essential lesson?

There are two great motives which must actuate the believer if he is to do the most efficient service. The first is an intense personal love for God. This love springs from a very real personal acquaintance with Christ and an abiding consciousness of the reality of His presence.

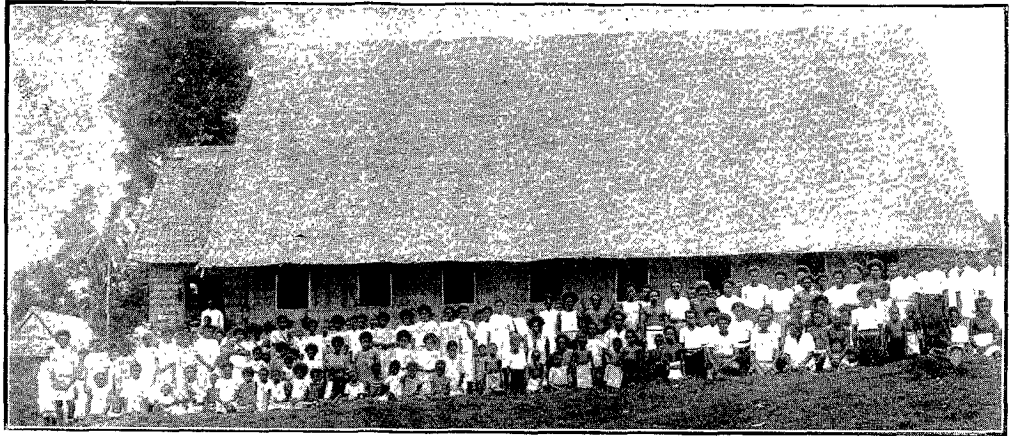
The second is a deep sense of our solemn responsibility to save as many perishing souls as we can during the short time which remains. With this is the assurance of the power of the Holy Spirit, who awaits our co-operation. Evidently these motives are not sought and cultivated as they should be. It is the constant tendency to substitute our human machinery—institutions, organisations, programmes, and campaigns—as an incentive to service, rather than the true motives which alone are attended by divine power. Especially is this true when the church is lukewarm and spirituality is low.

Often men are heard declaring that the only salvation for a cold, backslidden church is to get the members to working for others. This may sound plausible, but the formal mechanical service performed from a sense of duty or rivalry cannot be blessed of God. Sometimes such efforts may awaken the believer to a consciousness of his spiritual bankruptcy, and bring him to Christ in repentance, but missionary work done merely to reach a goal cannot be acceptable to God.

We are told that "a revival of true godliness" is "the greatest and most urgent" need of the church. God grant that such a revival may come speedily, and with it that divine passion for souls which will banish indifference and slothfulness from the church.

Missionary Service of the Church

"The church of Christ has been organised on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere labourer together with God, filled with the Spirit, having the mind of Christ, perfected in sympathy with Christ, and therefore bend-



Dedication of new church, Dovele, Solomon Islands; scene of Brother Tutty's former labours.

ing every energy, according to his intrusted ability, to the saving of souls. . . .

"Every follower of Christ is to do something in the work, and not to do what you can, is to manifest indifference to the claims of Christ. If you refuse to be a faithful steward, working under the Master, then you are following the directions of another leader, and ranging yourself with those who are warring against God. Christ said, 'He that is not with Me, is against Me; and he that gathereth not with Me, scattereth abroad.' *If we are not active in the service of Christ, we are ranking with those who are in positive hostility against Him; for we are in the position of stumbling-blocks.* Every means of influence that God has given you, should be employed to the utmost.

"Listen to the voice of Jesus, as it comes sounding down along the lines to our time, addressing the professed Christian who stands idle in the market place: 'Why stand ye here all the day idle? . . . Go ye also into the vineyard.' *Work while it is day; for the night cometh, in which no man can work.*"—*An Appeal*, pages 28-30.

When God invites men to accept Christ and be saved, He makes it very plain that salvation involves a very solemn responsibility. Christ did not say to the disciples of old, "Follow Me, and I will take you to heaven;" or "I will promise you a life of ease and freedom from service." No, but He did say, "Follow Me, and I will make you fishers of men." Again and again it is made plain that one cannot be saved and be indifferent to the unsaved. And yet people continue to unite with the church with apparently no idea but to save themselves.

"Many today claim to obey the commandments of God, but they have not the love of God in their hearts to flow forth to others. Christ calls them to unite with Him in His work for the saving of the world, but they content themselves with saying, 'I go, sir.' They do not go. They do not co-operate with those who are doing God's service. They are idlers. Like the un-

Our mission needs for 1925 Annual Offering—£4,500.

faithful son, they make false promises to God. In taking upon themselves the solemn covenant of the church, they have pledged themselves to receive and obey the word of God, to give themselves to God's service, but they do not do this. In profession they claim to be the sons of God, but in life and character they deny the relationship. They do not surrender the will to God. They are living a lie."—*"Christ's Object Lessons,"* page 279.

Many become spiritually feeble, and even die, because they are content to sit and listen to preaching week after week, while making no definite effort to pass the truth on to others.

"Here is our great sin. We are years behind. The ministers have been seeking the hidden treasures, and have been opening up the casket, and letting the jewels of truth shine forth, but not one one-hundredth part has been done or is being done by the members of the church, that God requires of them. They will in that great



Our Mission School at Bisiatabu, New Guinea.

day, be self-convicted and self-condemned for their slothfulness."—*"An Appeal,"* pages 10, 11.

Many make the excuse that they do not have time for prayer and personal work. But they have time to eat and sleep, and time to compass an endless routine of comparatively trivial things. The mother of John and Charles Wesley, though she had nineteen children, found time to shut herself in her room a full hour each day to be alone with God, and the whole world was blessed as a result.

Many seem to feel that if they give money to the cause to help support the ministers and workers, they have discharged their duty, and no definite work for souls is required of them. But this is a great mistake.

"Money is good as far as it goes, but unless accompanied by personal effort, will go but a little way toward converting souls to the truth. Not only does God call for your money, brethren, but He calls for you."—*Id.*, page 13.

"As we accept the truth, we virtually pledge ourselves to be workers with Christ, and to be consecrated to His service, and no longer live to do our will and serve ourselves, but to be faithful servants of the Master to whom we have yielded ourselves servants to obey."—*Id.*, page 15.

"How many of the wandering ones have you, reader, sought for and brought back to the fold? When you turn from those who seem unpromising and unattractive, do you realise that you are neglecting the souls for whom Christ is seeking?"—*"Christ's Object Lessons,"* page 191.

Indifference toward the lost has resulted in a sad condition in the church.

"Unbelief, like the pall of death, is surrounding our churches, because they do not exercise the talents God has given them, by imparting the light to those who know not the precious truth."—*"Sowing Beside All Waters,"* page 36.

We are told by the servant of the Lord that "God calls for a spiritual revival and a spiritual reformation." Also that this "reformation signifies a re-organisation, a change in ideas and theories, habits and practices."—*Review and Herald, Dec. 21, 1922.*

Those who share in this reformation will no longer permit the cares and pleasures of this world to crowd out Bible study and prayer. They will take time to show a personal interest in the lambs of the flock, and in those newly come to the faith, as well as in those who are careless and drifting away. They will have time for the prayer meeting and the missionary meeting. How often a large share of the burden of the whole church is carried by a few faithful souls, while others shun responsibility!

Missionary Service in the Neighbourhood

Those who share in this great spiritual revival and reformation, will take a new interest in their neighbours and friends.

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the Word of God."—*"Testimonies,"* Vol. IX, page 126.

Brethren and sisters, what is our duty in regard to this promised revival and reformation? Are we to wait idly by, expecting it to come as a rushing mighty wind and sweep us into the ranks of active and Spirit-filled workers in spite of our indifference and neglect? Or should we begin to pray earnestly for it, and then take hold at once and act as if we expected a response from Heaven?

Again and again the Lord has warned us of our accountability if we neglect these solemn responsibilities, and allow minor matters to occupy our time and attention while souls perish all around us.

"Many, many are approaching the day of God doing nothing, shunning responsibilities, and as the result they are religious dwarfs. So far as work for God is concerned, the pages of their life history present a mournful blank. . . . Those who neglect their duty in the home and among their

"In Christ God has provided means for subduing every sinful trait, and resisting every temptation, however strong."

neighbours, are, by their unfaithfulness, separating themselves from God. . . . In the day of God how many will confront us and say, 'I am lost! I am lost! and you never warned me; and never entreated me to come to Jesus. Had I believed as you did, I would have followed every judgment-bound soul with prayers and tears and warnings.' In that day the Master will demand of His professed people, 'What have you done to save the souls of your neighbours?' . . .

"Brethren and sisters, what excuse can you render to God for this neglect of souls? I would present this matter to you as it has been presented to me, and in the light from the life of the Master, from the cross of Calvary, I urge you to arouse."
—*Id.*, pages 20, 21.

(Reading for Tuesday, June 2)

Progress of the Message

W. G. TURNER

ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. . . . Lift up thine eyes round about, and see. . . . Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged."

"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."

"And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations."

"For He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Isa. 60:1, 2, 4, 5; Isa. 29:18; Isa. 11:11, 12; Rom. 9:28.

With the command of Jehovah uttered through the prophet Isaiah ringing down the centuries; possessing a knowledge that while men grope in the darkness of heathenism or of worldliness God is today causing the light of His blessed truth to cast its rays across the pathway of humanity; being conscious that the great exodus movement is now in full swing,—that movement whereby His remnant shall be gathered from every land and from the islands of the sea; and recognising that it is time for Him to finish His work, as professed followers looking for the grand culmination of His eternal purpose, we cannot close our eyes to the remarkable advances now being witnessed within the circle of this last movement.

One of the outstanding features of the past few years has been the opening doors presenting themselves to the people who bear aloft the ensign upon which is emblazoned "the commandments of God and the faith of Jesus." Only fifty years have passed since the first

And in all this blessed ministry, in the words of another, let us—

"See Jesus our brother and leader standing at the right hand of God. The nail-pierced hands which He lifted up in prevailing intercession with God, He also stretches out in importunate pleading with us. He pleads for the dark continents for which He died, with their thousand millions of yet unevangelised souls; He pleads for the great shivering, hungry multitude in our cities, who lack bread and shelter; He pleads for the innumerable company of sin-defiled, heartbroken sufferers with whom the world is filled. Go to them, sympathise with them, suffer for them, minister to them. And if you ask, 'What reward shall I have?' He will answer, 'They cannot recompense thee: but thou shalt be recompensed at the resurrection of the just.'"

foreign missionary of this denomination left home and friends to pioneer the work in lands outside the United States of America. While then we had but 7,000 members in the world, today we find far more than 7,000 labourers connected with our work, operating in 119 countries, and preaching or printing in 220 different languages.

So scattered are the Sabbath-keepers throughout the world, and so has the message reached to the uttermost parts of the globe, that as the sun appears to rise



From right to left: Ratu Tevita Daivalu and wife from Fiji, who have recently gone to labour in New Guinea; and Sisari Lewa, our Fijian brother attending the Australasian Missionary College and helping in the publication of our Fijian literature at the Avondale Press.

"When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook."

in the east and go down in the west, not thirty minutes of time separates Sabbath-keepers who somewhere on the face of the globe turn week by week to welcome Jehovah's holy day. The prophecy of Malachi is being fulfilled today as never before in the history of nations: "For from the rising of the sun even unto the going down of the same, My name shall be great among the Gentiles; and in every place incense [prayer] shall be offered unto My name, and a pure offering." Mal. 1:11.

In the lands of darkness, where millions of souls dwell in ignorance and sin, the light of God is breaking, and missionaries report companies here and there, turning to Jehovah, keeping His Sabbath, and looking for His Son from heaven, and this without ever having been in touch with our workers. God is going before His people today. The way is being prepared, and His Spirit is convicting men of truth. He is calling His followers to keep in step with His opening providences. We have a message; we have a field in which to present the message; we have an aim before us, even the third angel's message to all the world in this generation. Let us remember these facts. Let us drive our stakes and go forward in the fear and strength of our divine Leader.

The promise recorded in Isaiah 11:11 definitely states that among the remnant of His people souls will be gathered from the islands of the sea. The Australasian Union Conference has, in point of number and area, the largest island field in the world under its direction and care. No less than twenty distinct groups, comprising hundreds of separate islands, covering almost one-seventh of the total area of the globe, and inhabited by two million souls, speaking upwards of 100 different languages or dialects, are found within this island field.

After approximately forty years' effort, we find today that our work is proceeding in 13 of the 20 groups; 52 white labourers and upwards of 100 native ministers, missionaries, and teachers, are employed; 1,455 souls are enrolled as church members. Approximately 3,000 others are adherents, as yet unbaptised. Sixty-seven churches are organised.

In some of the groups, but the merest fringe has been touched. A tremendous task lies before our missionaries ere they can feel that the people have had opportunity of hearing truth. While much remains, we are happy to record advances which are now being reported. From our newer and most uncivilised fields, such as the Solomons, New Hebrides, and New Guinea, hundreds now rejoice in the transformation wrought by the gospel of Christ.

From every station in the New Hebrides, our missionaries report definite growth, and this in the face of the gravest and most satanic opposition. On one station, three of our most capable converts were deliberately and fatally poisoned, and this at the instigation of an opposing chief. The facts of the whole diabolical scheme, which included the plan to kill several others, including Brother and Sister Nicholson, came to light as the result of the poisoner himself taking by mistake some of the fatal dose and confessing on his death-bed to some of our natives. This has wholly revealed to heathen natives the adversary's plan,

with the result that everything there is now working out to the glory of God.

Brother C. H. Parker, writing of the work on Ambrym under the direction of Brother and Sister D. Nicholson, says:

"Our stay at Ambrym was very pleasant, and we found our work moving forward with no uncertain sound. The Lord is signally blessing Brother and Sister Nicholson in their labours for that people. The new station at Namalavere has had a decided growth, and is building up strongly. This is under native teaching and management. The people there have been through the fire. A number of opposers came one night and broke into the homes of our brethren. Our teacher was badly knocked about. One of our brethren was knocked down a number of times and dragged about. It is good to see the spirit of patience which these brethren manifest. They have no desire for retaliation, and take with joy the spoiling of their goods. One night, just a short time ago, one of these brethren had his house set on fire, the man himself only escaping with his life; all his goods were burned. On another occasion one of their gardens, which was a large one, was burned out. It is quite evident that the Lord is fulfilling to His people on Ambrym the promise "that all things work together for good." While I was there, an inland chief who has a large, populous district, asked that a teacher be sent up to teach him and his people this message. At North Ambrym a similar request has been made by another chief. Both these chiefs and their people are heathen."

One writer truly says: "It is when they have been challenged most sharply by difficulties, that Christian missions have won their most splendid triumphs."

"While at Ambrym I baptised eight young men and four young women, and performed the marriage of another young man and woman. At the time Pastor Fulton visits us in May, Brother Nicholson expects to have another class ready for baptism.

"The Sabbath school membership at Baiap is 115. The average attendance during the last quarter was 111, with a perfect attendance of 77. The church membership now stands at 29, and the native tithe for the quarter was £5 9s. 9d. The three teachers' wages amounted to £4 11s.; thus the tithe more than pays the native teachers' wages.

"Upon leaving Ambrym, the Baiap church gave us three of their best teachers for the work on Malekula. Thus they are a missionary church, giving of their best, not knowing whether these workers will ever return. These teachers I have placed at Tonmiel and two new places,—Matanavat and Malua Bay. Everything is very encouraging at each of these places, and also for the Big Nambus tribe. My visits at all of these places have been very warmly received, and are not frequent enough to suit the natives."

Writing of the work on Santo, under the direction of Brother and Sister J. R. James, Pastor Parker says:

"I know that our dear people throughout Australasia will be glad to get this good news from Brother Ross James, of our Big Bay, Santo, district: 'The work is moving onward. The attendance now stands at 84 each Sabbath. Some young men from large villages north of us are deeply interested, and we believe some will soon come out. At Hapuna all have given up smoking and unclean foods. Their neighbours say they are finishing their pig business now, and will then join the school.

"Every promise in the Word of God furnishes us with subject-matter for prayer."

In fact all the way from our mission station to Hapuna, the people have expressed themselves thus.

"Timothy is holding on at Luai Moli. He has twenty-seven names on his list. One young man there has taken a deep interest, and carries on the work while Timothy comes here to teachers' meeting every six weeks.

"Early in December Amos and Rachel went over the mountains to the west coast. He came back some weeks after, and reported that nine were keeping the Sabbath there. He is now building up a permanent work. There is only one heathen village now between Timothy and the west coast station."



Mission Home and School building, Lavalae, Bougainville.

Brother James, in writing to us at the Union office, tells that a field which they have been striving to enter for a long time, among the Sakau people, is apparently opening. After the brother of the paramount chief, on whose head the Government has placed a large reward, had been shot, a number of under chiefs decided that they would call our mission to commence work, and thus seek to bring to an end the continuous killing and warfare. The natives know that only the power of God to change their present practices can bring to them freedom from the constant feud that prevails.

Brother W. D. Smith of Malekula, which is said to be the most savage of all the savage islands of the South Pacific, writes of the prospects there, and rejoices at what he sees.

From the Solomons, excellent reports of growth continue to reach us. Brother Tutty, of Bougainville, writing from the recently established mission at Lavalae, says:

"Here we are well established. At another village we have placed a native worker, where the chief and his assistant are for us. They are meeting with intense opposition from the Roman Catholic mission, but are pushing on. Sixteen from this village attended Sabbath school last Sabbath. I am planning to explore the country to the north, and hope later to report openings there."

The Batuna Training School is commencing its second year with a full enrolment of young people, Sister E. Totenhofer now being there to assist with the young women. From this centre we hope soon to have a fine body of young people prepared to enter the many opening doors of this rapidly extending field.

From Papua, every mail brings cheer and reports of growth, both at Bisiatabu and Efogi. Brother Lock, writing recently of apparent food shortage at Efogi, owing to the wet weather, says:

"Yesterday morning I was feeling anxious, as I had given the last of the potatoes to the boys for their breakfast, and wondered whether any would come in for their afternoon meal. The first text that we opened to as we studied the Sabbath school lesson at family worship was, 'Take no thought . . . saying, 'What shall we eat? or, What shall we drink? . . . for your Heavenly Father knoweth that ye have need of all these things;' and shortly after worship three bags of potatoes came in. The Sabbath school lessons on 'The Ministry of Trials and Patience' seemed prepared just for us, as they came when we needed the help."

Brother C. S. Palmer, in charge of our school at Nukualofa, Tonga, writes:

"We have five or six young men attending school who we hope will be ready for active field work in a year or two. We plan to take these young men and conduct active efforts in the villages. This will not only give the people opportunity of hearing the message in their own tongue, but will also give the students some very necessary experience. The young men are rather enthusiastic over the plan to conduct efforts in the villages. We have already had invitations from three different places, and shall find no difficulty in securing houses in which to conduct services."

Brother H. A. Hill, of the Cook Group, left Rarotonga towards the end of last year for a stay of several months on Aitutaki. During this period he has been wholly shut away from communication with the outside world. The first word from him in four months has just come to hand, telling of souls won to the truth.

The latest mail from Brother Lyndon states that thirty-seven adults have begun to keep the Sabbath on Palmerston Island, Cook Group, through the labours of a native worker. Three of the converts are leading Government men.

From Fiji and Eastern Polynesia, letters of growth



Students of Training School, Tonga, Brother C. S. Palmer in charge.

and experiences reveal God's Spirit working on the hearts of needy people.

To conduct the work in this vast field, the Union Conference budget for 1925 amounts to approximately £63,000 for expenditure. To meet this need, our estimated income will be £59,000, leaving an apparent deficit of £4,000.

"Faith is the gift of God, but the power to exercise it is ours."

At the Annual Council, when the budget was considered, a number of requests for further help were, owing to lack of means, of necessity refused, greatly to the disappointment of our island missionaries. They see openings, but dare not press in.

Once during each year we meet for our Week of Prayer. At this season we invite God's people to give to missions. The aim set for the field for 1925 is £4,500. May we depend on each to do his *utmost*? In the hour of general prosperity in this field, we, filled with a desire to enter into a covenant with the Lord by

sacrifice, confidently appeal to our people everywhere to give both themselves and their means to God.

"The call is distinctly individual. If we are near enough to catch His voice at all, it comes to each of us as a piercingly personal call. No one is excused. No one can shift his individual responsibility upon the shoulders of another. Will any of us be found slacking in the day of God's power? Let us each earnestly counsel with himself, 'If every Christian were to answer the call with my degree of loyalty and devotion, would Christ be satisfied, would men in darkness and in the shadow of death be lifted to the light of His presence, would His message sweep across the seas and meet the needs of the islanders? The task of the church is my task.'"

(Reading for Wednesday, June 3)

Home Religion

E. W. FARNSWORTH

"Let them learn first to show piety at home." 1 Tim. 5:4.

THIS instruction, while given for children having widowed mothers, is applicable to all who profess to be Christians; and where such piety is manifested, it is said to be "good and acceptable before God."

In harmony with this text is the following statement:

"The happiness of families and churches depends upon *home influences*. Eternal interests depend upon the proper discharge of the duties of this life. The world is not so much in need of great minds as of good men who will be a blessing in their homes."—*Testimonies*, Vol. IV, page 522.

From these words it appears that the largest and most important responsibilities are those found in connection with home relationships. They are the duties that "lie at the very foundation of society." "Eternal interests depend upon the proper discharge of the duties of this life." Think of it! Our *greatest need* is of those who will be a blessing in their homes.

How may we be a blessing there?

That which gives charm to any home is the presence of harmony, the manifestation of love between its inmates. We are told:

"Angels flee from the dwelling where words of discord are exchanged; where gratitude is almost a stranger to the heart; and censure leaps like black balls to the lips, spotting the garments, defiling the Christian character."—*Id.*, Vol. I, page 696.

Consider this: "Words of discord," "gratitude almost a stranger," "censure," cause the good angels to flee from our homes. In dwellings where these are found, they defile the Christian character. "At home there is as death." Lam. 1:20. Have the heavenly messengers fled from your home and mine today on account of our discord, ingratitude, and censure? How much we need their presence! Let us not drive them away. Listen to the counsel given us:

"We must let Christ into our hearts and homes if we would walk in the light. Home should be made all that the word implies. It should be a little heaven upon earth, a place where the affections are cultivated instead of being studiously repressed.

Our happiness depends upon this cultivation of love, sympathy and true courtesy to one another. The reason there are so many hard-hearted men and women in our world is that true affection has been regarded as weakness, and has been discouraged and repressed. The better part of the nature of persons of this class was perverted and dwarfed in childhood, and unless rays of divine light can melt away their coldness and hard-hearted selfishness, the happiness of such is buried forever. If we would have tender hearts, such as Jesus had when He was upon the earth, and sanctified sympathy, such as the angels have for sinful mortals, we must cultivate the sympathies of childhood, which are simplicity itself. Then we shall be refined, elevated, and directed by heavenly principles.

"A cultivated intellect is a great treasure; but without the softening influence of sympathy and sanctified love, it is not of the highest value. We should have words and deeds of tender consideration for others. We can manifest a thousand little attentions in friendly words and pleasant looks, which will be reflected upon us again. Thoughtless Christians manifest by their neglect of others that they are not in union with Christ. It is impossible to be in union with Christ and yet be unkind to others and forgetful of their rights. . . . These thoughtful courtesies, that, commencing in our families, extend outside the family circle, help make up the sum of life's happiness; and the neglect of these little things makes up the sum of life's bitterness and sorrow."—*Testimonies*, Vol. III, pages 539, 540.

Some appear amiable and kind outside their own homes but unless they are the same in their homes, they cannot be efficient workers for Christ either in the church or the world, for we read:

"If a man is unkind and churlish in his family and to others connected with him, no one need inquire how he will manage in the church. He will exhibit the same petulant, overbearing disposition which he shows at home."—*Id.*, Vol. IV, page 347.

Unkindness at home arises from lack of love and self-control. Peter writes:

"For this very thing also, using all diligence, superadd to your faith fortitude, and to fortitude knowledge, and to knowledge self-control, and to self-control patience, and to patience piety, and to piety brotherly kindness, and to brotherly kindness love." 2 Peter 1:5-7, Emphatic Diaglott.

Annual offering for missions—£4,500.



We need to take ourselves in hand. It is lack of self-control that causes impatience, dissensions, and hatred. Words of censure leap to the lips, causing anger and rebellion to rise in the ones reproved, and holy angels flee from the stormy scene. It is *before* bitter words come pouring forth that Jesus must speak the magic words to the soul, "Peace, be still." As surely as He quieted the stormy billows of Galilee, He will give grace, strength, and needed self-control.

plexities, trials, and discouragements. It is the humble work which frequently draws upon the patience and the fortitude. Self-reliance and resolution will be necessary to meet and conquer all difficulties. Secure the Lord to stand with you, in every place to be your consolation and comfort. A meek and quiet spirit you much need, and without it you cannot have happiness.—*Id.*, Vol. III, page 81.

"Strength of character consists of two things,—power of will and power of self-control. Many youth mistake strong, uncontrolled passion for strength of character; but the truth is that he who is mastered by his passions is a weak man. The real greatness and nobility of the man is measured by the power of the feelings he subdues, not by the power of the feelings that subdue him. The strongest man is he who, while sensitive to abuse, will yet restrain passion and forgive his enemies. Such men are true heroes."—*Id.*, Vol. IV, page 656.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32. Jesus says: "Whosoever will come after Me, let him deny him-

self, and take up his cross, and follow Me." Mark 8:34. How shall we deny self?

"Self-denial means to rule the spirit when passion is seeking for the mastery; to resist the temptation to censure and to speak faultfinding words; to have patience with the child that is dull, and whose conduct is grievous and trying; to stand at the post of duty when others may fail; to lift responsibilities wherever and whenever you can, not for the purpose of applause, not for policy, but for the sake of the Master, who has given you a work to be done with unwavering fidelity; when you might praise yourself, to keep silent and let other lips praise you. Self-denial is to do good to others where inclination would lead you to serve and please yourself. Although your fellow men may never appreciate your efforts, or give you credit for them, yet you are to work on."—*Testimonies*, Vol. VI, page 521.

That is true self-denial. The home is the battlefield where we lose or gain in the conflict to deny self and gain self-control. The mind is controlled by Satan or by Christ. If we do not deny self, Satan rules, and we become like him. "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual ["natural," margin], devilish." James 3:14, 15.

When impatience and passion overcome us repeatedly, the habit of speaking impatiently is formed, and each indulgence makes it more difficult to overcome.



Six couples married at the same time by Pastor Fulton at Modo, Ranonga, Solomon Islands. (Pana and his bride seventh and eighth from left.)

And this help will come when the battle is raging highest, and it seems defeat is certain. It is just then that we must flee to the Stronghold, and appropriate the promise, "As thy days so shall thy strength be." Deut. 33:25.

"Parents, when you feel fretful, you should not commit so great a sin as to poison the whole family with this dangerous irritability. At such times set a double watch over yourselves, and resolve in your heart not to offend with your lips, that you will utter only pleasant, cheerful words. Say to yourselves, 'I will not mar the happiness of my children by a fretful word.' By thus controlling yourselves, you will grow stronger. Your nervous system will not be so sensitive. You will be strengthened by the principles of right. The consciousness that you are faithfully discharging your duty, will strengthen you. Angels of God will smile upon your efforts, and help you. . . .

"Some parents are of a nervous temperament, and when fatigued with labour or oppressed with care, they do not preserve a calm state of mind, but manifest to those who should be dearest to them on earth, a fretfulness and lack of forbearance, which displeases God, and brings a cloud over the family. Children, in their troubles, should often be soothed with tender sympathy. Mutual kindness and forbearance will make home a paradise, and attract holy angels into the family circle."—*Testimonies*, Vol. I, pages 386, 387.

"It is not a great work and great battles alone which try the soul and demand courage. Everyday life brings its per-

"No man can lay up treasure in heaven without finding his life on earth thereby enriched and ennobled."

The lack of self-control at home is most disastrous to the children. They lose power to control themselves, and imitate the words and acts of their parents. They become nervous and irritable, as do older people. They are unable to harmonise the profession made with the practice of their parents. They see the policy carried out of work, work, work, that the things of this life may be gained, and the spiritual life dies, and life becomes more and more worldly to the end.

While we are warned against being overcharged with the cares of this life, yet we must labour, and the tasks we perform may be a blessing to us if performed in the right way. This instruction has been given:

"All who toil with head or hands are working-men or working-women. And all are doing their duty and honouring their religion as much while working at the wash-tub or washing the dishes as they are in going to meeting. While the hands are engaged in the most common labour, the mind may be elevated and ennobled by pure and holy thoughts."—*"Testimonies," Vol. IV, page 590.*

There are children in our homes who are represented by the lost piece of silver in the parable. For these, search must be made during this Week of Prayer.

"This parable has a lesson to families. In the household there is often great carelessness concerning the souls of its members. Among their number may be one who is estranged from God; but how little anxiety is felt lest, in the family relationship, there may be lost one of God's intrusted gifts. . .

"If there is in the family one child who is unconscious of his sinful state, parents should not rest. Let the candle be lighted. Search the Word of God, and by its light let everything in the home be diligently examined, to see why this child is lost. Let parents search their own hearts, examine their habits and practices. Children are the heritage of the Lord, and we are answerable to Him for our management of His property. . . .

"The education and training of their children to be Christians is the highest service that parents can render to God. It is a

work that demands patient labour, a lifelong diligent and persevering effort. By a neglect of this trust we prove ourselves unfaithful stewards. No excuse for such neglect will be accepted by God.

"But those who have been guilty of neglect, are not to despair. The woman whose coin was lost searched until she found it. So in love, faith, and prayer let parents work for their households, until with joy they can come to God saying, 'Behold, I and the children whom the Lord hath given me.' This is true missionary work, and it is as helpful to those who do it as to those for whom it is done."—*"Christ's Object Lessons," pages 194-196.*

"The grace of simplicity, meekness, and true affection, would make a paradise of the humblest home. It is better to endure cheerfully every inconvenience than to part with peace and contentment."—*"Testimonies," Vol. IV, page 622.*

Our children and youth are in extreme danger. Never was there an age when so many attractive temptations existed to draw their minds from heavenly to earthly things, causing them to love the world and the things in it, and leading them away from self-denial and true godliness. Yet "the great day of the Lord is near, it is near, and hasteth greatly." Zeph. 1:14. "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." Joel 2:1.

We invite our children and youth to unite with fathers and mothers in seeking the Lord for themselves and in behalf of their young companions. They have duties and responsibilities at home. It may be they should confess their faults to parents, brothers and sisters, and associates. Entire families should seek for a new Christian experience at home. It is this work, deeply and thoroughly done, that will produce the spiritual reformation needed in families and churches. This is our day of opportunity. Let it not pass unimproved.

(Reading for Thursday, June 4)

The Responsibility of Stewardship

G. B. THOMPSON

IN the "Testimonies," Volume I, page 194, we read:

"The greatest sin which now exists in the church is covetousness. God frowns upon His professed people for their selfishness."

This is a very alarming statement, and should have prayerful consideration at this annual time of seeking God. It is possible that many of us fail in our duty in the matter of giving tithes and offerings, from a lack of understanding the responsibility of Christian stewardship. Let us open our Bibles, and study a few questions and texts on this subject.

1. Who is the owner of all things? Deut. 10:14.
2. What did God have to teach Pharaoh? Ex. 9:29.

3. Who owns all the beasts of the forest and the cattle on our farms? Ps. 50:7-12.

4. Who owns all the gold and the silver? Haggai 2:8.

5. To whom do we and our families belong? Ps. 24:1.

6. What is our relation to all we have in our possession? Luke 19:12, 13.

7. What is required of stewards? 1 Cor. 4:2.

8. What has the Lord promised to those who give? Acts 20:35; Luke 6:38.

9. Against what are we warned? 1 Tim. 6:9, 10; Luke 12:15.

10. What are we bidden to do? Luke 12:33, 34.

11. What exhortation is given those who wait for their Lord's return? Verses 35-37.

These scriptures and many more that might be studied, clearly show that man does not own anything in the world. We brought nothing into the world, and

"Not one sincere prayer is lost. Amid the anthems of the celestial choir, God hears the cries of the weakest human being."

can take nothing out of it when we die. 1 Tim. 6:7. Everything belongs entirely to the Lord, including ourselves and our families. To man the Lord has committed His goods until He returns. We are simply stewards of our Lord's property. A steward has been defined thus:

"As between me and my fellow men, what I hold belongs to me, and I have a right to defend my title to it; but as between me and God, it belongs to Him; and because of His ownership of all things, He has the right to determine to whom He will intrust His wealth, how long they shall retain it, the terms on which they shall hold it, the uses they shall make of it, and when and what kind of settlement they shall make to Him. If the landlord and the money lender, whose titles to their property are relative only, have this right, how much more God, whose title is absolute! The tenant does not dictate to the landlord what crops he shall raise or what rent he shall pay; neither does the borrower decide what interest he shall pay to the lender. A man has no more right to determine the terms and conditions of his stewardship than he has to determine the terms and conditions of his admission into the kingdom of heaven. This prerogative belongs to God, and in His Holy Word He has clearly set them forth."—*R. L. Davidson, in "Stewardship and Missions," page 26.*

Again:

"A steward is 'a person intrusted with the management of estates or affairs not his own.' A steward is a trustee. Stewardship is trusteeship. A steward administers what belongs to another. Of Abraham's faithful steward it is said, 'All the goods of his master were in his hand.' The possessions which the steward has are delegated possessions."—*Id., pages 28, 29.*

The day is near at hand when we shall be asked to give an account of our stewardship. For the possessions we have had committed to us, whether of worldly goods or talents, we must render an account. The day is fast approaching when we shall have to explain to Him who owns all we have, why we used so much of what He gave us for our own needs, whether real or supposed, and why the work which He has given us to do was allowed to languish in many parts of the world.

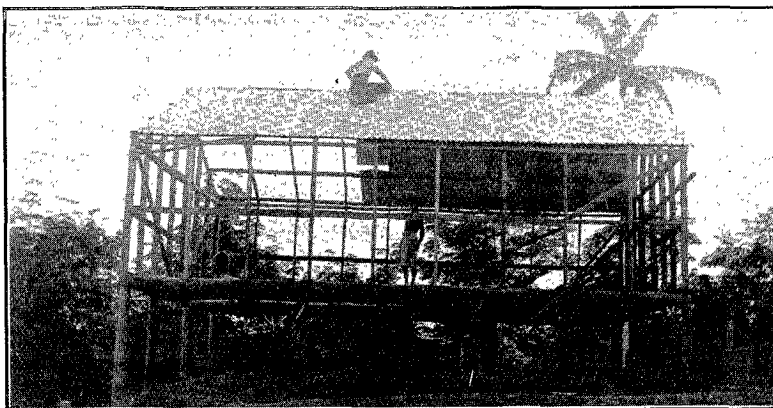
God's frown is resting upon some for a failure to give to God His own in tithes and offerings. (Read Mal. 3:8-11.) Here is a very searching statement from the servant of the Lord concerning the form the curse may take:

"I looked to see who of those who professed to be looking for Christ's coming, possessed a willingness to sacrifice offerings to God of their abundance. I could see a few humble, poor ones, who, like the poor widow, were stinting themselves, and casting in their mite. Every such offering is accounted of God as precious treasure. But those who are acquiring means, and adding to their possessions, are far behind. They do comparatively nothing to what they might. They are withholding, and robbing God, for they are fearful they shall come to want. They dare not trust God. This is one of the reasons that, as a people, we are so sickly, and so many are falling into their graves."—*"Testimonies," Vol. II, pages 198, 199.*

"We need to look heavenward in faith. We are not to be discouraged because of apparent failure, nor should we be disheartened by delay."

Again, on pages 661, 662, we find the following:

"Those who are selfishly withholding their means, need not be surprised if God's hand scatters. That which should have been devoted to the advancement of the work and cause of God, but which has been withheld, may be intrusted to a reckless son, and he may squander it. A fine horse, the pride of a vain heart, may be found dead in the stable. Occasionally a cow may die. Losses of fruit and other crops may come. God can scatter the means He has lent to His stewards, if they refuse to use it to His glory. Some, I saw, may have none of these losses to remind them of their remissness in duty, but their cases may be the more hopeless."



Girls' home in course of construction at Bisiatabu Mission Station, New Guinea.

Some are giving, as this says, like the poor widow, all they should; but many are not. Remember, the Lord does not look in the same place we do to see how much we give. He does not look at the size of the cheque. He looks at our homes, our bank books, to see how much we have left. The poor widow made a sacrifice. She gave what she herself needed. She gave until it hurt. Why should not each of us at this annual offering time give in the same way? Can we not do without things, curtail our supposed needs, and even reduce the size of our bank accounts? Why should not those of means make as great a sacrifice as the widows and the poor among us are making?

Shall we not at this time of our annual offering look over our belongings, and see if in anything we are withholding from God that which He should have? If so, shall we not place it on the altar, with the offering of ourselves?

It was this principle of recognising that God owned all, that led the Macedonian church from their poverty to give most liberally to the Lord. They "first gave their own selves to the Lord." 2 Cor. 8:5. When we all do this, our financial troubles will be solved.

We are told that the sin of Ananias and Sapphira is "fearfully prevalent" in the church today.

"The history of Ananias and Sapphira is given us that we may understand the sin of deception in regard to our gifts and offerings. They had voluntarily promised to give a portion of their property for the promotion of the cause of Christ; but when the means was in their hands, they declined to fulfil that obligation, at the same time wishing it to appear to others that

they had given all. Their punishment was marked, in order that it might serve as a perpetual warning to Christians of all ages. The same sin is *fearfully prevalent* at the present time, yet we hear of no such signal punishment. The Lord shows men once with what abhorrence He regards such an offence against His sacred claims and dignity, and then they are left to follow the general principles of the divine administration."—*"Testimonies," Vol. V, pages 148, 149.*

It was covetousness which led Ananias and Sapphira to lie to the Holy Spirit. Covetousness will lead us to do the same today. Shall we not make this Week of Prayer a time for great searching of heart on this point? True confession of sin leads us to deal with particular sins. If the same judgment should fall now as fell then, how many of us would escape? This is a very serious question. We are in the judgment hour. Ought we not to look over our affairs, and study the vows we have made to God, and see if we have been faithful?

It is quite true, as we all know, that the most of our offerings come from those who are poor, or at least in very moderate circumstances, while many who are able to make, and ought to make, large offerings do not do so as frequently as they might. Under the former rain, men sold their possessions. Acts 4:34, 35.

We shall do the same under the latter rain. As the demands of the work of God increase, there will be so many urgent calls for means in the work of God that all we have will be swallowed up in responding to the calls.

"'Sell that ye have, and give alms,' is a part of God's Sacred Word. The servants of God must arise, cry aloud, and spare not, 'show My people their transgressions, and the house of Jacob their sins.' The work of God is to become more

extensive, and if His people follow His counsel, there will not be much means in their possession to be consumed in the final conflagration. All will have laid up their treasure where moth and rust cannot corrupt; and the heart will not have a cord to bind it to the earth."—*"Testimonies," Vol. I, page 197.*

A proper understanding of our stewardship will not permit us to give merely some particular sum weekly. We shall recognise that all we have belongs to God, and that we are to give it back to Him as He may have need for it. Thus every man is to give "as he is able." Deut. 16:17. This is God's standard. God expects us to give *all* we are able. All that by sacrifice and economy we are able to give, we must give. This is God's standard. Anything less than this will not meet the mind of the Spirit, and we shall be among those who rob God in tithes and offerings. We are to give "according to the blessing of the Lord thy God." As you look back over the years, how much do you estimate the blessing of the Lord to be worth? I feel sure that if we all give on this basis, we shall see the largest offerings this year we have ever seen. Why should this not be the case?

Really, brother, sister, we must be nearing the end. We are told the Lord is to come "suddenly, unexpectedly." Is it not time to make great sacrifices for God? The sun of human probation is soon to set, and the work is not yet completed. Doors are standing open in many lands, waiting for us to enter, but we are not able to do so. Sometime those who have large possessions will sell what they have, and give it to God's cause. Luke 12:33-36. Has not the time come for this to be done? It will take all to buy the field. Matt. 13:43-46. Shall we allow covetousness to burn out our hope of the soon coming of the Master?

(Reading for Friday, June 5)

The Sabbath and Its Observance

J. E. FULTON

IN 1847, in a vision given at Topsham, Maine, God's servant was shown that the time would come when the Sabbath would be preached "more fully."—*"Early Writings," page 33.* At that time the Sabbath truth was beginning to be made known among the advent people. How remarkably has the Sabbath been more fully preached in all the world!

But it would appear that more was meant by this statement than the wide extent of its proclamation. It no doubt includes a spiritual quickening; for this preaching "more fully" was to be done near the close of the message, at the commencement of the time of trouble, which is explained to be not at the time of the pouring out of the plagues, but "a short period just before they are poured out, while Christ is in the sanctuary. . . . At that time the 'latter rain,' or refreshing from the presence of the Lord," gives "power to the loud voice of the third angel."—*Id., pages 85, 86.* No doubt, then, as the Sabbath is to be more fully proclaimed, it is to be more fully known by us as to its real import, more highly regarded as a divine institution, and more sacredly observed as the holy of the Lord.

In the days of young King Josiah, closing a period of dense apostasy in Judah's history, the book of the law was discovered in the house of God, and its contents were made known and read to the king. In contrition the king rent his clothes, made further inquiry of God, and then proclaimed a reformation. A genuine revival resulted; idolatry was put away, and God's holy worship was set up. 2 Kings 22 and 23.

Again darkness covers the earth and gross darkness the people. The days are fully come for another revival and reformation. "It is time for Thee, Lord, to work: for they have made void Thy law." Ps. 119:126. Not only "they" outside the ranks of Sabbath-keepers, make void the law of Jehovah, but also "they" who carelessly and formally regard the sacred law of God, even though they may rest on God's holy day. Have we not reason to look within the house of God for the book of the law and re-read it, and bring about the reformation called for today?

It was when the early Adventists were looking within the heavenly sanctuary that the Sabbath truth was discovered. Following Jesus by faith into the second apartment of the heavenly sanctuary, they there beheld

"It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not ask."

the ark of the testament which contained God's holy commandments. How sacred this law appeared, and what condemnation they felt when they discovered they were trampling every week upon the Sabbath commandment. Thus the Sabbath truth arose into prominence. It was as if the long-lost book of the law had been discovered in the house of God. Again, as in the days of Josiah, the discovery led to a revival through the land: a great world Sabbath reform was inaugurated.

The following quotations from the chapter, "The Observance of the Sabbath," in "Testimonies" Volume VI, set forth in clear words why the Sabbath was given:

"Great blessings are infolded in the observance of the Sabbath, and God desires that the Sabbath day shall be to us a day of joy. There was joy at the institution of the Sabbath. God looked with satisfaction upon the work of His hands. All things that He had made He pronounced 'very good.' Gen. 1:31. Heaven



Our Church Building at Alofi, Niue Island.

and earth were filled with rejoicing. 'The morning stars sang together, and all the sons of God shouted for joy.' Job 38:7. Though sin has entered the world to mar His perfect work, God still gives to us the Sabbath as a witness that One omnipotent, infinite in goodness and mercy, created all things. Our Heavenly Father desires through the observance of the Sabbath to preserve among men a knowledge of Himself. He desires that the Sabbath shall direct our minds to Him as the true and living God, and that through knowing Him we may have life and peace."
—Page 349.

"The Sabbath, given to the world as the sign of God as the Creator, is also the sign of Him as the Sanctifier. The power that created all things is the power that re-creates the soul in His own likeness. To those who keep holy the Sabbath day it is the sign of sanctification. True sanctification is harmony with God, oneness with Him in character. . . . And the Sabbath is the sign of obedience. He who from the heart obeys the fourth commandment will obey the whole law. He is sanctified through obedience.

"To us as to Israel the Sabbath is given 'for a perpetual covenant.' To those who reverence His holy day the Sabbath is a sign that God recognises them as His chosen people. It is a pledge that He will fulfil to them His covenant. Every soul who accepts the sign of God's government places himself under the divine, everlasting covenant. He fastens himself to the golden chain of obedience, every link of which is a promise."—Page 350.

Certainly there is a special blessing in the Sabbath day. He Himself charged the day with His power at

the close of the creative week. "On the seventh day He rested, and was refreshed." Ex. 31:17. He was not weary that He should seek physical rest; for He "fainteth not, neither is weary," but on this day He took delight in the works of His hands. It was a spiritual rest and refreshment. Instituted in Eden, the Sabbath has come down to us through the centuries, blessed by God, and intended to be a blessing to man, for whom it was made.

To God's ancient people the Sabbath was given as a sign of loyalty; this is still its purpose. "Hallow My Sabbath; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20:20. But anciently, many, the Lord says, "despised My judgments, and walked not in My statutes, but polluted My Sabbaths: for their heart went after their idols" (Eze. 20:16), and it is the same today. In those days there were many idols that came in to obscure God and His holy Sabbath. There are more idols today that take our affections, our time, and our attention than ever before, and thus they pollute the Sabbath.

Sabbath desecration is regarded by all denominations as a menace to religion. With much concern leaders of churches everywhere today witness their Sunday sabbath being swept away by pleasure and business. As a people we have no regard for this man-made sabbath; yet there is great danger that we also shall allow a lowering of our standard in Sabbath-keeping. Religion has ebbed out of many hearts, and there are few "that sigh and cry for all the abominations that be done" in the land.

There have always been deterrents to Sabbath devotion; but today increasing ungodliness, worldliness, and love of pleasure are sweeping devotion from many hearts, and the love of many is waxing cold towards the Sabbath. Our first love has gone in many cases, and with this has come in a formal Sabbath-keeping. Formality is the fatal rock on which Judaism of old, with her true Sabbath, was wrecked. Love of God had largely departed, and for true Sabbath-keeping were substituted form and ceremony. And so there is danger today with God's remnant people. Form and ceremony are likely to grow with our numbers. We have many thousands of Adventists now who were born in this faith. Of course it is not necessarily so, but still there is the danger that many such keep the Sabbath formally, because brought up to do so, in consequence of which there may be only the "form of godliness" in the observance of the Sabbath, when no genuine love for God nor His Sabbath exists. It is possible to have a name to live, and yet be dead.

"We must be guarded, lest the lax practices that prevail among Sunday-keepers shall be followed by those who profess to observe God's holy rest day. The line of demarcation is to be made clear and distinct between those who bear the mark of God's kingdom and those who bear the sign of the kingdom of rebellion.

"Far more sacredness is attached to the Sabbath than is given it by many professed Sabbath-keepers. The Lord has been greatly dishonoured by those who have not kept the Sabbath according to the commandment, either in the letter or in the spirit. He calls for a reform in the observance of the Sabbath."—*"Testimonies," Vol. VI, page 353.*

"When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested."

Let us therefore "remember the Sabbath day, to keep it holy."

"All through the week we are to have the Sabbath in mind, and be making preparation to keep it according to the commandment."—*Ibid.*

"Parents, during the week live as in the sight of a holy God, who has given you children to train for Him. Train for Him the little church in your home, that on the Sabbath all may be prepared to worship in the Lord's sanctuary. Each morning and evening present your children to God as His blood-bought heritage. Teach them that it is their highest duty and privilege to love and serve God."—*Id.*, page 354.

"While preparation for the Sabbath is to be made all through the week, Friday is to be the special preparation day. Through Moses the Lord said to the children of Israel: 'Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.' 'And the people went about, and gathered it [the manna], and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it.' Ex. 16:23; Num. 11:8. There was something to be done in preparing the heaven-sent bread for the children of Israel. The Lord told them that this work must be done on Friday, the preparation day. This was a test to them. God desired to see whether or not they would keep the Sabbath holy.

"This direction from the lips of Jehovah is for our instruction. The Bible is a perfect guide, and if its pages are prayerfully studied by hearts willing to understand, none need err upon this question."—*Id.*, pages 354, 355.

Some of the Israelites went out on Sabbath morning in those days when the manna fell to gather food. I wonder if they didn't want fresh bread? Are there any who listen to the solemn statements of the Bible and Testimonies, who take bread on the Sabbath from the baker when they could deny themselves fresh bread for the Lord's sake and not really suffer, eating what is prepared or taken on Friday? And as regards milk, unless for babies or invalids, it also should be taken on Friday. What a testimony to tradesmen and others our careful and faithful Sabbath-keeping may be! And on the other hand, what harm may be done by our laxity! "Bake that which ye will bake today, and seethe that ye will seethe," stands as a word from God against all unnecessary food preparation on the Sabbath day.

"God requires that His holy day be as sacredly observed now as in the time of Israel. The command given to the Hebrews should be regarded by all Christians as an injunction from Jehovah to them. The day before the Sabbath should be made a day of preparation, that everything may be in readiness for its sacred hours. In no case should our own business be allowed to encroach upon holy time. God has directed that

the sick and suffering be cared for; the labour required to make them comfortable is a work of mercy, and no violation of the Sabbath; but all unnecessary work should be avoided."—*"Patriarchs and Prophets,"* page 282.

"On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness, and that all the cooking is done. Let the boots be blacked, and the baths be taken. It is possible to do this. If you make it a rule, you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, nor to any other worldly employment. Before the setting of the sun, let all secular work be laid aside, and all secular papers be put out of sight."—*"Testimonies,"* Vol. VI, pages 355, 356.

"We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time."—*Id.*, page 356.

"Before the setting of the sun, let the members of the family assemble to read God's Word, to sing and pray. There is need of reform here, for many have been remiss. We need to confess to God and to one another. We should begin anew to make special arrangements that every member of the family may be prepared to honour the day which God has blessed and sanctified."—*Id.*, pages 356, 357.

"The Sabbath school and the meeting for worship occupy only a part of the Sabbath. The portion remaining to the family may be made the most sacred and precious season of all the Sabbath hours. Much of this time parents should spend with their children. In many families the younger children are left to themselves to find entertainment as best they can. Left alone, the children soon become restless, and begin to play, or engage in some kind of mischief. Thus the Sabbath has to them no sacred significance.

"In pleasant weather let parents walk with their children in the fields and groves. Amid the beautiful things of nature tell them the reason for the institution of the Sabbath. Describe to them God's great work of creation."—*Id.*, page 358.

"I counsel you, my brethren and sisters, 'Remember the Sabbath day, to keep it holy.' If you desire your children to observe the Sabbath according to the commandment, you must teach them by both precept and example. The deep engraving of truth in the heart is never wholly effaced. It may be obscured, but can never be obliterated. The impressions made in early life will be seen in after-years. Circumstances may occur to separate the children from their parents and their home, but as long as they live, the instruction given in childhood and youth will be a blessing."—*Id.*, page 359.

With all this instruction from the Lord about His holy day, with all His warnings and appeals, are we not all ready to covenant together to start a reform at this Week of Prayer for better Sabbath-keeping? No doubt the Holy Spirit will have convicted us in regard to many other things, but we trust none of us will fail to repent of our backsliding in regard to how we have treated God's holy time, and that we will here consecrate ourselves to a closer walk with God in Sabbath observance.

(Reading for Sabbath, June 6)

Preparation for the End

G. W. WELLS

THAT the day of the Lord is near and "hasteth greatly" must be clearly evident to every true believer in the advent message. Surely this old world is doomed, and rapidly going down. Universal anxiety is taking possession of humanity. The one solution which will aid us to meet and withstand all the alarming conditions of the world today, is a preparation of heart to meet God. It is possible, through His abundant grace and a living faith in His message of promise, to go forward to such transcendent achievement in

Christian experience as to be fully prepared to meet Him when the Lord appears in glory. For the admonition, encouragement, and instruction of all those whose hearts long for this blessed experience, and for a preparation for that glorious event, the following quotations from the Spirit of Prophecy are given:

A Thorough Preparation Essential

"Christians should be preparing for what is soon to break upon the world as an overwhelming surprise, and this preparation they should make by diligently studying the Word of God

"Give unto the Lord the glory due unto His name; bring an offering and come into His courts."

and striving to conform their lives to its precepts. The tremendous issues of eternity demand of us something besides an imaginary religion, a religion of words and forms, where truth is kept in the outer court. God calls for a revival and a reformation."—*Prophets and Kings*, page 626.

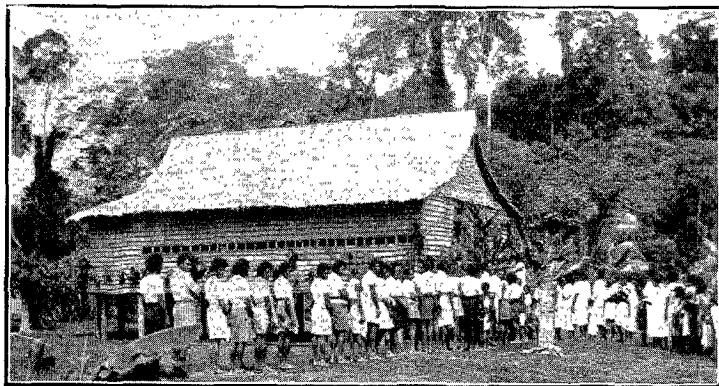
"If you neglect or treat with indifference the warnings that God has given, if you cherish or excuse sin, you are sealing your soul's destiny. You will be weighed in the balance and found wanting. Grace, peace, and pardon will be forever withdrawn; Jesus will have passed by, never again to come within reach of your prayers and entreaties. While mercy lingers, while the Saviour is making intercession, let us make thorough work for eternity."—*Testimonies*, Vol. VI, page 405.

"In consideration of the shortness of time, we as a people should watch and pray, and in no case allow ourselves to be diverted from the solemn work of preparation for the great event before us. Because the time is apparently extended, many have become careless and indifferent in regard to their words and actions. They do not realise their danger, and do not see and understand the mercy of our God in lengthening their probation, that they may have time to form characters for the future, immortal life. Every moment is of the highest value. Time is granted them, not to be employed in studying their own ease and becoming dwellers on the earth, but to be used in the work of overcoming every defect in their own characters, and in helping others, by example and personal effort, to see the beauty of holiness."—*Id.*, Vol. IV, pages 306, 307.

Persevering Watchfulness Necessary

"Be ye also ready: for in such an hour as ye think not the Son of man cometh.' Matt. 24:44. Go to your rest at night with every sin confessed. . . . Be ye always ready, in the evening, in the morning, and at noon, that when the cry is heard, 'Behold, the Bridegroom cometh; go ye out to meet Him,' you may, even though awakened out of sleep, go forth to meet Him with your lamps trimmed and burning."—*Id.*, Vol. IX, page 48.

"To those who have neglected the preparation of purity and holiness which fits them to be waiting ones to welcome their Lord, the sun sets in gloom and darkness, and rises not again. Probation closes; Christ's intercessions cease in heaven. *The time finally comes suddenly upon all*, and those who have neglected to purify their souls by obeying the truth, are found sleeping. They became weary of waiting and watching; they became indifferent in regard to the coming of their Master. They longed not for His appearing, and *thought there was no need of such continued, persevering watching.* . . . The Master, antici-



Church at Hepa, New Georgia, Solomon Islands.

pating all this, gives them timely warning in the command to watch. He distinctly states the suddenness of His coming. He does not measure the *time*, lest we shall neglect a momentary preparation, and in our indolence look ahead to the time when we think He will come, and defer the preparation."—*Id.*, Vol. II, page 191.

"I am bidden to say to you that you know not how soon the



Dedication of Church at Lokuru, Rendova, Solomon Islands.

crisis may come. It is stealing gradually upon us, as a thief. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God; men are still pursuing their usual course of eating and drinking, planting and building, marrying and giving in marriage; merchants are still engaged in buying and selling; publications are still issuing one upon another; men are jostling one against another, seeking to get the highest place; pleasure lovers are still attending theatres, horse races, gambling halls, and the highest excitement prevails; yet probation's hour is fast closing, and every case is about to be eternally decided."—*Special Testimonies on Education*, page 131.

Perfection of Character Our Aim

"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 you works corresponding to your profession of faith?"—*Testimonies*, Vol. VI, pages 404, 405.

"I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—*Id.*, Vol. I, page 619.

"Perfection of character cannot be attained when the laws of nature are disregarded; for this is transgression of the law of God. His law is written by His own

"Through the teacher whom your money shall sustain in the field, souls may be saved from ruin, to shine as stars in the Redeemer's crown."

finger, upon every nerve, every muscle, every fibre of our being, upon every faculty which has been intrusted to man. These gifts are bestowed, not to be abused and corrupted, but to be used to His honour and glory in the uplifting of humanity. . . .

"We are living in a most solemn, awful moment of this earth's history. Not a soul whose life is one of careless, self-degradation, through transgression of physical laws, will stand in the great day of trial just before us. There is a terrible account to be rendered to God by those who have but little regard for the human body, and treat it ruthlessly. . . .

"Reform, continual reform, must be kept before the people and by our example we must enforce our teachings. True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind. Men and women must be taught to take a careful review of every habit and every practice, and at once put away those things that cause an unhealthy condition of the body, and thus cast a dark shadow over the mind."—*Review and Herald, Nov. 12, 1901.*

Conditions of Discipleship

"The conditions of eternal life, under grace, are just what they were in Eden,—perfect righteousness, harmony with God, perfect conformity to the principles of His law. The standard of character presented in the Old Testament is the same that is presented in the New Testament. This standard is not one to which we cannot attain. In every command or injunction that God gives, there is a promise, the most positive, underlying the command. God has made provision that we may become like unto Him, and He will accomplish this for all who do not interpose a perverse will, and thus frustrate His grace."—*"Thoughts from the Mount of Blessing," page 116.*

"By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness."—*"Christ's Object Lessons," page 312.*

"By faith you became Christ's, and by faith you are to grow up in Him,—by giving and taking. You are to give all,—your heart, your will, your service,—give yourself to Him to obey all His requirements; and you must take all,—Christ, the fulness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper,—to give you power to obey."—*"Steps to Christ," page 74.*

The Time to Prepare

"The Lord lives and reigns. Soon He will arise in majesty to shake terribly the earth. A special message is now to be borne, a message that will pierce the spiritual darkness and convict and convert souls. 'Haste thee, flee for thy life,' is the call to be given to those dwelling in sin. We must now be terribly in earnest. We have not a moment to spend in criticism and accusation. Let those who have done this in the past fall on their knees in prayer, and let them beware how they put their words and their plans in the place of God's words and God's plans."—*"Testimonies," Vol. VIII, page 36.*

"Now is the time to heed the admonition of the True Witness. . . .

"It is now that we must keep ourselves and our children unspotted from the world.

"It is now that we must wash our robes of character and make them white in the blood of the Lamb.

"It is now that we must overcome pride, passion, and spiritual slothfulness.

"It is now that we must awake, and make determined effort for symmetry of character. . . .

"Now is the time to prepare."—*Id., Vol. V, pages 214-216.*

How to Prepare

"Brethren and sisters, it is by beholding that we become changed. By dwelling upon the love of God and our Saviour, by contemplating the perfection of the divine character, and claiming the righteousness of Christ as ours by faith, we are to be transformed into the same image."—*Id., page 744.*

"Through the merits of Christ, through His righteousness, which by faith is imputed unto us, we are to attain to the perfection of Christian character."—*Ibid.*

"The righteousness of Christ is not a cloak to cover confessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven."—*"The Desire of Ages," page 555.*

"The whole heart must be yielded to God, or the change can never be wrought in us by which we are to be restored to His likeness. By nature we are alienated from God. . . . God desires to heal us, to set us free. But since this requires an entire transformation, a renewing of our whole nature, we must yield ourselves wholly to Him. The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness."—*"Steps to Christ," page 47.*

God's Wondrous Love

"The whole treasury of heaven is open to those He seeks to save. Having collected the riches of the universe, and laid open the resources of infinite power, He gives them all into the hands of Christ, and says, All these are for man. Use these gifts to convince him that there is no love greater than Mine in earth or heaven."—*"The Desire of Ages," page 57.*

"Notwithstanding the defects of the people of God, Christ does not turn away from the objects of His care. He has the power to change their raiment. He removes the filthy garments, He places upon the repenting, believing ones His own robe of righteousness, and writes pardon against their names on

"Wrestling with God—how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch. When waves of despair which no language can express sweep over the suppliant, how few cling with unyielding faith to the promises of God."—*"Great Controversy," p. 621.*

the records of heaven. He confesses them as His before the heavenly universe. Satan their adversary is shown to be an accuser and deceiver. God will do justice for His own elect."—*"Christ's Object Lessons," pages 169, 170.*

"The heart of the Saviour is set upon His followers' fulfilling God's purpose in all its height and depth."—*"Testimonies," Vol. VIII, page 243.*

"Not one that in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. The Saviour is by the side of His tempted and tried ones,

"God calls upon us to push the triumphs of the cross. . . . New fields are opening. For want of workers and money the work has been hindered; but it must be hindered no longer."

With Him there can be no such thing as failure, loss, impossibility, or defeat,"—*"The Desire of Ages,"* page 490.

"The gift of His Holy Spirit, rich, full, and abundant, is to be to His church as an encompassing wall of fire, which the powers of hell shall not prevail against. In their untainted purity and spotless perfection, Christ looks upon His people as the reward of all His suffering, His humiliation, and His love, and the supplement of His glory."—*"Testimonies to Ministers and Gospel Workers,"* pages 18, 19.

With such wonderful love manifested toward us,

with so solemn a message revealed to us, with so mighty a call for a spiritual revival and reformation among us, who can refrain from making it our first work, by confession, humiliation, repentance, and earnest prayer, to seek God with that intensity of desire that will bring to our hearts the needed preparation?

My dear brethren and sisters, the final and irrevocable decision is soon to be pronounced upon every case. The last storm, relentless in its fury, is about to burst upon the world. What is your condition in this fearful and solemn hour?

The Children's Lessons

No. 1. God's Purpose for the Children

SUGGESTIONS TO LEADERS: Help the children to feel that God has a definite purpose for each of them, as He has had for children mentioned in the Bible. Every child in the church should realise that he is in training to help finish this work. The following scriptures and readings will aid in preparing this lesson: Rom. 16:25, A.R.V.; Zech. 6:12, 13; Eph. 3:15; Gen. 1:28; Matt. 24:33; Mark 5:1-20; Heb. 1:14; "Pioneer Stories," pages 377-384.

CENTRAL THOUGHT: "Go home to thy friends, and tell them how great things the Lord hath done for thee." Mark 5:19.

Lesson Story

Before this world was created, when the Father and the Son were planning it away back in "times eternal" in that great "council of peace," it was God's purpose to create a family to live here. This earth, made as beautiful as God Himself could make it, was to be their home.

When the enemy brought sin into this happy family, everything was changed. Instead of joy there was sorrow; instead of peace there was pain; instead of pleasure there was trouble. But Satan did not and cannot change God's plan. God's purpose for the people of this earth is still the same. He will still have a perfect family, and their home will be this earth without one trace of sin.

Jesus says to each of us as He said to Nicodemus, "Ye must be born again." David wanted to be born again when he prayed, "Create in me a clean heart, O God; and renew a right spirit within me." If we are not born again, if our hearts are not re-created, we can never belong to God's family.

When we accept Jesus as our Saviour, when our hearts are created clean and pure, when we are born into the family of God, we shall want to help some one else join this divine family. This is God's purpose for every one of His children. Angels also help in this work. And we are workers with them.

[Tell how, when Philip began to follow Jesus, he brought others to join God's family. John 1:43-45; Acts 8:26-40.]

When Jesus healed the man who was possessed with many devils, the poor man was so full of gratitude that he prayed

Jesus to let him go with Him. But Jesus wanted him to understand that he must tell some one else the joy of belonging to God's family, so He said, "Go home to thy friends, and tell them how great things the Lord hath done for thee."

From this experience we learn that every day we can speak a word for Jesus,



Timothy, one of our first converts in New Guinea, and a very reliable helper to the missionaries.

and we can never tell how much that little word of encouragement may help some schoolmate or friend. Every day we can and should pray for our unconverted friends and neighbours.

We are living in a very important and solemn time. The message of salvation

is now being told in all parts of the world, and every year hundreds of people are joining God's family. Soon the last sinner who will ever accept God will have joined God's family on earth. Even now the Father and Jesus and the angels in heaven are examining the life records of all who in the past have joined God's family, and they are deciding who of these were faithful unto death, and are worthy to have their names retained in God's great family record book—the book of life. Angels like flashes of lightning, go back and forth between heaven and earth. Each one is, O, so anxious that the man or the woman, the boy or the girl, to whom he has been sent to minister, shall be saved. If we earnestly desire to know God's purpose for us, angels will be with us this week to help us get ready for the Saviour. Shall we not put away every sin, and do something this day to encourage some one else to do right and become a member of God's family?

No. 2. How Joseph and the Hebrew Maid Fulfilled God's Purpose

TO LEADERS: Helpful reading in preparing this lesson may be found in "Education," pages 51-54, 56, 57; "Patriarchs and Prophets," pages 200, 226; 2 Kings 5:1-15; "Sketches of Bible Child Life," pages 69-74.

TODAY'S MOTTO: Be a living sermon today.

Lesson Story

The Bible tells us many stories of great and good men who consecrated their lives to Him. Their one great purpose in life was to tell others what God had done for them, and what God would do for those who desire to come unto Him. We think of earnest Noah, of faithful Abraham, of patient Job, of the learned Paul, of the loving John, and many, many others. But God has not forgotten the noble boys and girls who gave their lives to Him when they were young, and who remained true and loyal. These boys and girls are still telling us in the Bible what God did for them, so that we too may learn how to fulfil God's purpose.

Joseph was one of these boys. His mother died when he was quite young. As a child he was taught to be truthful and obedient to his parents. He was also taught to obey God. When he saw his

"The principle laid down by Christ is that the gifts and offerings should be in proportion to the light and blessings enjoyed."

brothers sinning against God, he rebuked them, even though they hated him for doing so. When the brothers sold him as a slave, did Joseph hate them for their cruelty? It was a terrible trial to him, and at first he thought he could not bear it. But then he thought of God. He remembered that his father was once sent away from home, and the angels had gone with him. He remembered that because his father confessed his sins and was true to God during his exile, God brought him safely home again. Then Joseph, in his loneliness and sorrow, promised to be true to God, no matter what came, and he prayed that the same God who had cared for his father would be with him.

God had a purpose for Joseph in letting him be sold into Egypt. He wanted Joseph to trust Him and to do right, even when his father was not there to help him. Joseph knew it would be terrible to be treated as a slave, but the Bible says, "Servants, be obedient to . . . your masters; . . . not with eyeservice, as men-pleasers; but as the servants of Christ." Joseph determined to be faithful in everything he was given to do. He determined not to be ashamed of his religion. When tempted to do wrong, he said firmly, "How then can I do this great wickedness, and sin against God?" When we are with those who do not love God, are we ever ashamed of our religion? Are we ever afraid to speak for Jesus for fear of what some wicked person may say or do?

When Joseph was in prison, his feet hurt with irons, it was hard to be patient and cheerful. But he remembered God's purpose for him. When he was allowed to go about the prison, his life represented God every day. One of his lived sermons was given one morning when he saw two other prisoners looking sad. [Explain how this kindness caused the great men of Egypt to respect Joseph's religion, and finally to put him where God's name was made known to thousands. Gen. 40:6 to 41:44.]

Do you remember the little Jewish maid who was taken a war captive by the heathen Syrians? Poor little girl! How hard it must have been for her to be taken away from her parents, perhaps never to see them again! But God had a purpose for this little girl. The grown people of Israel had failed to give the Syrians a knowledge of the Saviour who was to come, so God sent this little girl into the home of Naaman. And she waited on Naaman's wife. But God had something else for this girl to do besides wait on her mistress. She felt sorry for Naaman because he was a leper, and she knew that her God could heal him. So while she faithfully did her daily work, in simple language she told her mistress about Elisha the prophet, and that she knew God could heal Naaman of his leprosy.

And God did heal Naaman. Then Naaman returned to Elisha, he and all his company, and he said, "Behold, now I know that there is no God in all the earth, but in Israel." Was not the little maid's simple story a powerful sermon?

And so, boys and girls, God has a great purpose for each of you. He does not

call you to preach sermons as the minister does, but by being faithful in every little duty, by being obedient to your parents and teachers, by being forgiving to your brothers and sisters, by being pure in thought and act, by being thoughtful and kind to those who are sad and sick, and in a thousand other ways that come to you every day, you may be living sermons, and fulfil God's purpose for you. This is a good motto, "Be a living sermon today."

No. 3. How Moses Fulfilled God's Purpose

TO LEADERS: Helpful reading may be found in "Patriarchs and Prophets," pages 230-237, 465-467; "Education," pages 61-64; "Testimonies," Vol. V, pages 202,



Pastor and Mrs. G. F. Jones, our pioneer missionaries to the Solomon Islands.

203; "Bible Lessons for Eighth Grade," pages 107-111.

MEMORY TEXT: Select from Hebrews 11:24-26.

Lesson Story

Did any one here ever see a mummy? or do you know what a mummy is? In London, England, is one of the largest museums in the world, and there, in what is called the Egyptian room, are a number of mummies. These mummies are the lifeless, dried-up bodies of some of the kings of Egypt who lived thousands of years ago. In a museum in Cairo, Egypt, there is said to be the mummy of the very Pharaoh who was king of Egypt when Moses lived there. Moses might also have been one of the kings of Egypt and then his body would doubtless be lying in one of these museums among the other great kings of his time. Thousands of people would then have looked at his mummy, and said with awe and reverence, "This is Moses, that great king of Egypt."

But in order to be king, Moses would have had to be a priest and worship Egyptian idols. He could not do this great sin, so he refused the honour of being king. He chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

He might have been one of the richest men of his day, for all the treasures of Egypt were at the command of the king. Moses knew that if he chose to be one of the despised children of Israel and refused to be king, all the great men of Egypt would make fun of him and hate him. But he thought of the wonderful riches of heaven which God has promised to those who serve Him, and he knew that a palace in the city of gold would be worth far more than a palace in Egypt; he knew that the crown of life that God would one day place on the head of the overcomer would be worth far more than the perishable crown of Egypt; he knew that the reproach he would have to suffer was, after all, greater riches than all the treasures of Egypt.

Why was it that when Moses became a man he could refuse the crown and the riches of Egypt? It was because when he was a little boy he learned to love and obey God.

When God saved the baby Moses from the river Nile, his mother believed that God had a great work for her child. As he grew older, she taught him to bow down and pray to God. She taught him that the idols of Egypt could not help him, and that it was a sin to worship them. He was only twelve years old when he went to live with Pharaoh's daughter in the king's palace. He went to school in the king's school, and the priests were his teachers. He studied hard, for he wanted to fulfil God's purpose for him. It was because Moses was determined to do right when he was a boy that he was strong to do right when he became a man.

Because Moses was true to God, he lost the crown of Egypt. But what did he gain? When he died, angels from heaven buried him. But he was not left in the grave long, for Christ called him forth. And now Moses, instead of lying among the famous mummies in the Egyptian museum, lives among the shining angels in heaven. Did it pay for him to fulfil God's purpose for him?

Just as truly as God had a purpose for Moses, so surely does He have a great purpose for every boy and girl today who truly loves Him. He has revealed to us that in these last days the time will come when grown people cannot preach about the coming of Jesus. Perhaps they will be shut up in prison. Then the Spirit of God will come upon the children, and they will tell others of God's plan to save.

Boys and girls, will you study hard as did Moses? Will you refuse to do wrong as he did? Will you pray to God daily, asking Him to prepare you for the work He has for you to do?

[TO THE LEADER: If time permits, the loyalty and faithfulness of Ruth may be told. She was not a child of Israel, yet she determined to obey God. Some children come from divided homes, and they will be helped by the experience of Ruth. Tell especially how God honoured her by making her one of the ancestors of Christ. Jesus has a special love for children whose home influences are unfavourable.]

"If we surrender our lives to His service, we can never be placed in a position for which God has not made provision."

No. 4. How Daniel and Esther Fulfilled God's Purpose

HELPS FOR THE LEADER: "Education," pages 54-58, 262; "Prophets and Kings," pages 480-490, 605, 606; Esther 2: 5-7, 20. MEMORY TEXT: "Who knoweth whether thou art come to the kingdom for such a time as this?" Esther 4: 14.

Lesson Story

Today we are going to talk about another boy who determined "in his heart" that he would fulfill God's purpose for him. Like Joseph and Moses and the Jewish maid, this boy also was taken from home when quite young. When he was a child, his mother taught him never to touch wine. She taught him to eat simple food, so that he might have a strong body and be able to study hard. She taught him many lessons about nature and the God who created nature. From the scrolls of the Old Testament she taught him about God's purpose for him. This boy learned all these lessons so well that when he was taken captive, he was found "skilful in all wisdom, and cunning in knowledge, and understanding science." What was his name?

[TO THE LEADER: Tell about Daniel's experience in the king's school, emphasizing his loyalty to principle, his faith in God, and how God honoured his faith and obedience. (See "Prophets and Kings," pages 482-485; also "Bible Lessons for the Eighth Grade," page 171.) Note especially that Daniel prayed for help in getting his lessons, that his one purpose in getting knowledge was to be ready to do whatever God should have for him to do when he finished school, and that he lived his prayers. This is beautifully told on pages 486 and 487 of "Prophets and Kings." Help the children to make the application.]

When Daniel was a boy in school, do you suppose he knew that in after-years he would be cast among lions because of his faith in God? If as a boy he had not learned to pray and to trust God, could he have faced that terrible trial calmly? It was because as a boy he was faithful in little things that God could trust the man with the larger responsibilities of the kingdom.

God has responsibilities in store for the boys and girls in our churches and schools. He says to us through His servant, "Many a lad of today, 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."—"Education," page 262.

Of Daniel it was said, "They could find none occasion nor fault; forasmuch as he was faithful." Dan. 6: 4. If this can ever be said of us when our test comes, we must so live here at home and in school that it can be said of us now. If we earnestly set our hearts to serve God in all the little duties of every day, He will never forsake us when trials come.

I will tell you of another child—a girl—who was willing to face death rather than disappoint her Heavenly Father. You may try to tell her name. Before she was born, her people were taken captive to

Babylon, when Daniel and the other princes were taken captive. They were among the nobility of the Jews. At an early age, this girl's father and mother both died, and she was left an orphan in a strange land. She was a very beautiful child, and a cousin of hers adopted her and brought her up as his own daughter. This cousin was a very devoted Jew, so the child learned to pray, to obey God, to respect the judgment of those who were older than she, and to be true to His chosen people, the Jews. When she had grown into a beautiful woman, she was chosen by the king of that country to be queen. You know now that her name was Queen Esther, and that her cousin's name was Mordecai.

You very well remember that because of the jealousy of that wicked man, Haman, all the Jews were condemned to death by the king. This was Satan's plot to rid the earth of every person who obeyed God's law. But God had promoted Esther to be the queen so that through her His people might be saved. She had "come to the kingdom for such a time as this." [Review as much of the story as seems best or needful to show that Esther fulfilled God's purpose, and that it was because of her early training.]

God's purpose for every Seventh-day Adventist boy and girl is similar to that for Esther. We are told of a time coming when Satan will be determined if possible to destroy all commandment-keepers from the earth. Will our boys and girls stand true to God in that terrible time? Many of you may then be away from home in captivity, placed where you will need to spend days in fasting and prayer as did Esther. To be loyal then, we need now every day to be loyal to God and learn to pray as did Esther.

No. 5. How Jesus Fulfilled God's Purpose

TO THE LEADER: In preparing this lesson, read "The Desire of Ages," chapters 7 and 9; Heb. 4: 15; John 9: 4.

MEMORY TEXT: I John 3: 9.

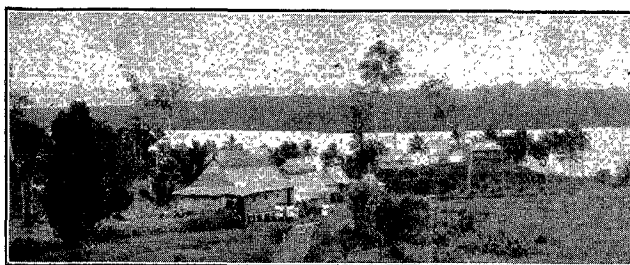
Lesson Story

There is much that we can learn from the life of Joseph, the Hebrew maid, Esther, and other noble boys and girls. But none of them were perfect. There is only one perfect ideal. His name is Jesus. We may imitate the good deeds of others who have followed Jesus, but we shall never be ready to meet the Saviour ourselves until He lives His perfect life in us.

Jesus did not have an easy time to do what was right. He was tempted in all points like as we are, yet without sin. From babyhood to the time when He

hung on the cross, Satan followed Him, trying to destroy Him or get Him to sin. But Jesus remembered that His Father had sent Him here for a great purpose,—to show us how to live a perfect life. He must not disappoint His Father, for He loved Him with all His heart. When tempted to do wrong, He thought of us whom He had come to save from sin. He was proving to us that God can keep us from yielding to temptation. He knew that if He failed, we also would fail. And He loved us. He did not want us to fail. Therefore He must not fail.

Not long ago a little boy only twelve years of age, over in Europe, was taken from his own home and put into the home of a priest. The boy had been taught to obey God's commandments and to keep the Sabbath holy. The priest boasted



Viru, our first mission station in the Solomons, and the former home of Brother and Sister Jones.

that he would compel him to give up the Sabbath. He treated the child very cruelly, but the boy only said, "You may kill me, but I cannot disobey God." And the boy did not disobey God, and at last the priest had to let him go. It was Joseph who said, "How then can I do this great wickedness, and sin against God?"

That is just it, boys and girls. If we really love God, if we are determined to fulfil His purposes for us, we will not willingly grieve and disappoint God. Besides, if we do right, some one else is helped. But when we fail, some one else is harmed.

When Jesus lived at His home in that wicked town Nazareth, He met temptation on every hand. None of us will ever be tempted as was He. The sons of Joseph were half-brothers of Jesus, and they were all older than He. They knew that He claimed to be a child of God, and was trying to do right. Satan knew this, too, and he wanted to get Jesus to sin, so he led these older ones to tease Jesus and try to make Him impatient and speak cross words. But Jesus would not please Satan, and disappoint and grieve His loving Father.

Sometimes, when Jesus refused to do wrong, wicked boys would call Him a coward. We know that no boy likes to be called a coward, and Jesus was tempted just as you would be if a boy should call you a coward because you were doing right. But did He yield? Oh, no! He remembered that His Father had sent Him here to show them a perfect life, and He could not yield.

Jesus worked in the carpenter's shop

"God bids you with one hand, faith, take hold of His mighty arm, and with the other hand, love, reach perishing souls."

with Joseph. He was not satisfied until He had planed and sawed the boards the very best He could. When He became a man, He said, "I must work the works of Him that sent Me." He was always thinking of pleasing His Father. Let us do our work this way, too, and then every day the same Heavenly Father will say to us, "Well done, My child."

He studied God's Word, too, and He learned to read so well that people often asked Him to read the Scriptures to

come to repentance. 2 Peter 3:9. The lesson today will help us to understand how we may become children of God.

MEMORY TEXT: Let each pupil choose the text he likes best.

A Bible Study

1. Whom was man like when he was created? Gen. 1:27.

Explain how at that time man was perfect, and that he walked and talked with God face to face, just as the angels do now.

2. How many of God's family on earth have sinned? Rom. 3:23.

Explain that since the sin of Adam, all have been born in sin, that we have inherited evil, and that by nature we are sinful. We have lost the image and nature of God, and that is why it is so

hard to do right at all times.

3. If we do not repent of our sins, what is our relation to Christ and to God? Isa. 59:2; Eph. 2:12.

Tell why God has shut His face away from us, as told in 1 Timothy 6:16 and Exodus 33:20.

4. How only can we again become connected with God's family? John 3:3, 5.

Explain that this was why Jesus was born here on earth, and took our nature, so that we might be born again, have His nature restored in us, and at last, when sin is done away, see God's face again. Rev. 22:4.

5. How does God convict us of sin? John 16:8.

Explain that this is the first step in conversion. Show how the Holy Spirit speaks to the heart in the Bible and by the "still small voice." Make clear that listening to the Holy Spirit and obeying,

is the only way we can be born again. A short, earnest prayer, at this place in the study should make a deep impression on each heart.

6. What kind of sorrow leads to repentance? 2 Cor. 7:10, first part.

Make clear the difference between "godly sorrow" and "the sorrow of the world." No one ever has godly sorrow for sin who does not sincerely repent and cease from evil.

7. What will be the result if we try to cover sin? Prov. 28:13, first part.

8. What will be the result if we confess and forsake our sins? Prov. 28:13, last part; 1 John 1:9.

"Confess your sins to God, who only can forgive them, and your faults to one another." "Confession of sin, whether public or private, should be heartfelt, and freely expressed. It is not to be urged from the sinner. It is not to be made in a flippant or careless way. . . . True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty."—"Steps to Christ," pages 42, 43.

9. When we have confessed our sins, what does the Lord say He will do with them? Ps. 103:12; Micah 7:19.

Close the study by giving opportunity for confession of sin.

No. 7. Adopted into God's Family

SUGGESTIONS TO THE LEADER: Let this be a quiet earnest study. Make the subject beautiful, simple, and clear, but do not urge decisions. Let the Holy Spirit do the urging.

A Bible Study

1. To what experiences in the life of Jesus do conversion and baptism correspond? Rom. 6:3, 4.



Wharf at Mission Station, Gatukai, Solomon Islands.

them; for when He read, they could understand the meaning.

Even as a boy among other boys and girls of His age, Jesus felt a responsibility for their salvation. He seemed to know just when others were struggling with temptations. If He saw some one looking sad, He spoke kindly. If an old person was carrying a heavy load, He offered to help him. If a little child was hurt, He sympathized with him. Even a wounded bird He would try to relieve. He was courteous and kind and unselfish, because He loved every one.

Jesus knew Satan was tempting every one, and He felt sorry for them all. He encouraged them by telling them that angels were on their side, and if they would not give up, these angels would help them win. Above everything else, Jesus wanted to see the boys and girls become members of His Father's family. His Father had sent Him to this earth to be an example of right-doing. He was always thinking of this one great purpose. And Jesus fulfilled God's purpose.

Jesus is our Example. Do we not want to follow Him? Do we not want to fulfil God's purpose for us?

No. 6. How We May Fulfil God's Purpose

HELP FOR THE LEADER: "Bible Lessons for the Eighth Grade," pages 319-326.

The lesson for today may be varied by assigning Bible texts to be read by different children. Encourage them to ask questions and express their ideas. This will give opportunity to make the subject clear, and to render personal help. Make it plain that God's first purpose for us is that we may become members of His family on earth. "God wants every child of tender age to be His child, to be adopted into His family."—"Counsels to Teachers," page 169. He is not willing that any should perish, but that all should



Digging a well at Efogi, New Guinea; Owen Stanley Range in background.

"He whose heart is aglow with the love of Christ will regard it a pleasure to aid in the advancement of the highest, holiest work ever committed to man."

2. Before we are ready for baptism, what must be crucified? Rom. 6:6.

3. What is put off and buried in the water by baptism? Col. 3:9, last part.

Explain that though it would be terrible to bury a person alive, it is more terrible to be buried in baptism before we have died to sin; that is, before we have truly repented of our sins and confessed them.

4. What do we put on as we come up out of the water? Col. 3:10.

5. Who is this "new man" that we put on? Gal. 3:27.

6. What will this new man do? Col. 3:12-16, 20.

[Explain how baptism is the ceremony that completes our adoption into God's family, and then we are called "sons of God." Rom. 8:14-16; Eph. 1:5. We take the family name, for we have been baptised into the name of the Father, the Son, and the Holy Ghost (Matt. 28:19), and our names are then written in God's great family record book, the book of life. We become "partakers of the divine nature" (2 Peter 1:4); and if we are faithful, the image of God will at last be fully restored in us. When we rise from the watery grave to walk a new life, the Father in heaven rejoices in the presence of the angels (Luke 15:10), because one more of His children has been rescued from Satan, from ruin and death.]

[At the close of the study, arrange for those who have determined to walk a new life, to talk privately about baptism.]

No. 8. After Baptism—Consecration

HELPFUL TEXTS: Matt. 12:43-45; 5:16; Eph. 4:13; 2 Peter 3:18; 1 Peter 2:2; 1 Thess. 5:17, 19; Dan. 6:10; 2 Tim. 3:12; James 1:2-4; 1 Peter 1:6, 7; Rev. 12:10, 11; Luke 10:27.

Lesson Story

How many here know what a drone is? What do the worker bees finally do with the drones? They kill them and drag them out of the hive. No true Christian can be a drone and please Jesus. He would be like the man whose heart-house was "empty, swept, and garnished," and because it was empty the unclean spirit that had once lived there returned, and brought with him seven other spirits more wicked than himself; and so the last state of that man was worse than the first.

Christian lives cannot be empty lives. No day must be empty. Every child in God's family has a work to do—a work for himself and for others. He is to live a new life before his associates, so that they by seeing his good works may be led to God. Others will know that we have been truly converted by the way we talk, by the way we dress, by what we read, by where we go, by our actions at home, at

school, at church, on the street, in fact, by all we do and say. Our whole life will be changed.

But this is not the work of a moment. Baptism is only the beginning of the Christian life. We have only just been

Day of Fasting and Prayer

THE Executive Committee of the Union Conference would invite all our people, able so to do, to observe Sabbath, May 30, as a day of fasting and prayer. It is thought fitting to appoint the first Sabbath of the Week of Prayer as a day of fasting, self examination, and pleading with God. The purpose in setting apart a day of fasting and prayer is to lead us to examine our hearts in order that we may discover our need, and to study the situation and responsibilities as they confront us at this time, that we may make united, earnest supplication to the Lord for help. Such a day will be beneficial to all as with humiliation, fasting, and prayer we unitedly seek the Lord.

World conditions call for prayer. Church needs call for prayer. Individual experience calls for prayer. Mission needs and pathetic pleas for teachers demand prayer that workers may be raised up. Present opening fields and scores of other islands as yet untouched—all these call for fasting and heart-searching prayer. Let us seize the opportunity of May 30, and be so united in our petitions on that day that greater power may attend our efforts and the completion of God's work be hastened.

"We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being, and also the salvation of other souls, depend upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire, 'Lord, what wilt Thou have me to do?' We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon His Word, especially upon the scenes of the Judgment. We should now seek a deep and living experience in the things of God. We have not a moment to lose. Events of vital importance are taking place around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey."—*Great Controversy*, page 601.

born into God's family. The Bible says we are as "newborn babes." And God wants us to grow, gaining strength every day to resist the devil, understanding better and better God's purpose for us, growing up into the full stature of men and women in Christ Jesus. We are to

"grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

We know that good food eaten regularly, pure water, fresh air, sunshine, and exercise are the things that make our bodies grow. It is just the same with our spiritual growth—our growth in grace. Let us read what the Bible says about growing: "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby." 1 Peter 2:2. This shows that God's Word is to be our daily food. God's Word is also called the bread of life. If we are to grow into strong Christians, we will study our Bible lessons each day more faithfully than ever before; we will not neglect our Sabbath school lessons, and we will study and try to understand our Morning Watch verse, each day.

What is pure water? The Holy Spirit which was poured out on the apostles on the day of Pentecost is called "the early rain." Jesus has promised to give the water of life—the Holy Spirit—to all who "thirst after righteousness." That means if we long to do right, the Holy Spirit will be near us all day long, whispering to our hearts in that "still small voice," telling us to keep busily at work in school, telling us to be obedient and helpful at home, to be quiet and courteous on the street, to be reverent at church; and when temptation comes, He will whisper, "Don't do that; it is wrong." We should never grieve the Spirit by refusing to listen to Him, for if we do this, we shall not be so likely to hear His voice again.

Air is another thing that we must have. What is the spiritual air? We are told that "prayer is the breath of the soul." We are also told that Enoch, that great man of prayer, lived in the very atmosphere of heaven. We need air every minute of our lives, and so the Bible says, "Pray without ceasing." That does not mean that we must be on our knees all the time. But it does mean that whenever we study God's Word we should ask Him to teach us. It means that in every temptation we should lift our hearts to God in prayer for help. Daniel went into his room, and kneeling down prayed three times a day. We are told to "pray, and not to faint." If we pray, we shall never become faint or discouraged.

I think the Christian's sunshine is joy and praise. We shall have many struggles, for the Bible says, "All that will live godly in Christ Jesus shall suffer persecution." Satan knows just how to persecute God's children. But even if the clouds are very dark, we know that Jesus, the "Sun of Righteousness," is behind them. We need trials to take the dross out of our lives, and make us as pure gold. And we are told that Jesus will not cause His child one needless tear. The Bible says that when Satan accused the brethren, "they overcame him . . . by the word of their testimony." To praise God in our testimony meetings is always a help, if our words come from the heart.

[Explain to the children the necessity of Christian exercise and how to get its benefits. The poem, "Entire Consecration," found in "Christ in Song," No. 316, will suggest many ways in which the children can work for Jesus.]

To Church Officers and Workers

SABBATH, May 30, the Week of Prayer begins. Church officers and workers charged with the responsibilities of planning for this season set apart for specially seeking God, should begin early to lay plans for the success of these gatherings. These plans should include all the church: meetings for the children and youth, as well as for the older members. Where it is possible, separate meetings for the children should be arranged. Those chosen to meet with the children daily should be notified early, that they may have time beforehand for study and to plan for really helping the children.

While the Holy Spirit will be present to bless, still the Scriptures make it plain that the spiritual worker must "study" to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," in co-operating with the Spirit of God in His work.

The readings prepared, and presented in this issue of the RECORD have been given much prayerful study by those chosen to prepare them. They are worthy of careful consideration by all the churches. It seems appropriate, therefore, that those who present them, even though some of these may be themselves workers, use the readings rather than preach a sermon that day. It has also been suggested that the request be passed on to those called to lead out in these meetings, that the people obtain a clearer vision of the subject if remarks are not interjected, at least until the reading itself has been presented. As the readings are short, opportunity will be afforded as may be deemed best for a prayer season, or for testimonies in social worship. The subject for the first Sabbath very fittingly leads into a consecration service.

Surely we need this quiet occasion to come apart to seek the Lord for His special blessing. The prophet Zephaniah seems to have beheld this our day in the visions from God, and also our special need at this time, for he wrote this fitting testimony:

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. *Seek ye the Lord*, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

We need this righteousness, this meekness. We need to come to Jesus in our helplessness, even in all our unworthiness,

in true repentance for our sins, claiming the promised fullness of God's blessing, for He says:

"Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. . . . He that glorieth let him glory in the Lord." I Cor. 1:30, 31.

We need to pray for this imputed gift of Christ's perfect righteousness; we need to pray for His victorious life to be lived anew in us; we need to pray for our missionaries battling for the truth in the unhealthy regions beyond; we need to pray for unconverted loved ones, our neighbours, who know something already of the truth; and we need to pray for our own homes, that from every one of these the saving knowledge of the third angel's message in even stronger influences shall radiate farther than ever before into the moral darkness all about us, drawing souls to Jesus. We need to pray for more of that pure, unselfish love of Christ that wins;

that love that "never faileth," that "suffereth long, and is kind, that 'seeketh not her own, is not easily provoked, thinketh no evil,' 'beareth all things,' 'endureth all things.' Here lie fundamentals we cannot afford to be without in our own everyday lives, and here lies also the power awaiting our demand and reception for the finishing of the work given us in heralding the glad message of mercy into all the world. Prayer unlocks for us all these heavenly resources.

The last Sabbath of the Week of Prayer has been set apart for receiving the Annual Offering to missions. As we dedicate anew our lives to God, it is very befitting that we dedicate also of our treasures for the extension of this saving message we all love, into regions still dark. Let proper announcement of the Annual Offering be made early enough in the week so that our brethren and sisters may not come empty-handed this last day of the feast. "God has opened fields before us," we are told, "and if human agencies would but co-operate with divine agencies, many, many souls would be won to the truth."

May this Week of Prayer become rich with heavenly blessing to every company of advent believers and to every isolated Sabbath-keeper.

Notice what is said on the previous page about the appointment of Sabbath, May 30, as a day of fasting and prayer.

When Your Church Needs a Revival

WHEN the prayer meeting is poorly attended.
When the attendance is small on quarterly meeting occasions.

When the missionary spirit is declining.

When the members withhold their tithe.

When the offerings to missions are falling off.

When the members do not take time for family worship.

When a large portion of the church membership do not attend the camp-meeting or other general gatherings.

When the members trample upon the edges of the Sabbath.

When the members are not sufficiently interested in the progress of the message to take our church paper and other periodicals.

When the principles of true health reform are being disregarded.

When the daily newspapers and magazines are read to the exclusion of the Bible and other religious literature.

When the members seek the association of worldly persons instead of that of the household of faith.

When the members spend time and money to beautify their homes, and complain when calls are made for funds to carry forward the work of the Lord.

When the members criticise the church and conference officers.

When there is gaudy display in dress by the wearing of jewellery and worldly adornment.

When the spirit of criticism prevails among the members.

When the love of pleasure predominates.

If these conditions prevail in your church to any great extent, earnestly seek God for a revival of His work among you. Begin by making a new consecration to God yourself, and then pray and work earnestly for the revival of others.

—Review and Herald.



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"Wait on the Lord until He sees that you are ready to receive and appreciate the blessings for which you ask."