

Union Conference Record

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

VOLUME IV.

June 1, 1901.

Registered at the General Post Office, Sydney, for transmission by Post as a Newspaper

NUMBER VI.

Thou Hearest Prayer.

Thou hearest prayer. I will not doubt:
Too often I've proved Thee true.
My broken purposes all crossed,
Thy hand canst build anew.
Why should I doubt this once again?
Thou hearest prayer; Thy word I claim.

The sun, whose burning, shining rays
Reflect Thy light so fair,
But proves Thee glorious in Thy ways
Of earth and sky and air.
'Tis unbelief that hides Thy face;
Through it we fail to see Thy grace.

The mountains grand in purple haze,
The starry spheres above,
No less the tiny, trusting flower,
Proclaim Thy wondrous love.
There's naught too hard for Thee to do;
Too oft, too oft, I've proved Thee true.

And so I ope the chambers wide
To Thine all-seeing eye.
Look deep, look deep, within my heart,
And spare not for my cry.
The sin that lurks in hiding there,
Oh banish, Lord! thou hearest prayer.

Thy name, O Saviour! glorify
Within Thy temple's shrine;
For Thou dost work in purity
Thy graces all divine.
We're willing, Lord, in this Thy day
Of strength and power! Oh hear us pray!
—Mrs. S. L. Stout.

The Shaking.

I saw some, with strong faith and agonising cries, pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them.

Evil angels crowded around, pressing darkness upon them to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and thus they be led to distrust God, and murmur against Him. Their only safety was in keeping their eyes directed upward. Angels of God had charge over His people, and as the poisonous

atmosphere of evil angels was pressed around these anxious ones, the heavenly angels were continually wafting their wings over them to scatter the thick darkness.

As the praying ones continued their earnest cries, at times a ray of light from Jesus came to them, to encourage their hearts, and light up their countenances. Some, I saw, did not participate in this work of agonising and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these, and went to the aid of the earnest, praying ones. I saw angels of God hasten to the assistance of all who were struggling with all their power to resist the evil angels, and trying to help themselves by calling upon God with perseverance. But His angels left those who made no effort to help themselves, and I lost sight of them.

I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people.

I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs, has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it, will obey it, and be purified.

Said the angel, "List ye!" Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever

heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, "Look ye!" My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying with agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They were in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonising struggle which they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy.

The numbers of this company had lessened. Some had been shaken out, and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonise for it, did not obtain it, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth, and coming into the ranks. Evil angels still pressed around them, but could have no power over them.

I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth, now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I

asked what had made this great change. An angel answered, "It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel."

Great power was with these chosen ones. Said the angel, "Look ye!" My attention was turned to the wicked, or unbelievers. They were all astir. The zeal and power with the people of God had aroused and enraged them. Confusion, confusion, was on every side. I saw measures taken against the company who had the light and power of God. Darkness thickened around them, yet they stood firm, approved of God and trusting in Him. I saw them perplexed; next I heard them crying unto God earnestly. Through the day and the night their cry ceased not: "Thy will, O God, be done! If it can glorify Thy name, make a way of escape for Thy people! Deliver us from the heathen round about us. They have appointed us unto death; but Thine arm can bring salvation." These are all the words which I can bring to mind. All seemed to have a deep sense of their unworthiness, and manifested entire submission to the will of God; yet, like Jacob, every one, without an exception, was earnestly pleading and wrestling for deliverance.

Soon after they had commenced their earnest cry, the angels, in sympathy, desired to go to their deliverance. But a tall, commanding angel suffered them not. Said he, "The will of God is not yet fulfilled. They must drink of the cup. They must be baptised with the baptism."

Soon I heard the voice of God which shook the heavens and the earth. There was a mighty earthquake. Buildings were shaken down on every side. I then heard a triumphant shout of victory, loud, musical, and clear. I looked upon the company, who, a short time before, were in such distress and bondage. Their captivity was turned. A glorious light shone upon them. How beautiful they then looked! All marks of care and weariness were gone, and health and beauty were seen in every countenance. Their enemies, the heathen around them, fell like dead men; they could not endure the light that shone upon the delivered, holy ones. This light and glory remained upon them, until Jesus was seen in the clouds of heaven, and the faithful, tried company were changed in a moment, in the twinkling of an eye, from glory to glory. And the graves

were opened, and the saints came forth, clothed with immortality, crying, "Victory over death and the grave;" and together with the living saints they were caught up to meet their Lord in the air, while rich, musical shouts of glory and victory were upon every immortal tongue.

MRS. E. G. WHITE.

Week of Prayer Readings.

Prayer.

(Reading for Sabbath, May 25.)

WHEN we read the Bible God is talking to us. When we pray we are talking to God. In real fellowship or communion, both parties talk. Acquaintance is deepened and broadened, and persons are made more intimate by conversation. Requests preferred and favors granted bind heart to heart.

Presents made and received beget love and deepen affection. So in our relation to God He has ordained that there shall be asking and receiving, gifts bestowed and accepted by Him and His people.

God desires to talk with us. He is pleased to have us talk with Him. So anxious is He that we should make requests of Him that He invites us to ask anything of Him that we need, that His children may know no want.

That we may know all blessing and good, He asks us to bring presents to Him, not "as though He needed anything, seeing He giveth to all life, and breath, and all things," but that we may become like Himself, and that we may experience the truth that "it is more blessed to give than to receive." We love more ardently the one to whom we make presents, and we love him more because we make him presents. Our hearts and minds are bound to go with our gifts and treasures.

It is a law of our being that we gravitate in character toward the object of our frequent contemplation. So the more frequently we are found in earnest prayer with God, the more like Him will we become if our prayers are sincere and earnest.

A great crisis is upon us. Great blessings hang over our heads. In times past on such occasions as this God's true servants have found relief and victory in prayer.

Let all read and study the following scriptures:—

How did Daniel know the time of deliverance had come? Dan. 9:2.

How do we know the same thing?

What did he do? Verse 3.

What was the nature of his prayer? Verses 4-19.

While he was praying, who came to him? Verse 20.

What did Gabriel do? Verse 21.

What else did he do? Verse 22, first clause.

What did he propose to give him? Verse 22, last part.

Would Daniel have received this great illumination if he had not prayed earnestly for it?

Where did he find the promise? Jer. 29:8-14.

What did God say He would do? Verses 12, 13.

Upon what did all these great blessings turn?

When Jacob was in great distress, what did he do? Gen. 32:24-30.

Of what was this trial a type? Jer. 30:1-9.

When will the great antitype come? *Patriarchs and Prophets*, pp. 200-202; *Great Controversy*, pp. 616-623; *Early Writings*, p. 143.

For what purpose did Christ go to the mountains? Luke 9:28.

What took place while He prayed? Verse 29.

What change will take place in us when we pray? Isa. 40:31; 2 Cor. 3:18.

What did the Saviour do when He was baptised? Luke 3:21.

What came to Him while He prayed, and what assurance did He receive? Verse 22.

What condition was He then in? Luke 4:1.

What did this prepare Him to do? Luke 4:18, 19.

What effect did this have on His preaching? Verse 32.

After Christ ascended, what did the disciples do? Acts 1:14.

What was the result? Acts 2:2.

What did this prepare them to do? Acts 1:8.

When difficulties arose, what did the disciples do? Acts 4:31.

When persecutions came, where did they get help? Acts 12:1-5.

Find other instances either in the Old or New Testaments of prevailing prayer.

What is taught in reference to the importance of prayer?

What parables relate to it?

What exhortations are given concerning it? E. W. FARNSWORTH,

Where are We? Can We Tell?

(Reading for Sunday, May 26.)

[The one who is to conduct this study should consider it thoroughly, and then request certain ones to be prepared to bring forward some scriptures and comments on the various questions and points suggested.]

READ Isaiah 21:11, 12; Luke 12:54-57. This is the very time when these texts apply.

How can it be true that both morning and night are approaching at the same time? 1 Thess. 5:1-8; Rom. 13:11-14; John 9:4.

Is the world awake to the times in which we are living?

Is the church awake?

Are we awake?

What then should we do?

Some of the most striking signs of our times are the following:—

“Many shall run to and fro, and knowledge shall be increased.” Dan. 12:4.

“When they shall say, Peace and safety, then sudden destruction cometh upon them.” 1 Thess. 5:3.

The amassing of wealth and oppression of the poor. Jas. 5:1-8; Isa. 2:6-22.

The condition of society. Luke 17:26-30; 2 Tim. 3:5.

The fulfillment of prophecy in the Old World.

The conclusion we must reach from the foregoing considerations is that we are certainly living in the most thrilling period of this world's history.

Every one of these signs of the last days is fulfilling, and has been fulfilling for years. The Lord has seen to the fulfillment of His Word, and the great day is near, and hasteth greatly. The fact that the world and the professed people of God, and even Seventh-day Adventists, are not prepared and do not realise these things, does not disprove them. On the contrary, the spiritual apathy of the people, and the prevailing indifference and unbelief in which the warnings of the Bible are held, are themselves alarming evidences of the nearness of the coming of the Son of man. 2 Pet. 3:3, 4; Luke 21:34, 35; 18:8; Matt. 24:12.

When men are not expecting Him, the Son of man will suddenly come as a flash of lightning shines forth from one end of the heavens to the other. Do not let us be deceived. Over and over again the Saviour urges upon us the necessity for watching lest that day coming sud-

denly find us sleeping. Matt. 24:42-51; Rev. 3:3. As those who are soon to meet the Lord, let us ask, Are we ready? Are we watching? Are we growing in grace?

G. C. TENNEY.

Who is on the Lord's Side?

(Reading for Monday, May 27.)

“THEN Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.” Ex. 32:26.

* ISRAEL had committed a terrible sin against God. While Moses was in the mount communing with God and receiving from His hand “the lively oracles”—the ten commandments—to give to the people, they made a golden calf, and offered sacrifice to the idol, and danced for joy in the work of their own hands.

When Moses came down from the mount he took very decisive measures to rid the camp of Israel from this terrible idolatry. He first destroyed the god they had made, by reducing it to powder and casting the dust of it into the stream which supplied the camp with water. He then called Aaron to account for allowing the people to commit this great sin. Then, seeing the terrible effect this idolatry had had upon the people—“Moses saw that the people were naked”—engaged in the fearfully licentious practices of sun-worship, he called for a complete separation of all who would be on the Lord's side.

That was a time of crisis with ancient Israel, a time when each individual must either be out and out for God, or be left behind. It was no time for delay. It was a case of now or never.

There have been many such crises in the history of God's people, when the eternal salvation of every individual has depended upon immediate, decisive action. To the antediluvian world God sent a saving message of the everlasting gospel, giving men over a hundred years in which they could make choice between the acceptance or rejection of His truth. At no time during the preaching of Noah was there salvation for any outside of that message; but as the time of

* NOTE.—Time should be given to the study of this subject before the meeting when it is to be taken up. The texts should be given out to different individuals to study so that the principal thoughts can be noted by those who read them.

the flood drew near and the probation of the old world was about to close, the eternal salvation of every one depended not only upon the acceptance of that message, but upon immediate and decisive action on the part of all who would be saved.

“As it was in the days of Noah, so shall it be also in the days of the Son of man.”

For more than half a century the last message of the “everlasting gospel” has been sounding in the ears of mankind, holding aloft the banner of truth, “the commandments of God and the faith of Jesus.” This message has been cleaving out a people from all creeds and classes, and drawing a sharp and clear line of demarkation between those who turn to the keeping of the Sabbath of the Lord and those who refuse obedience thereto.

This work, like every other moral reform, began in obscurity and in poverty, and for many years was scarcely recognised as a religious movement of the time. In more recent years the movement has been increasing with ever-accelerating speed, until during the past ten years the number of adherents to the faith has about doubled. The prophecy indicates that this message will close with a power and glory which is to lighten the whole earth.

As in all past ages, the gospel net has been gathering “of every kind.” The heralds of the message have “gathered together all as many as they found, both bad and good:” and thus the wedding is to be “furnished with guests.”

The message of the Third Angel is now drawing another line of distinction, an inner circle, not between the church and the outside world merely, but between those in the church who are willing to fully renounce self and consecrate themselves, soul and body, all they are and all they have, to be the Lord's without any reserve, and those who will not do this.

When this choice shall have been made, the Lord will take those who make this entire consecration to Him, and accomplish through them a work far exceeding that accomplished on the day of Pentecost. Read and note carefully Joel 2:21-33.

What will the Lord do? Verse 21.

What will be seen as the result? Verse 22. Compare Isa. 61:3; John 15:8; Gal. 5:22, 23; Isa. 44:3, 4.

How was the “former rain” given, as compared with the outpouring of the “latter rain.” Verse 23.

How will the former experience of God's people be affected by this outpouring of the Holy Spirit? Verse 25.

What will then be their experience in the things of God? Verse 26.

Will the reality of this experience be equal to the anticipation of it? Ps. 126: 1-3.

What will the heathen then be forced to acknowledge?

What will be the response on the part of God's people?

What question are we sometimes tempted to ask? Ps. 77: 7-9.

What is the cause of this question? Verse 10.

What will revive and strengthen our faith? Verses 10-18; Heb. 10: 32-39.

We may not comfort ourselves with the feeling that we can go on in a half-hearted, indifferent manner until the outpouring of the latter rain, and then receive the refreshing which will fit us for translation. No, *the separation is now taking place*, and all who do not put away every sin and renounce self fully will be left behind. This entire separation of those who will share in the latter rain, is a work preparatory to the mighty outpouring of God's Holy Spirit, "when thousands will be converted in a day." Those to whom God has graciously given the light of the message beforehand must not wait for that experience to fit them for translation. We have accepted the invitation to "the wedding." The "wedding garment"—the righteousness of our Lord Jesus Christ—is held out for the acceptance of every one. Soon "the king" is to "come in to see the guests," and all who shall then be found not having on a wedding garment—all who shall not have accepted fully of the righteousness of Christ—will be left behind to perish with the world. Having judged themselves "unworthy of everlasting life," as did the Jews in Christ's day, there will be another turning from the chosen people, who would not respond to the call, and taking out from the Gentiles (unbelievers) "a people for His name."

Study carefully the following scriptures: 2 Cor. 6: 2; Isa. 55: 6, 7; Hos. 10: 12; Joel 2: 15-19; Isa. 41: 17, 18; Ps. 27: 8.

Will there come a time when it will be in vain for men to seek the Lord? Amos 8: 11, 12.

What will then have taken place between those who are wholly the Lord's and those who are not?

What call is the Lord now making to His people? 2 Cor. 6: 17, 18.

Who is willing *just now* to respond to the gospel invitation?

Hymn No. 1299 would be a suitable one to close the service with.

A. T. ROBINSON.

The Benevolence Required in These Last Days.

(Reading for Tuesday, May 28.)

WITH the world money and might are power; with the Christian love is power. Wealth may be used to corrupt and destroy; force to misrule and do hurt; but pure love can only bless and do good. This unlocks and uses all the power there is in both money and might.

Only love for God and man can rightly hold and use property. Only this will recognise God as the owner and giver of all, keep all on the altar and give as God's Word and circumstances require.

Some of the finest qualities of human nature are intimately related to the right use of means; such as, economy, frugality, providence, honesty, justice, generosity, benevolence, philanthropy, and self-denial. On the other hand, some of the worst elements of human nature are connected with the misuse of money; such as, avarice, pride, extravagance, waste, dishonesty, injustice, fraud, selfishness, vice, and intemperance. Money, property, and wealth, therefore, are simply means through which we manifest our natures, rather than being themselves vices or virtues. It is the love of money, and not money itself, that is the root of all evil.

The Original Test.—The principle involved in the test of our first parents in Eden was over this very point,—how they would consider and use property; would they recognise God's ownership in all? would they hold all subject to the Giver? would they use all to His glory? or would they disregard God's ownership, and selfishly use His bounties and His gifts as they chose? God did not withhold this tree because He needed it, or because He was short of trees; but because, as free moral agents, they needed an opportunity to develop the principle that was to be the controlling principle of their lives.

How God Tests Us.—The tree of knowledge of good and evil is no

longer in the world to-day, but God's gifts are here, and all are being tested over their use of these the same as were Adam and Eve. God has made reserves both as to time and property. He says, "I have given you six days; work in them freely as you choose; but the seventh day is Mine; in it thou shalt not do any work." All who observe the seventh day thereby recognise God's ownership to time. By this they virtually say, "All days belong to God; six days He has given to us; but the seventh He has reserved to Himself; we must not touch that."

Again He says, "I give you rain from heaven, fruitful seasons, property, houses and lands, filling your hearts with food and gladness; but the tithe of the land, whether of the seed of the land or the fruit of the tree, also of the herd and of the flock, is mine; it is holy unto the Lord." All, therefore, who render to the Lord the tithe say by this act, "We recognise God as the giver of all property; nine-tenths He has given to us, but one-tenth He has reserved to Himself; we must not touch that." There is a great principle involved, therefore, in Sabbath-keeping and tithe-paying.

What instruction is given in Prov. 3: 5, 6?

What command and promise is made in verses 9 and 10?

What does God call withholding these? Mal. 3: 8, 9.

What command and promise does He give in verses 10 and 11?

On what two points did Nehemiah inaugurate reforms? Neh. 13: 10-22.

And king Hezekiah? 2 Chron. 31: 3-10.

But this time and this property which God has thus reserved to Himself He has consecrated to the highest and holiest ends; the Sabbath to keeping the knowledge of God alive in the earth, and in bringing blessings and relief to suffering humanity; the tithes and offerings to preaching the glad tidings of salvation through Christ to lost mankind. Through these, therefore, God designs not only that we shall recognise His ownership, but co-operate with Him in blessing and saving men.

It must be apparent to all that these things lie at the very foundation, not only of obedience, but of true benevolence, or the desire to benefit and bless others. It is not at all strange that they have been revived and occupy a prominent place in the closing work of the gospel. They

existed from the beginning. When God chose the Hebrew race for a people He made these known to them. And now, in the end of the world, He has made them known to His people again. Can we who have had so much more light than had the Hebrews give less than they? Can we, living near the close of time, be satisfied with offerings not half as large as those made by the Jews? Their offerings were to benefit their own nation; our work extends to the whole world. The message which we preach is to go to all nations, tongues, and people; its publications are to be scattered like the leaves of autumn in all lands.

When the head and hands are constantly occupied with toiling for the accumulation of riches, the claims of God and humanity are forgotten. God does not give us means that our time and attention should be diverted from Him and given to that which He has lent us. The Giver is greater than the gift. Souls are of more value than gold. (Ps. 49: 6-9.) Devotion to money-getting, and the selfishness which the desire for gain begets, remove the favor of God from the church, and deaden it spiritually. Devotion to the cause of God, and the desire to save souls and bless humanity, woo His favor, and bring life and prosperity to the church.

A Cheap Religion Wanted.—Thousands are convinced that religion is essential to salvation; but they desire a cheap religion,—one with little or no suffering, sacrifice, or self-denial. But this is not the religion of Christ. (2 Cor. 8: 9; Luke 14: 27-33.) Christ gave all He had, and then gave Himself.

When and How Much to Give.—The tithe ever remains the same, a tenth of the increase; but offerings may vary according to the liberality of individuals and the demands of the cause. Large undertakings and emergencies call for liberal offerings. When the temple was to be built, the people were called upon to make liberal offerings, and they gave liberally. When the gospel started under new auspices, and its friends were few, despised, and comparatively poor, many who had means gave all they had. (Acts 2: 44, 45; 4: 32-37.) They had reached a crisis, and the circumstances required it.

We have reached another crisis, the greatest of all the ages. The gospel is soon to close, but amidst the greatest conflict and against the

bitterest opposition the world has ever seen. There are therefore urgent demands for means. The time has come to sell and invest in the cause of God. We are nearing the time of the great Jubilee, when all property is to return to its rightful owners. "Blessed are the *meek*, for they shall inherit the earth." Soon houses, lands, sheep, cattle, horses, and bank accounts will be utterly valueless. Millions will weep then because they have lost all, both their souls and their property.

How has the Lord described this time in Eze. 7: 12-19?

And in James 5: 1-3?

What did Christ say to the rich young man? Matt. 19: 21.

What does He say to all? Matt. 6: 19-21.

When He comes what class does He come to gather? Ps. 50: 3-5.

Is it not time we began to give, and to give liberally? If we put all on the altar, keep all on the altar, and inquire of God as to duty, He will show us when to sell and how much to sell, when to give and how much to give. W. A. COLCORD.

Consecration.

(Reading for Wednesday, May 29.)

THERE seems to be a general opinion held by a great many unbelievers, and professors of Christianity as well, that a Christian life is necessarily a joyless life; that in order to become a Christian it is necessary to give up everything that is of value and adds to happiness; that the Christian's path is strewn with obstacles and hindrances to make the way as difficult and hard as possible.

This is far from being the truth. The fact is, "The path of the just is a shining light, shining more and more unto the perfect day." The path cast up for the ransomed of the Lord to walk in is a path of peace.

"Wisdom's ways are ways of pleasantness, and all her paths are peace." "Great peace have they that love thy law; and nothing shall offend them." "O that thou hadst hearkened to my commandments!" saith the Lord; "then had thy peace been as a river." Before His departure from this world the Saviour said, "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." "But the wicked are like

the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." "Destruction and misery are in their way, and the path of peace have they not known."

FROM WHENCE COME DIFFICULTIES?

It is evident from this that every obstacle we encounter in our way which mars our happiness must be of our own manufacture, of our own creating. When difficulties come, the thing to do is to ascertain their cause, then confess your faults one to another that you may be healed. "He looketh upon men, and if any say, I have sinned and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living." Job 33: 27-30.

The Psalmist, in speaking of this, says, "Fools because of their transgressions, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and He saveth them out of their distresses. He sent His word and healed them, and delivered them out of their destructions. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" The Psalmist further adds, "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord." They will understand that God is not the originator of their trials and sicknesses, but that the gospel brings good-will to men. All our enjoyment or suffering may be traced to obedience or to wilful or ignorant violation of God's laws. The more perfect we become in knowledge, and the more fully we obey these laws, the more happiness and satisfaction will we discover in Christian living.

WE CANNOT SERVE TWO MASTERS.

We cannot serve God and mammon. The message is, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty." Having, therefore, these promises, we are exhorted to cleanse ourselves from all filthiness of the flesh and of

the spirit, perfecting holiness in the fear of the Lord. This calls for a complete separation from our former habits of living. "I beseech you, as strangers and pilgrims, abstain from fleshly lusts that war against the soul." To live in sin is merely to gratify the desires of the flesh, or to indulge the cravings of our earthly nature. So it does not take long for a man to determine whether he is a sinner or not. To live a Christian life is to crucify the earthly nature, with its passions and its cravings, or in other words to "keep under the body and bring it into subjection." In speaking of this in Romans 8:5, Paul says, "People who obey their earthly nature are earthly minded; while those who obey the Spirit are spiritually minded. . . . To be earthly minded means death. To be spiritually minded means life and peace." He adds, "Well, then, brothers, we are under no obligation to our earthly nature that we should live in obedience to it. If you do, you will certainly die; but if, by the power of the Spirit, you put the bad habits of the body to death, you will live."

"Let your steps be guided by the Spirit, and then you will not gratify the cravings of your earthly nature; for the cravings of our earthly nature act in opposition to those of the Spirit, and the cravings of the Spirit in opposition to those of our earthly nature. They are two contrary principles to prevent you from doing just what you wish."

The Lord says to His children, "Sin must not reign in your mortal bodies and compel you to obey its craving. Do not give up any part of your body to sin to be used in doing wrong; but once for all give up yourselves to God as those who, though once dead, now have life, and give up to Him the various parts of your bodies to be used in doing right, for sin shall have no power over you." "You once gave up the various parts of your bodies to the service of impurity and of wickedness upon wickedness; so, in just the same way, give them up now to the service of righteousness which leads to holiness."

In writing to the Philippians Paul speaks of some professors who were living in enmity to the cross of Christ. He says, "The end of such men is ruin: for their appetites are their gods, and they glory in their shame; their minds are given up to earthly things."

HOW CAN I TELL WHETHER I AM A CHRISTIAN?

The Christian is controlled by Christ instead of sin, by principle and an enlightened conscience, instead of the cravings of the earthly or animal nature. Whether he eats or drinks, or whatever he does, he does all to the glory of God. He is a king instead of a slave; he controls his members, and makes them his servants instead of being servant to the impulses, cravings, and passions of his members. Sowing to the flesh brings a harvest of misery, and ends in destruction. Sowing to the Spirit brings a harvest of joy and everlasting life.

There was a time in Paul's experience when he lived as the world about him, and felt no condemnation in so doing. But light came to him. "The commandment came, and sin revived." He found many of his habits were all wrong. He felt condemned and said, "I know there is nothing good in me,—I mean in my earthly nature; for while it is easy for me to want to do right, to carry it out is not. I fail to do the good thing that I want to do; but the bad thing that I want not to do, that I habitually do." He exclaims, "What a miserable man I am! Who will deliver me from this body which is dragging me down to death? I thank God, deliverance has come through Jesus Christ."

Knowledge alone cannot bring happiness. Great light may bring great joy, or it may make a man of all men most miserable. The church of Christ is naturally made up of these two classes,—one class extremely happy, the other extremely miserable. Thank God! deliverance is at hand.

TIME TO AWAKE.

The prophet says, speaking of this time, "Awake, awake! put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem, the holy city; for henceforth shall no more come into thee the uncircumcised and the unclean." There is power in the God of Israel to give liberty to the captives, and to open the prison to them that are bound. "Behold, the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear." "Wash you, make you clean; put away the evil of your

doing from before mine eyes; cease to do evil; learn to do well. . . . Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Those who renounce the hidden things of darkness and walk in the light as He is in the light, have fellowship one with the other, and the blood of Jesus Christ his Son cleanseth from all sin.

WONDERFUL TRANSFORMATIONS OF CHARACTER

will take place among the remnant. They will be a spectacle to the universe, to angels, and to men. They are "men wondered at; for, behold, I will bring forth My servant the Branch" in them. "They shall be like Him, for they shall see Him as He is. And every man that hath this hope in him purifieth himself even as He is pure."

The man with the writer's ink-horn by his side will place the mark upon their foreheads,—God's work in them is complete. "These are they that have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve Him *day and night* in the temple." Only those who esteem it a pleasure to serve God day and night here will find joy in serving Him day and night there.

DO NOT SAY IT IS VAIN TO SERVE GOD.

You may have been serving self, imagining you were serving the Lord. No man who has forsaken all, who seeks *first* the kingdom of God in all things, will say, It is vain to serve the Lord; for such an one will experience great joy in God's service. To him will be fulfilled the words, "Thou wilt show me the path of life; in Thy presence is fullness of joy; at Thy right hand there are pleasures forever more." "Straight is the gate and narrow is the way that leads to life, and few there be that find it." The path of life is wide enough to admit every human being. God has not made it narrow nor difficult. Instead of placing obstacles in the way of those who travel it, He commands, "Remove every obstacle from the way of my people." "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill

shall be made low; and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

When separating the children of Israel from the world, God anciently made the conditions of their physical and spiritual life as favorable as possible. When they expressed dissatisfaction with the food He had provided them, He gave them what they desired, but smote them with a great plague. The Psalmist says, "He gave them their request, but sent leanness into their soul." Merely gratifying that old Egyptian appetite (and it appeared like a very small matter) resulted in sickness and death, and brought poverty of soul to the people. How much misery may result from what we might call a very little thing! "Now these things were our examples, to the intent that we should not lust after evil things (no matter what they may be) as they also lusted." "Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come." See Heb. 12: 14-17.

GOD SAYS,

"Eat ye that which is good, and let your soul delight itself in fatness." By your eating lay no obstacle in the way of your soul. Do not make the path hard and difficult that God has made easy and pleasant. Most of the sickness, misery, and poverty of soul in our homes can be traced to a lack of knowledge in the preparation of foods, or in drinking, dressing, etc. "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest unto Me: seeing thou has forgotten the law of thy God, I will also forget thy children." Hos. 4: 6.

The time has come for all who expect to remain connected with the Third Angel's Message to study carefully the laws of life, and to lay aside every weight, that we may run with patience the race set before us. Self cannot be indulged in any respect. Christ must be all and in all. The command is, "Be ye clean that bear the vessels of the Lord." "Blessed are the pure in heart, for they shall see God." They will endure as seeing Him who is invisible.

D. H. KRESS, M. D.

The Word of His Patience and the Hour of Temptation.

(Reading for Thursday, May 30.)

"BECAUSE thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3: 10.

"Behold, I come quickly" are the words which follow the above quotation. Just before His coming, then, there is to be an hour of watching, which is to prepare the people of God for an hour of special trial.

Read Matt. 16: 21; 17: 22, 23; 20: 17-19, and note what great event the Saviour tried to impress upon the minds of His disciples, by telling them of it three times over.

Read Mark 10: 32-35; Mark 9: 32-34; Luke 9: 44-46, and tell what hindered them from understanding those plain statements.

Was there a special hour of watching for the disciples, to prepare them for a special hour of temptation? Read Matt. 26: 41.

Of what were they in danger? Matt. 26: 31-35. Tell what you can of their self-confidence.

Were they faithful to observe that hour of watching? Matt. 26: 40-43.

When He came and found them sleeping the third time, what did He say to them? Matt. 26: 44-46. The hour of watching had now passed and all that they might have gained by watching that hour was lost.

What was the result of their failure to watch during that hour of watching? Matt. 26: 56, 69-75.

What was that time called when all forsook Him and fled? Luke 22: 53. There never would have been that fearful hour of darkness and triumph of the powers of darkness if the disciples had faithfully watched during the hour of watching.

There is another hour of watching before us at this time. Read Luke 21: 34-36.

This hour of watching will be followed by another hour of temptation. Rev. 3: 10.

The Son of man will be rejected (in the person of His followers) in this generation just as really as He was rejected by those who crucified Him. Read Luke 17: 25. Note carefully the verse which precedes and the verse which follows this reference, showing what generation is here spoken of.

All who do not arouse and watch during the hour of watching now

before us will be found sleeping and will be overcome in the hour of great temptation which lies before us. Read Mark 13: 32-37. The coming here referred to is not the personal second coming of Christ in the clouds of heaven, but the close of human probation.

Just before that fearful time of crisis, the Saviour three times enjoined upon His disciples to watch, and three times came to them and found them asleep.

Just before the great and final crisis of this world, He has come to us in three messages of warning. We are now living under the third of these messages, corresponding to the time when He went away to pray the third time.

When He came to the disciples the third time and found them asleep, the hour for watching having passed, He said to them, "Sleep on now and take your rest."

When this third message shall cease to be given, then this hour of watching will have been passed, and to all who are then found asleep He will say again, "Sleep on now and take your rest. This is your hour and the power of darkness."

The disciples, by failing to watch in that hour of watching, were overcome in that hour of temptation which came upon them, and thus lost the most precious blessings and victories; but with them there was the opportunity of recovering themselves.

Those who pass through this time of watching and are found asleep when it is over, will have forever passed the boundary line of human probation. They will not only lose the most precious blessings and experiences that have ever been bestowed upon God's people, but will lose eternal life and will go down with the wicked into eternal night.

Read 1 Thess. 5: 4-11; 2 Thess. 1: 7-12. Note the blessed words of comfort and assurance to those who are watching and waiting for the coming of our Lord and Saviour.

NOTE.—Before engaging in this study, let the one who is to conduct it give out the references to different persons to read as they are called for. Invite thoughtful and earnest comments upon the passages as they are read. Spend about forty minutes in the study, after which conclude the service with an earnest season of prayer, suggesting that the prayers be short so that a goodly number can have opportunity to take part.

A. T. ROBINSON.

The Outpouring of the Spirit.

(Reading for Sabbath, June 1.)

"It shall come to pass in the last days, saith God, that I will pour out of my Spirit upon all flesh." We are now in the last days; therefore this promise is due. Are we about to receive this gracious shower? What are the indications? Looking abroad in the world we see no tokens that the world is receiving or expecting to receive anything of the kind. The pursuit of money and pleasure absorbs the attention of all classes. The churches at large are not growing in spirituality. How is it with us as a people, and as individuals? How is it with you and me? It is a sad but patent truth that Seventh-day Adventists are not receiving the Holy Spirit and growing in spirituality as they should and might do. In many cases the spirit of this world, the lust for money, for pleasure and self-gratification, is crowding out the tender plant of grace, and quenching the stirrings of the Spirit which led them once to love and embrace the truth. The spiritual life of many who profess present truth is on the wane.

But though, from a human standpoint, the prospect for the outpouring of the Spirit does not look encouraging, the promise is sure. "It shall come to pass, saith God." The latter rain will soon fall like bright showers of grace and spiritual life. God always chooses to work when human prospects seem most forbidding. Your careful and prayerful attention is invited to the following thoughts as brought out in the Scriptures of truth:—

1. In the last days there will be a declension of spiritual life and power. Matt. 24: 12, 13. Please find at least three other texts showing this.

2. During this time God will do a great work for His people. Mal. 3: 1-3; Isa. 4: 2, 3. Find two other texts on this point.

3. There will be a sharp line drawn between God's remnant people and the world. Mal. 3: 16-18; Eze. chap. 9; and other passages.

4. We may have the Holy Spirit by asking for it. Find the promise of Jesus on this point. See also Zech. 10: 1.

5. God's work is accomplished through His Spirit. Zech. 4: 6; Rom. 8: 14.

6. He will pour out His Spirit in the last days. Hos. 6: 3. Find other references.

7. Satan will also send forth his

agencies. Rev. 16: 13, 14; 2 Thess. 2: 9-12.

8. The working of these forces will bring on a conflict and a trying crisis. Rev. 13: 15-17; 14: 9-11.

All who are led by the Spirit are His children. Rom. 8: 14.

Those who are led by any other spirit are not of His. Rom. 8: 9.

Only those who receive the outpouring of the Spirit of God will go through with His people to the everlasting kingdom. All are being controlled by some spirit, either the spirit of the world, or of selfishness, or of Satan, or the Holy Spirit. What spirit is leading me? or you? Rom. 6: 16; 2 Pet. 2: 19.

Does it not then become a matter of vital importance that each of us partake largely of the Holy Spirit? "The Holy Spirit awaits our demand and reception." God is waiting to bestow the heavenly gift upon us in large measure, that we may be fitted for the time of trouble, sanctified and made ready for translation into the everlasting kingdom.

G. C. TENNEY.

Living by the Word.

(Reading for Sunday Afternoon, June 2.)

IN choosing out a people to represent the principles of righteousness on the earth, the Lord intended that His followers shall exert a mighty influence over all classes because of the indwelling of the Spirit of God.

When the Lord, through His servant Peter, pronounced His disciples "a chosen generation, a royal priesthood, an holy nation, a peculiar people," He made ample provision that they might in very truth be what He desired them to be; on bidding them "shew forth the praises of Him who had called them out of darkness into His marvellous light," the Lord pledged Himself to impart the ability to obey His command.

THE SOURCE OF MAN'S STRENGTH.

In continuing the warfare against the "powers of darkness," men and women have been selected as Heaven's soldiery, and the Captain of the Lord's hosts calls for courage, and a sanctified earnestness—a zeal according to knowledge—on the part of those who enlist under the banner of Prince Emmanuel.

We are God's following, His chosen witnesses; from whence may be derived the motive power to enable us to rightly represent Him, to

overcome in the hour of our own temptation, and to be successful in our efforts to release others from the bonds of intemperance and sin? The ability to resist temptation, to suffer, if needs be, for Christ's sake, and to save our fellow-men, comes directly from God Himself, and is imparted to human beings through the Word of God, for "all things are upheld by the Word of His power."

THE REMEDY FOR SPIRITUAL WEAKNESS.

Sad as the confession is, a single glance at the Christian world reveals the fact that there is weakness where God designs there shall be strength; sin where holiness alone should exist. What is the matter? The people who profess to be nourished by the living God are spiritually dying of starvation.

The Lord ordained that man's spiritual strength should be maintained by the Holy Spirit, imparted largely as the Word of God is absorbed by the mind and made a part of the life. *To neglect to study the Word of God is to cut ourselves off from one of the main sources of spiritual strength.* "Every morning I resolve to serve God faithfully through the day, but somehow I am so weak that I am overcome many times before night," said a young Christian recently. Why not resolve to be physically strong, and then go without food? However earnest the intention, under such conditions the body would grow weaker and weaker.

So it is with the spiritual life. Resolving cannot give strength. We are to live on the Word of God. "The words that I speak unto you, they are spirit, and they are life." John 6: 63. As the Christian who desires to give faithful service studies the Word, his defects of character are made manifest, and at the same time the remedy is presented. "For the Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." As the Word convicts of sin, it also points to the One who saves from sin, and so the soul learns to depend upon God and is made fit for perfect service.

BY BEHOLDING WE BECOME CHANGED.

There is a physical law which holds good also in the spiritual world—we tend to become like our associations. By beholding we become

changed. As the doings of Christ and the principles of His kingdom are studied from time to time, the life of the student grows imperceptibly like the divine pattern—it becomes “pure, peaceable, gentle, full of mercy and good fruits.” Although the Christian himself may not be aware of it, his righteous words and deeds influence all with whom he associates, and he is a source of life unto life.

In the moment of sudden temptation, the Spirit calls to his remembrance the experiences of holy men of old, or some promise of deliverance, and by overcoming he is strengthened for future conflict.

Christ experienced the power of the Word, and left a record for our encouragement. “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” (Matt. 4: 4.) Moses, in the mount, existed for forty days and nights on the Word alone, and trusting in that same Word, Elijah fled into the barren wilderness and was sustained by the ravens until sent northward to the widow of Sarepta.

THE WEAPON OF OUR WARFARE.

Moreover, the Word of God is our weapon of warfare. As soldiers of the cross we are practically useless without it. “Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the Word of Life.” In this world no man can live unto himself, for the nations must be warned of the judgment now taking place. While our own words are powerless to convert the mind, the Spirit speaks through us as we hold out to others the living Word of God.

A COMFORT IN THE TIME OF TROUBLE.

In the day of trouble which is to try the whole world, happy indeed is that man whose mind is a storehouse of the precious promises of the Word of God. Not only will he be of good courage himself, but he will be strong to comfort his brethren in affliction “with the same comfort wherewith he himself is comforted of God.”

The end is near and the time is short. Ere long the tempest of persecution will break over the heads of those who will not bow the knee to Satan. If careless and unheeding now, bitter will be the remembrance of the wasted moments, when amid the perplexing scenes through which God's people must pass.

This is the time of preparation. God calls upon us to seek Him with the whole heart, adding strength to strength by *daily* living upon the Word of God. None dare cast off the armor until the conflict is ended.

“Watch ye, stand fast in the faith, quit you like men, *be strong*.”

EDGAR R. CARO, M.D.

Our Gifts.

“WHAT shall I give to Thee, O Lord?
The kings that came of old
Laid softly on Thy cradle rude,
Their myrrh and gems and gold.

“Thy martyrs gave their hearts' warm blood,
Their ashes strewed Thy way;
They spurned their lives as dreams and dust,
To speed Thy coming way.

“Thou knowest of sweet and precious things;
My store is scant and small,
Yet, wert Thou here in want and woe,
Lord, I would give Thee all.”

There came a voice from heavenly heights:
“Unclose Thine eyes and see.
Gifts to the least of those I love
Thou givest unto me.”

—Rose Terry Cooke.

Progress of the Cause, and the Object of Annual Offerings.

(Reading for Sunday Evening, June 2.)

“Go YE therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”

This is the commission which Christ has given to His people. To the Sabbath-keepers of Australasia He has committed the duty of carrying the Third Angel's Message to those who live in that territory. Their responsibility does not, however, end there. The adjacent lands must be reached, and their first claim is upon their nearest neighbors. The circle of influence, beginning at home, should steadily widen, until it reaches its utmost limits.

It is well for us to pause occasionally, and take a retrospect, that we may see what we are doing to fulfill this great commission. We will, therefore, review the aggressive work done during the past year in the colonies of Australasia.

During that time the membership has increased by one hundred and seventeen and now stands at 2,111. This, however, does not fully represent the number of Sabbath-keepers, as at the time the last reports were received those who had accepted

the truth as a result of the camp-meetings had not joined any church.

Eight churches have been organised, and seventeen Sabbath Schools added. The Sabbath School membership has increased by 453 scholars.

Little companies of believers have sprung up in various parts of the field. These are located in Spring Valley, Bunbury, Capel, and Geraldton, West Australia; Gawler and Terowie, South Australia; Lismore, New South Wales; Upper Huon, Tasmania; Bundaberg, Queensland.

Camp-meetings have been held in Brisbane, Queensland; Lambton, New South Wales; Ovingham, South Australia; Bendigo, Victoria; Christchurch, New Zealand; and Launceston, Tasmania. With the exception of the one in Brisbane, these have all been followed with tent meetings.

During the Launceston camp-meeting, Tasmania, which had been worked as a mission field, was organised into a conference. There are now six conferences in Australasia. West Australia still remains a mission field, its membership not being strong enough to carry the work in its territory.

There have been, on an average, seventy canvassers in the field, devoting their entire time to the sale of our large books. The total value of their sales has been £16,381. Smaller books have been sold to the value of £1,702. The *Bible Echo* sales average 6,200 a week, and those of the *Herald of Health*, 6,000 a month.

The Avondale School has proceeded steadily on its way, with an ever increasing attendance. The number of students who have entered the work of the Lord on leaving school has been very high proportionately. Church schools have been organised in North Fitzroy, Victoria; Newcastle and Stanmore, New South Wales; Brisbane, Queensland; and Hobart, Tasmania. They have all been successful, and others will be opened as soon as teachers can be prepared for them.

The medical work has met with some severe checks. Treatment rooms have been opened in Brisbane and Rockhampton, Queensland, but owing to a long drought and attendant circumstances those in Brisbane have been closed.

The new building for the Sydney Sanitarium is proceeding slowly, but steadily. The patronage at the Sydney Sanitarium, Christchurch

Sanitarium, Avondale Health Retreat, and Newcastle Bath Rooms, is not as large as we desire to see it, but we trust that the Lord will give the needed success to these institutions. The Adelaide Institute has steadily prospered.

The Helping Hand Mission for men in Melbourne has been put on a self-supporting basis, and is doing good work. It is well patronised all the time, notwithstanding the strictness of its rules. The Bethany Home, Napier, New Zealand, is still carrying forward its work. The visible results are not great, but it is hoped that the seed sown may yet spring forth and bear fruit.

A forward step has been taken by all our conferences in their determination to free themselves from debt. In some cases, this has, to some extent, checked the aggressive work of the conference, but it has been felt that we should not go beyond the providence of God, as indicated by the money placed in His treasury. We believe that the Lord will bless these united efforts to "owe no man anything."

The Queensland Conference has had the additional burden of a severe drought, which has largely cut down its work, but signs of returning prosperity are observable in that field.

We have taken our first steps towards enlarging our borders by devoting our Sabbath School donations to the islands of the sea. So far they have been used wholly in the publication and distribution of literature in the native languages. We have sent two workers to Rarotonga, and trust this may be but a beginning. Of workers we have freely received, now let us freely give to others who have not yet heard this precious message.

As we look over the work of this past year, we can but thank God that He has done so much through His servants. At the camp-meetings and tent-meetings many thousands of people have heard this warning message. Some have accepted it, others are considering it and will do so when the question really comes to an open issue, and others have rejected it; but for all of these our appointed work has been, to some extent, done. At least twenty thousand families have received one of our large books, and many more our small books and periodicals. Through the medical work many have heard of this truth who could not otherwise

have been reached; and thus a large amount of seed has been sown. The harvest will be gathered later.

But while we can see much encouragement in what has been done, there is much more yet to do. The sun is setting, the shadows are lengthening, and we can see that the night, in which no one can work, is fast approaching. There are many cities and towns as yet unentered, save by the canvassers, where tent-meetings should be held and Bible workers placed; there should be more canvassers in the field; the little books, tracts, and periodicals, should be scattered like the leaves of autumn; the sick should be visited; the hungry fed; the ignorant taught; the orphans taken in. There is abundance of work for all. God has been very good to us. Let us praise His holy name and go forth with renewed energy to labor for Him as we have never done before.

In setting aside this week as a week of prayer, we have two objects. One is to seek the Lord for spiritual blessings and a fitting up for our future work, and the other is to make offerings for His work.

But how will these offerings be used?

They are gathered in to enable the Australasian Union Conference to carry on its work. This Conference was organised to take a general oversight of the work in these colonies, and to take charge of such fields as were too weak to support their own work. West Australia is entirely supported by the Union Conference, which receives the tithes and donations from that field, and provides such funds in addition as are needed to carry forward the work there.

In the local conferences the Union Conference labors as its services may be needed. It endeavors constantly to unify the work; to protect the interests of all the branches of the cause; to provide the necessary laborers; to suggest plans for aggressive work that may be successfully carried out. It assists other organisations in procuring needed funds, and such expenses as do not specifically belong to any other organisation must be borne by the Union Conference. It also supports the UNION CONFERENCE RECORD, at a considerable yearly loss, in order to furnish the people with constant reports of the work in their territory, that they may have

an intelligent knowledge of the progress of the cause therein.

The local conferences afford a partial support by paying a tithe of their tithe. But this is not sufficient to provide funds for all the work laid upon it. And for this reason the annual offerings are taken up. For the work of the present year, £500 is needed in addition to the tithe. All offerings will be faithfully used for carrying forward the work in the field committed to its charge. The year of Jubilee draws near, when houses, land, property, and money will be of no value. Let us devote them now to the Lord, who has entrusted them to us to be used for Him, and give liberally according as the Lord has blessed us, until it can be said, "The people bring much more than enough for the service of the work which the Lord commanded to make."

E. M. GRAHAM.

Follow Every Day.

Just to follow every day
Where God leads;
Just to scatter all the way
Sunny deeds;
Just to go, nor question why
Shadows fall,
Ever looking to the sky
Through them all.

Just to live through every day,
Pure and right;
Keeping from the heart always
Cares that blight;
Just to stand with purpose strong
When I'm tried,
Learning thus my very all
To confide. —L.M.C.

"Which She Did."

DORCAS was "full of good works and almsdeeds which she did." Many people are full of good works and almsdeeds which they intend doing as soon as they can find a convenient opportunity. There is a danger that good intentions may lull one into inactivity. One may be so full of good intent that the conscience rests easy while nothing is actually done. Dorcas' example is a good one. She was full of good works which she did; and the opportunities come to all of us on the right hand and on the left in this needy, suffering world.

"NO ONE can tell whether he is rich or poor according to his ledger. It is the heart that makes a man rich. He is rich or poor according to what he *is*, not according to what he *has*."

Studies for Family Worship.

The Latter Rain.

(Study for Sabbath Morning, May 25.)

READ Deut. 11: 10-17, all the family taking part in the reading.

What was the difference between the land to which the Lord was leading His people, and that from which He had brought them? Verses 10-12.

What conditional promise did the Lord make them? Verses 13, 14.

What did He tell them would cause the rain to be withheld? Verses 16, 17.

What spiritual blessing is symbolised by literal rain? Deut. 32: 2.

How does the Lord promise to come down to His people? Ps. 72: 6.

In what does He thus come down? Isa. 45: 8; Hos. 10: 12.

How great will be this downpour of righteousness? Isa. 44: 3.

Of what was the outpouring of the Spirit on the day of Pentecost a sample? Acts 2: 15-18.

How is the "former rain" said to have been given, as compared with the giving of the "latter rain"? Joel 2: 23.

A. T. ROBINSON.

The Time of the Latter Rain.

(Study for Sunday Morning, May 26.)

NOTE.—This reading may require a little more time than is usually given to the exercise of family worship, but it will be profitable to spend the time thus, if all the members of the family can be led to take an active interest in the study.

WHAT will some who profess to be looking for the second coming of Christ say in their hearts? Matt. 24: 48.

What will the same persons not say in their hearts, even while the lips may be talking of the outpouring of the latter rain? Jer. 5: 24.

What will thus be turned away and withheld from the church? Verse 25.

Can the Lord pour out the latter rain upon the church as long as there is one member who shall not either be separated from all sin, or else separated from the church? Verse 26.

Then for what does the Lord wait? Isa. 30: 18.

When the church is thus cleansed, who will no more come into it? Isa. 52: 1; Acts 5: 13.

To what will such a church be

compared, among many people? Micah 5: 7.

What will compose the showers promised? Eze. 34: 26.

What is one of the peculiarities of showers? Ans: They are local.

When does the Lord say the rain is withholden? Amos 4: 7.

Where does He cause it to rain and where not to rain?

What is the effect where the rain does not fall?

When does the Lord tell us to ask for rain? Zech. 10: 1.

What would be a fitting prayer in this time? Jer. 14: 20-22.

For what has the Lord been long waiting? Jas. 5: 7, 8.

Who once prayed for rain, and with what result? Jas. 5: 17, 18.

When is Elijah's experience to be repeated? Mal. 4: 5.

ELIJAH'S EXPERIENCE, I KINGS
18: 21-45.

What was the question at issue at that time? Verse 18.

What appeal did Elijah make to the people? Verse 21.

After Elijah's testing message for what did he pray? Verses 41, 42.

What was first seen? Verse 44.

What followed this? Verse 45.

What does the Lord promise to make for those who ask for the latter rain? Zech. 10: 1.

What will constitute these bright clouds? Prov. 16: 15.

What will follow these bright clouds? Zech. 10: 1.

A. T. ROBINSON.

Duty in View of the Time of Trouble.

(Study for Monday Morning, May 27.)

Read the 91st Psalm, all the family taking part.

THE Lord has shown me repeatedly that it is contrary to the Bible to make any provision for our temporal wants in the time of trouble. I saw that if the saints had food laid up by them, or in the field, in the time of trouble, when sword, famine, and pestilence are in the land, it would be taken from them by violent hands, and strangers would reap their fields. Then will be the time for us to trust wholly in God, and He will sustain us. I saw that our bread and water will be sure at that time, and that we will not lack or suffer hunger; for God is able to spread a table for us in the wilderness. If necessary, He would send ravens to feed us as He did to feed Elijah, or rain manna from heaven, as He did for the Israelites.

Houses and lands will be of no use to the saints in the time of trouble, for they will then have to flee before infuriated mobs,

and at that time their possessions cannot be disposed of to advance the cause of present truth. I was shown that it is the will of God that the saints should cut loose from every incumbrance before the time of trouble comes, and make a covenant with God through sacrifice. If they have their property on the altar, and earnestly inquire of God for duty, He will teach them when to dispose of these things. Then they will be free in the time of trouble, and have no clogs to weigh them down.

I saw that if any held on to their property, and did not inquire duty of the Lord, He would not make duty known, and they would be permitted to keep their property, and in the time of trouble it would come up before them like a mountain to crush them, and they would try to dispose of it, but would not be able. I heard some mourn like this: "The cause was languishing, God's people were starving for the truth, and we made no effort to supply the lack; now our property is useless. Oh that we had let it go, and laid up treasure in heaven." I saw that a sacrifice did not increase, but it decreased, and was consumed. I also saw that God had not required all of His people to dispose of their property at the same time, but if they desired to be taught, He would teach them, in a time of need, when to sell and how much to sell. Some have been required to dispose of their property in times past to sustain the Advent cause, while others have been permitted to keep theirs until a time of need. Then, as the cause needs it, their duty is to sell.

I saw that the message, "Sell that ye have, and give alms," has not been given, by some, in its clear light, and the object of the words of our Saviour has not been clearly presented. The object of selling is not to give to those who are able to labor and support themselves, but to spread the truth. It is sin to support and indulge in idleness those who are able to labor. Some have been zealous to attend all the meetings, not to glorify God, but for the "loaves and fishes." Such would much better have been at home laboring with their hands, "the thing that is good," to supply the wants of their families, and to have something to give to sustain the precious cause of present truth. Now is the time to lay up treasure in heaven, and to set our hearts in order, ready for the time of trouble. Those only who have clean hands and pure hearts will stand in that trying time. Now is the time for the law of God to be in our minds, foreheads, and written in our hearts.

The Lord has shown me the danger of letting our minds be filled with worldly thoughts and cares. I saw that some minds are led away from present truth and a love of the holy Bible, by reading other exciting books; others are filled with perplexity and care for what they shall eat, drink, and wear. Some are looking too far off for the coming of the Lord. Time has continued a few years longer than they expected, therefore they think it may continue a few years more, and in this way their minds are being led from present truth, out after the world. In these things I saw great danger; for if the mind is filled with other things, present truth is shut out, and there is no place in our foreheads for the seal of the living God. I saw that the time for Jesus to be in the most holy place was nearly finished, and that time cannot last but a very little longer. What leisure time we have should be spent

in searching the Bible, which is to judge us in the last day.

My dear brethren and sisters, let the commandments of God and the testimony of Jesus Christ be in your minds continually, and let them crowd out worldly thoughts and cares. When you lie down and when you rise up let them be your meditation. Live and act wholly in reference to the coming of the Son of man. The sealing time is very short, and soon will be over. Now is the time, while the four angels are holding the four winds, to make our calling and election sure.

MRS. E. G. WHITE.

"Seek Ye First the Kingdom of God."

(Study for Tuesday Morning, May 28.)

1. WHAT did Daniel understand by studying the prophecies of Jeremiah? Dan. 9: 1, 2.

2. What did he then do? Verses 3-5.

3. Over what was he concerned, and how did he pray? Verses 16-19.

4. A little later what did he do again? Dan. 10: 1-3.

5. What instruction was given to him at this time? Verses 10-14, 18-21.

6. In response to the prayer and fasting of Daniel, and the influence of Gabriel and Michael, what did the "prince of Persia" do? Ezra 1: 1-4.

7. How is this decree further described in Ezra 6: 3-5?

8. This was about the year 536 B.C. Many of the people collected material, returned to Judea, and made preparations to build the house of the Lord. But they first built houses for themselves, and then not having in hand sufficient means with which to build the house of the Lord, thought the time had not come for this, and so settled down to tilling fields and planting vineyards. For sixteen years they made no further effort to build the temple.

9. As a consequence, what was their experience? Haggai 1: 1-11.

10. When did matters change, and prosperity and blessing come to them? Haggai 1: 12-15; 2: 15-19.

11. What lesson may be learned from this? Matt. 6: 31-33.

W. A. COLCORD.

"Let Us Arise and Build."

(Study for Wednesday Morning, May 29.)

1. WHAT decree is referred to in Dan. 9: 25?

2. Where is this decree recorded, and what are its opening words? Ezra 7: 11-14.

3. This was in the year 457 B.C. For eleven years little was done toward carrying out this decree. But in 446 B.C., in the twentieth year of Artaxerxes, Nehemiah, then cup-bearer to the king at Shushan the palace, hearing of the state of things at Jerusalem, became much exercised over the matter.

4. What did he do? Neh. 1: 4-11.

5. What providential circumstance led to his being commissioned to carry out the king's decree? Neh. 2: 1-8.

6. How did the enemies of the Jews regard this? Verse 10.

7. What did Nehemiah say to the people after he arrived at Jerusalem, and what was their reply? Verses 17, 18.

8. What did their enemies do? Verse 19. And what was Nehemiah's reply? Verse 20.

9. How did these enemies try to hinder the work? Neh. 4: 1-8.

10. What did the people of Judah themselves say? Verse 10.

11. How did Nehemiah have the workmen on the walls labor? Verses 16-23.

12. And what was the result? Neh. 6: 15.

13. The law of God is a great wall. But it has been thrown down and trampled upon. The man of sin has made great breaches in it. He has thrown down the second commandment, changed the fourth, and divided the tenth. To build up this wall and stop these breaches is a great work. It arouses fierce opposition, bitter hatred, and even persecution. The forces of evil become very wroth when they hear that these breaches are being made up. They conspire to fight against God's people, and to hinder the work. And even in the ranks of God's elect there are those who are inclined to take gloomy views of things. They think our forces are weak, that there is much rubbish, and that we are unable to build the wall. Truth is so obscured by error, and false doctrines have such a hold on the people, they think it about a hopeless task to try to raise up the foundation of many generations.

Some of us have felt that way sometimes, haven't we? Well, would we like to get encouragement, and have our faith strengthened? Then we should study the book of Nehemiah, and see how the wall went up.

"For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope." The wall is going up, for God has said, "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundation of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Isa. 58: 12. Yes, it is going up, even though with one hand we have to stand ready to defend the truth, and with the other promulgate it; though we labor from the rising of the morning till the stars appear; and though none of us take off our clothes save for washing; for God's good hand is over us, and He has given His people "a mind to work." The wall is going up. Let us arise and build.

W. A. COLCORD.

The Gospel of Health.

(Study for Thursday Morning, May 29.)

LET different members of the family read the scriptures referred to.

God wishes us to have health. 3 John 2; Lam. 3: 31-33.

Jesus cares for our bodies as well as our souls. Matt. 8: 16, 17; 9: 35; Ps. 103: 2, 3.

If we live right and obey God, He will remove sickness. Ex. 15: 26; 23: 25.

If we do not obey Him we shall suffer. Deut. 28: 58-61.

The glory of God should be our object in all we do. 1 Cor. 10: 31; Eccl. 10: 17; Prov. 13: 25.

Overeating and drinking are to be characteristic of the last days. Luke 17: 26-29; 21: 34.

G. C. TENNEY.

The Religion of the Body.

(Study for Friday Morning, May 30.)

OUR bodies are designed to be God's dwelling-place. 2 Cor. 6: 16; Eph. 2: 22; 1 Cor. 3: 16, 17. In order that the Lord may live in us, Satan and sin must be cast out, and self must die. 2 Cor. 6: 14, 15, 17; Col. 3: 23; Gal. 4: 30.

The body must be controlled by the Spirit of God living and working in us, or we shall be lost. 1 Cor. 9: 27; Rom. 8: 5, 6, 7 (marginal

reading or R. V.), 13.

Our bodies are not our own. 1 Cor. 6 : 19, 20. We have no right to serve self or Satan with it. Rom. 6 : 11-13.

Since we live in God's house we ought to be very careful lest we mar or defile it. 1 Cor. 3 : 16, 17.

The entire man will be sanctified in the remnant people. 1 Thess. 5 : 23, 24. No man can honor God while dishonoring His temple.

G. C. TENNEY.

Keeping Power of God. No. 1.

(Study for Sabbath Morning, June 1.)

IN order for this reading to benefit any one, every text must be believed and received by each individual as the *word of the Lord* TO HIM. 1 Thess. 2 : 13. Our standard of living has been far too low in the past, and as our attainments are never higher than the standard we set for ourselves, we have come far short of reaching the height of perfection to which the Lord has called us.

At this time we are commanded to "Lift up a standard for the people," and those that do this are called, "The holy people, the redeemed of the Lord." Isa. 62 : 10-12. And to help each one of God's dear children to become such is the object of this Bible Reading.

For what purpose was Christ sent to this world? Acts 3 : 26; 1 Tim. 1 : 15.

Because of this, what name was given to Him? Matt. 1 : 21 (margin).

What does it mean to "save His people from their sins"? 1 John 3 : 4, 5.

Christ the *living Word* was manifested to take away our sins. For what purpose was the *written Word* given? 1 John 2 : 1, first clause.

Where must the Word be that this object may be attained? Ps. 119 : 11.

Of what does the Lord assure us in times of temptation? 2 Peter 2 : 9.

What is said of His *ability* to do it? Jude 24; Heb. 7 : 25.

What experience gave Him this knowledge and power to save? Heb. 2 : 17, 18; 4 : 15, 16.

What promises, then, is He qualified to make and fulfill? 2 Thess. 3 : 3; Ps. 121 : 2-8.

How positive is His promise to keep us? Rom. 8 : 14.

In order for Him thus to keep us, what must we do? 1 Peter 4 : 19; 2 Tim. 1 : 12.

When we do this, whose example are we following? 1 Peter 2 : 21-23.

What blessed assurance is then given to us? 1 Cor. 10 : 13.

With what feelings does He save us? Zeph. 3 : 11.

"There is joy and singing with God over the victory He enables us to gain."

Keeping Power of God.—No. 2.

(Study for Sunday Morning, June 2.)

UNDER what conditions is sin impossible? 1 John 3 : 9, 6; Rom. 6 : 1, 2, 7.

What example have we of dying to sin? Rom. 6 : 9, 10.

How many times did Christ die to sin? Verse 10.

In order that this death may be permanent in us, what must we do? Verses 11, 12.

While thus reckoning, beyond whose reach are we? 1 John 5 : 18.

How much power is then given us? Luke 10 : 19.

What must we do with the power or strength so freely given? Isa. 52 : 1 (first part), verse 2.

When we do this, what will then be true? Verse 1, last part.

NOTE.—The Lord is our strength. (Ps. 46 : 1.) Then to put on our strength is to put on Christ. (Rom. 13 : 14; Gal. 3 : 27.) Our beautiful garment is the robe of Christ's righteousness which *He will give us* in place of our filthy rags (Zech. 3 : 3-5), but which *we must put on by faith*. Having done this He assures us that from "henceforth there shall no more come into thee the uncircumcised or the unclean," and as long as we believe this the Lord will make it so. Having put on Christ we are loosed from the "bands of thy neck," a most dangerous place to have bands. We should assert our liberty and shake them off. Ps. 116 : 16.

In view of the help provided, what *command* does the Lord give us? Ps. 4 : 4; John 5 : 14; 8 : 11.

What response does faith make to this command? 2 Cor. 2 : 14; Rom. 8 : 37-39; Phil. 4 : 13.

What example have we of such victory? 1 Chron. 4 : 10.

Following his example from what are we now free? Rom. 8 : 1, 2.

For how long may we expect to

be kept in this condition? 1 Thess. 5 : 23, 24.

What kind of a church will He then present to Himself? Eph. 5 : 27; Rev. 14 : 5.

MRS. L. V. ROBINSON.

"They Went and Told Jesus."

"WHEN times of temptation bring sadness and gloom,

I will tell it to Jesus my Lord;
The last of earth's treasures borne out to the tomb,

I will tell it to Jesus my Lord.
This earth hath no sorrow, for to-day or to-morrow,
But Jesus hath known it and felt, long ago;
And when it comes o'er me, and I'm tempted so sorely,

I will tell it to Jesus my Lord.

"When out on the hilltops, away from all sin.

I will tell it to Jesus my Lord;
When joyous and happy, the sunshine within,
I will tell it to Jesus my Lord.

To know I'm forgiven is a foretaste of heaven,
And Jesus is dearer to me than before;
Such peacefulness fills me, such an ecstasy thrills me,

I will tell it to Jesus my Lord.

"When weary with toiling, and ready to faint,

I will tell it to Jesus my Lord;
He never refuses to hear my complaint,
I will tell it to Jesus my Lord.
I'll cheerfully bear it, when I've Jesus to share it;
His yoke, it is easy; his burden is light.
When life becomes dreary, and I'm footsore and weary,

I will tell it to Jesus my Lord.

"When darkness is dimming my path to the sky,

I will tell it to Jesus my Lord;
When helpers shall fail me, and comforts shall fly,
I will tell it to Jesus my Lord.
Though blurred my life's pages, by my sin and its wages,
He's yesterday, now, and forever, the same;
I'll not be forsaken, though my life should be taken;

I will tell it to Jesus my Lord."

—Selected.

Unity of the Church.

THERE is one very important thing that was learned by the people of God in ancient times that has not yet been learned by the people of God of to-day; that is, the whole congregation at once repenting, confessing, and separating themselves from all iniquity.

Even though only a few persons, or even only one, had actually sinned, yet the whole congregation felt it, considered themselves involved, as indeed they really were, and repented and confessed and separated themselves just as if all had actually sinned. And whether it were a matter of sin in their own day, or in preceding generations, it was all the same.

Again and again this occurred in the history of the people of God of old time; and in every instance when they had done so, the Lord wrought most wonderfully for them. And all this is written for our learning, and for our admonition.

All this is simply the old-time illustration of the prayer of Christ for us, "that they all may be one;" and of that description of the true unity of the church, "that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12: 25, 26.

Let the people of God of to-day in every congregation, organisation, and institution,—even the whole body together,—study and learn this principle, and act according to it, and God will work for Israel to-day as wondrously as He did in olden times.

For at that time it was written, and it is forever true, and the truth of it was demonstrated whenever Israel really did act together, that one shall "chase a thousand, and two put ten thousand to flight."

When one chases a thousand, and two put ten thousand to flight, what will three do? what will four do? Yes, what will fifty thousand do? what will one hundred thousand do? what will one hundred and forty-four thousand do?

Take the ratio of one chasing a thousand, and two ten thousand, and expand that ratio. It will be carried only a few figures before the result will be past all human comprehension. And the further it is carried, the further it is beyond all human comprehension.

Yet that simply illustrates the working of God with His people when they are really united; when they are one in repenting and confessing sins which individually the great mass of them did not actually commit, as heartily as they are one in shouting a victory in which the great mass of them did not have a share in actually winning.

The prayer of Christ that His people "all may be one," is for unity such as exists between the Father and the Son, a unity that is forever and in all things. Then God will be manifest always and in all things with that people, in ways that are beyond all human comprehension; and the world will know that God did send Jesus, and has loved these, His people, as He loved Jesus. John 17: 21-23.

A. T. JONES.

"IN order to confess Christ, we must have Him to confess. No one can truly confess Christ unless the mind and spirit of Christ are in Him."

The Time of Trouble.

I SAW the saints leaving the cities and villages, and associating together in companies, and living in the most solitary places. Angels provided them food and water, while the wicked were suffering from hunger and thirst. Then I saw the leading men of earth consulting together, and Satan and his angels busy around them. I saw a writing, copies of which were scattered in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath and observe the first day of the week, the people were at liberty, after a certain time, to put them to death. But in this hour of trial the saints were calm and composed, trusting in God, and leaning upon His promise that a way of escape would be made for them. In some places, before the time for the decree to be executed, the wicked rushed upon the saints to slay them; but angels in the form of men of war fought for them. Satan wished to have the privilege of destroying the saints of the Most High; but Jesus bade His angels watch over them. God would be honored by making a covenant with those who had kept His law, in the sight of the heathen round about them; and Jesus would be honored by translating, without their seeing death, the faithful, waiting ones who had so long expected Him.

Soon I saw the saints suffering great mental anguish. They seemed to be surrounded by the wicked inhabitants of earth. Every appearance was against them. Some began to fear that God had at last left them to perish by the hand of the wicked. But if their eyes could have been opened, they would have seen themselves surrounded by angels of God. Next came the multitude of the angry wicked, and next a mass of evil angels, hurrying on the wicked to slay the saints. But before they could approach God's people, the wicked must first pass this company of mighty, holy angels. This was impossible. The angels of God were causing them to recede, and also causing the evil angels who were pressing around them, to fall back.

It was an hour of fearful, terrible agony to the saints. Day and night they cried unto God for deliverance. To outward appearance, there was no possibility of their escape. The

wicked had already begun to triumph, crying out, Why do'nt your God deliver you out of our hands? Why do'nt you go up, and save your lives? But the saints heeded them not. Like Jacob, they were wrestling with God. The angels longed to deliver them, but they must wait a little longer; the people of God must drink of the cup, and be baptised with the baptism. The angels, faithful to their trust, continued their watch. God would not suffer His name to be reproached among the heathen. The time had nearly come when He was to manifest His mighty power, and gloriously deliver His saints. For His name's glory He would deliver every one of those who had patiently waited for Him, and whose names were written in the book.

I was pointed back to faithful Noah. When the rain descended, and the flood came, Noah and his family had entered the ark, and God had shut them in. Noah had faithfully warned the inhabitants of the antediluvian world, while they had mocked and derided him. And as the waters descended upon the earth, and one after another were drowning, they beheld that ark, of which they had made so much sport, riding safely upon the waters, preserving the faithful Noah and his family. So I saw that the people of God, who had faithfully warned the world of His coming wrath, would be delivered. God would not suffer the wicked to destroy those who were expecting translation, and who would not bow to the decree of the beast or receive his mark. I saw that if the wicked were permitted to slay the saints, Satan and all his evil host, and all who hate God, would be gratified. And O, what a triumph it would be for his Satanic majesty to have power, in the last closing struggle, over those who had so long waited to behold Him whom they loved! Those who have mocked at the idea of the saints' going up, will witness the care of God for His people, and behold their glorious deliverance.

As the saints left the cities and villages, they were pursued by the wicked, who sought to slay them. But the swords that were raised to kill God's people, broke, and fell as powerless as a straw. Angels of God shielded the saints. As they cried day and night for deliverance, their cry came up before the Lord.

MRS. E. G. WHITE.

How Do You Lend?

"If ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again." Luke 6: 34.

This is a sentence spoken by the Lord Jesus. Will you read it carefully, and then prayerfully ask yourself what it *says*? Please do not ask yourself nor anybody else what it *means*; for then you will get some human, selfish notion into it. Simply ask what it *says*; then you will know what it *means*; for it means exactly what it says.

"If ye *lend* to them of whom ye hope to receive, what thank have ye?" Can you tell?

"Sinners also lend to sinners, to receive as much again." What kind of man is it that lends, *to receive as much again*? What does this word of Christ say? Then what kind of man are you? Are you a Christian or a sinner? By that word you can tell. "Why call ye me, Lord, Lord, and do not the things which I say?" Verse 46.

Here is another word of Christ from the same place: "But. . . do good, and lend, *hoping for nothing again*; and your reward shall be great, and ye shall be the children of the Highest." Verse 35.

In which of these ways do you lend, and in which have you been lending, to the cause of God, to say nothing of people? Do you lend, and have you been lending, to the cause of God "to receive as much again"? or "hoping for nothing again"? You can tell. Then are you one of the children of the Highest? or are you a sinner? By that word you can tell. For, "Why call ye me, Lord, Lord, and do not the things which I say?"

"GIVE, and it shall be given unto you; good measure, *pressed down*, and SHAKEN TOGETHER, and RUNNING OVER, shall men give into your bosom. For with the same measure that ye meet withal it shall be measured to you again." Verse 38.

Again we ask, Will you please read carefully these words of Christ, and then prayerfully ask yourself what they *say*? Do not ask yourself nor anybody else what the words *mean*. They mean exactly what they say.

And when you find out what the words *say*, if it does not exactly suit you, please do not ask us to explain these statements of the Lord. We can not explain them. They are

perfectly plain as they stand. Explanation is not what is needed. What *is* needed is that these words shall be *believed*.

If not, why are they given to us by the Lord Jesus?

The Third Angel's Message says, "Here are they that keep the commandments of God, and the faith of Jesus." *Where* are they?

A. T. JONES.

They Do not Die That Way.

A DEVOUT colored preacher, whose heart was aglow with missionary zeal, gave notice to his congregation that in the evening an offertory would be taken for missions, and asked for liberal gifts. A selfish, well-to-do man in his congregation said to him before the service, "Yer gwine to kill this church if yer goes on saying, 'Give! Give!' No church can stan' it. Yer gwine to kill it."

After the sermon the colored minister said to the people, "Brother Jones told me I was gwine to kill dis here church ef I keep asking yer to give; but, my brethren, *churches doesn't die dat way*. Ef anybody knows of a church dat died 'cause of its givin' too much to the Lord, I will be very much obliged ef my brother will tell me where dat church is; for I'se gwine to visit it, and I'll climb up de walls of dat church, and I'll proclaim from de top of de steeple, "Blessed am de dead dat die in de Lord."—*Anon.*

"THE other day a brother said, 'If only I could get out of this work into something else, I would feel more free to engage more heartily in the work.' Just what he meant we do not know; but we do know that there is a disposition with many to wish for the task assigned to some one else. Where you are is where God wants you; so stay there, and do your work as unto Him, till He calls you to another place. To get out of our present relations too often means to get out of service altogether. The very best way to get out of your present position is to make yourself so indispensable that your services can not be dispensed with; and then you will probably be the first one chosen for another important field."

"PRESS toward the mark for the prize of the high calling of God in Christ Jesus."

O FOR a more simple, childlike faith to believe that we shall receive the thing asked for! When we talk with God, He knows just how sincere we are. "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Then come unto Him, heavy laden one, with all your heartaches and fears, and prove Him to be a present help in every time of need. "Trust in Him at all times." It pays to trust Him.—*Selected.*

OUR brethren and sisters will be glad to know that Dr. D. H. Kress is improving in health. He is still very weak, however, and it seems necessary for him to be relieved for a time from taxing labor and care. For this reason his family have moved to Cooranbong, and they will live at the Health Retreat. Mrs. Dr. Kress will act as physician in the Retreat, and will give instruction in the Avondale School. We ask all to continue to pray that Dr. Kress may be fully restored to health.

Strength in Weakness.

He giveth power to the faint; and to them that have no might He increaseth strength."

It is no dream, great Comforter,
But very truth to me,
That all earth's strengthless, fainting ones
May be made strong in Thee.

The years have taught me many things,
But none so sure as this,
That shelter, solace, joy, and strength,
Are always where God is.

God is my refuge and my strength—
I will not be afraid;
And though the night be wild and dark,
I meet it undismayed.

The strength to bear, or work, or wait,
Is Thine, O God, to give;
And who shall weak and strengthless be
That learns in Thee to live?
—*Marianne Farningham.*

Special Request.

IN the July RECORD we wish to give reports of the week of prayer from all the conferences; therefore we ask all our ministers and elders of churches, and especially the President in each Conference, to send a report to reach us about the tenth of June. Please do not fail to comply with this request.

Union Conference Record

PUBLISHED MONTHLY BY THE

Australasian Union Conference of Seventh
Day Adventists,

25 Sloane Street, Summer Hill, Sydney,
New South Wales, Australia.

SUBSCRIPTION RATES.

Single subscription, per year, post-paid,	2	6
Clubs of four or more copies to one address,	2	0
per year, post-paid, each,		
Foreign Countries, per year, post-paid (75 cts.)	3	0

Printed for the Conference by the Avondale Press,
Cooranbong, N.S.W.

OUR usual departments and reports are omitted this month to make room for the readings and studies for family worship for the week of prayer. We hope to give full reports next month.

ARE YOU a subscriber to the UNION CONFERENCE RECORD? If not, please accept this as an invitation to send in your subscription. You need the paper, and it needs your support. You cannot afford not to take it. Please send your order by first mail.

"Sells Like Hot Cakes."

THE following letter from one of our sisters to the *Joyful Tidings*, Cooranbong, N. S. W., is truly encouraging, and speaks for itself. It shows how God has placed within easy reach of His people a torch to lighten the world. There should be scores of such workers where now there is one:—

DEAR BROTHER,—I enclose post-office order for 10s. the cost of the 400 copies of *Joyful Tidings* received by me on Saturday last. The LORD is blessing my efforts wonderfully. GLORY TO HIS HOLY NAME.

I SELL FIFTY COPIES EVERY DAY, and have got nearly FIFTY subscribers. I shall never rest till I have 1000. The paper sells like hot cakes. 'Tis a beautiful publication. Please send me 800 COPIES for next month, and as soon as I sell 250 papers I shall send you 10s. for same. Weather permitting, I will do this in a week.

I remain,

Yours very sincerely,

Sydney, April 24, 1901.

To any person in Australasia who wishes to make a trial effort in this line of work in territory not occupied by the sister, and is willing to follow it up in case they see the guiding hand of God in the effort, we will send absolutely free, upon application, the first twenty-five copies of *Joyful Tidings*. These you can sell

at one penny each, and thereby have a little fund with which to continue aggressive work. Order at once of

JOYFUL TIDINGS,
Cooranbong, N. S. W.

Suggestions as to the Use of the Week of Prayer Readings.

IT has been the purpose of the committee in preparing the readings for the week of prayer to introduce sufficient variety of subject and style to avoid monotony, and secure a lively interest in the study of the important themes presented. The committee has aimed at brevity so as to leave room for others to exercise their minds in amplifying the various points presented from their own knowledge and study of the Scriptures. But it would be impossible for those who prepared the readings to supply the necessary interest to make them profitable. The interest with which they are studied must be furnished by the people to whom they go.

It is not intended that the entire meetings will be consumed in a more or less prosy reading of lengthy essays, however good. The chief object is to incite the study of the Bible, and to lead to a seeking for divine grace.

It is earnestly suggested that the leader should plan for each meeting in advance. He should see what the reading requires. In some cases additional scriptures to those given are required. The leader should be prepared on these points, and it would be well if he were to request certain ones to look up the different points so that there would be no lack of testimony. Opportunity should be given at all times for members to bring in additional scripture passages and to comment upon them.

In short, an effort should be made to enlist the co-operation of as many as possible, so that all, even the youth and children, may enjoy the meetings. It may be well for the one who is to lead a meeting to anticipate the study by notifying different ones that they will be expected to say something on some of the points presented.

Let us take time, and throw our strength and souls into this season of prayer. Let us take time to attend the meetings, to prepare the readings, and to seek the Lord in earnestness of spirit.

Ten Young Men Wanted.

THE Avondale School would like to have ten young men enter the school at once as industrial students. These young men must be at least eighteen years of age. They must furnish references as to character and their ability and willingness to do hard work.

The work will be land clearing, wood chopping, farm, garden, orchard, and dairy work. The expenses will be seven shillings and sixpence cash and thirty and one-half hours' work per week, provided board does not cost more than five shillings per week. If it costs more or less terms will change accordingly. At present the average price of board is about five shillings. The student will work four and a half hours during each of the five school days and eight hours on Sunday. Each student will be entitled to three regular classes in school, which is almost full work.

Those who work in the forenoon begin at fifteen minutes before seven o'clock and work until fifteen minutes after eleven. School closes at half-past one o'clock. They have plenty of time to be ready for recitation at twelve o'clock. When school closes they have had three recitations. They then have the rest of the afternoon and evening to prepare next day's lessons. Those who work in the afternoon leave school at twelve o'clock; so they have the entire forenoon for study and recitation.

A few young men are now in school on the above plan. They are doing excellent work in their classes. In our school lessons are assigned of such a length that four regular studies and one drill constitute full work. Those who accomplish this, work fifteen hours and pay fifteen shillings per week. So, you see, the young man who enters as an industrial is enabled to do almost full school work; while the experience that he gains more than compensates for what he fails to accomplish in the school-room.

The cause of God greatly needs young men who have a practical training for hard work. Spurgeon once said, "Ignorance of the spelling book is bad, but ignorance of work is worse." If you want to enter the work of God, learn how to work hard.

No one will be admitted to the school who has not first sent references and been notified that he will be received. C. B. HUGHES.