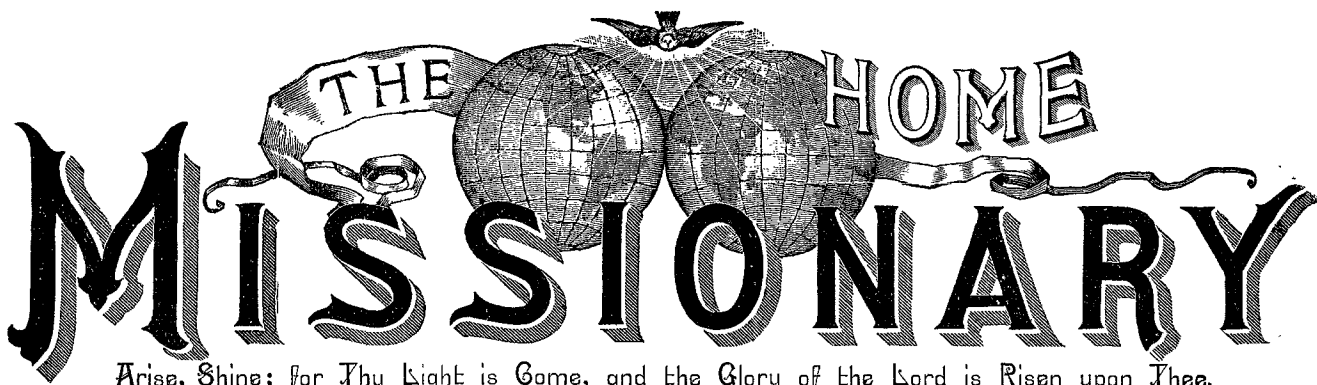


EXTRA.



THE HOME
MISSIONARY

Arise, Shine; for Thy Light is Come, and the Glory of the Lord is Risen upon Thee.

BATTLE CREEK, MICH., U. S. A., NOVEMBER, 1893.

WEEK OF PRAYER READINGS.

THE YEAR'S WORK AND THE OUTLOOK.

Reading for Sabbath, December 23.

WE are brought near the close of another year, and it seems very fitting on an occasion like this to halt a moment and take a glance backward over the path that we have trodden, and then forward along the line that lies before us. It is also very proper at this time to engage in a season of seeking God such as has been arranged for during the few days before us. And it seems to us that the present week of prayer should be entered upon with a spirit of special earnestness and fervency, and with the expectation that we shall receive a greater blessing than on any former occasion of this kind. There can be no question with reference to the willingness and readiness on the part of God to bestow great and abundant blessings on his people; he is only waiting for us to reach out and receive of his fullness.

This is a proper time for close self-examination, and may God help us to see ourselves, and sense our need as it is, so that our prayers may ascend with real prevailing power! This is the time when the intensity that was expressed by Jacob, "I will not let thee go except thou bless me," should be felt by every individual.

As we begin to examine ourselves, we will find nothing from the human standpoint that will give us

any satisfaction. Imperfection has set its mark on all our work. Sin and failures are the characteristics of human nature. We see important work neglected and many opportunities slighted. We call to mind earnest entreaties and solemn appeals made by the Spirit of God to which we have not taken heed. We can only exclaim, "We are wretched and miserable and poor and blind and naked," and may the Lord help us to sense this indeed, for then the soul will be led to seek God with an intensity that it never can experience in its self-satisfied state. The promise is, "Ye shall seek me, and find me, when ye shall search for me with all your heart." Finding no good in ourselves, we turn with all the heart to God and we shall find him at the door, knocking, entreating us to open that he may enter in. He says, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He has the remedy for all our defects,—the gold of true riches, the white raiment for clothing, and the eye-salve that will enable us to see. This is what I need and what you need. His robe of righteousness can cover all our deformities. "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." "Shake thyself from the

dust; arise and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion." May we not expect to see during this appointed season a revival, the like of which we have never experienced before? We shall if we but seek God with all the heart.

Taking a review of the general condition of the world during the year now closing, we see nothing but uncertainty and perplexity. In America, while at the beginning of the year, everything seemed prosperous from a business standpoint, a sudden change came and our country has suffered financial troubles the like of which have not been known for many years. A glance at the political world reveals a state of things the most unsatisfactory. While the cry of peace is in the air, we are right on the verge of the great Armageddon. Everything seems to be accomplished except the sealing of the servants of our God, and for this reason the winds are held that this may be done. But this is the work now in hand by the great God of the universe, and when completed, the winds will be let loose, and the day of God will be ushered in. Will you, my dear brother and sister, be found with the seal of the living God on your forehead? O how solemn to be living in such a time as this!

The agitation for religious legislation has been more energetic than ever. The movement has made rapid advancement during the year, and it is not difficult for us to understand our place and position. The boasted liberty and freedom, of which the American citizen has been so proud, is gone. The spirit of religious intolerance and bigotry that characterized the Dark Ages has taken its place. The dragon voice of the two-horned beast of Revelation 13, is being heard. Instances of the indictment and imprisonment of those who honor the Sabbath of Jehovah are growing more frequent in different parts of the country. While the United States is taking the lead in this question, we see the same spirit coming to the front in every part of the world. There can be no mistaking the fact that, "a new life is being diffused and is springing up from beneath and taking fast hold of all Satan's agencies, preparatory to the last great conflict and struggle," which is now right upon us. Truly, "we are standing on the threshold of great and solemn events." What a terrible calamity it would be not to sense or appreciate it.

The past year has been prolific in storms, destruction, and disasters on sea and on land. None can doubt but that the judgments of God are abroad in the land. And these things will only increase more and more until the great day "of the Lord's venge-

ance, and the year of recompenses for the controversy of Zion" is fully ushered in.

Can we not see that this is no time to put any confidence in things earthly? "The world passeth away and the lust thereof; but he that doeth the will of God abideth forever." Looking at things from our own standpoint and the world in its several phases, we see nothing satisfactory; we only see that "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant; therefore hath the curse devoured the earth." Isa. 24:5, 6. "It is time for thee, Lord, to work, for they have made void thy law." Ps. 119:126. "Yea, let God arise, let his enemies be scattered."

Finding the condition of the world just as the word of God has declared that it would be, let us for a few moments consider the work of God for this time, that we may the better understand our proper relation to it and the duty devolving on us individually and collectively. The world is now on the verge of destruction, and we are in the time when the mystery of God is soon to be finished. As a people, we have been looking forward not only to a time of apostasy and great moral darkness that should come on the earth, but also to a time when the message of God should go with an unwonted power, and the earth be lighted with its glory. Yes, at the very time when "darkness shall cover the earth and gross darkness the people," "the Lord shall arise upon thee, and his glory shall be seen upon thee." This time has now arrived. The loud voice of the third angel is beginning to be heard. It has already been sounding for some time, but we have been, O so slow to perceive it. "The power of God is awaiting our demand and reception." If we had sought God by humble repentance, renouncement of self and a full surrender to God, we would now be in possession of more of the blessing of God than we are.

The last General Conference and the Bible Institute connected with it was a season of refreshing from the presence of the Lord. The Spirit of God rested on ministers and people. To many it came as a reprover of sin. There was much earnest work done in clearing up the past, and seeking a new conversion and an entire consecration. Sins were confessed; many that had been in darkness broke the spell of Satan and come into the light. The Spirit of God witnessed his approbation by giving light and peace and joy where before there had been darkness and barrenness of soul. And these blessings were not confined to the delegates and those assembled in Conference, but extended to many other

places at the same time. We can have no doubt of the willingness and readiness of God to do great things for his people.

This was a meeting of much importance to the work at large. The organization of the General Conference districts was rendered more complete, and the system was so extended as to embrace nearly all our work at home and abroad. It is a matter of interest to note that many of these districts are now more important, numerically and in other respects, than was the General Conference itself a few years ago. And, as the work goes on, these tributary organizations must do for their own fields much of the work that formerly devolved on the general body. And upon the superintendents of these districts will rest much of the responsibility of the work in their fields that the president of the General Conference once carried. This is as it should be, and the attaining of such a step marks an era of no small significance in our work.

We cannot speak in detail of the work done at this meeting. One feature of more than ordinary importance was the opening of new work in a large number of foreign fields, and the strengthening of that already begun elsewhere. Measures have been taken for sending laborers to Mexico, Central America, South America, West Indies, West Africa, Mashonaland, Constantinople, Persia, India, and other places. During the year now closing, a much larger number of workers has been sent abroad than in any previous year. We are glad this is so. We could only wish that it was still much larger.

Following the General Conference were the annual camp-meetings and conferences in the different States and countries. It has been our privilege to attend several of these, both in the United States and Europe; and after a somewhat extensive experience in such meetings in the past, we can say that in many respects these have been the best we ever attended. In the first place they have been, without exception, larger than any previous meetings. Most of our people had heard of the nature of the General Conference meetings, and rightly expected that some of the same blessing would attend their own Conferences. And we say to the praise of the Lord that this has been so. Still we must admit that much greater blessings were in store for us than were received. We are satisfied too soon. We let go the arm of the Lord. There is yet too much unbelief cherished in the heart. We long for the time when our hearts shall be emptied of self. We read of Christ in a certain place, "And he did not many mighty works there because of their unbelief." Matt.

13:58. Our unbelief has prevented the Lord from doing more for us. The time has come and now is that "new life and power are descending from on high and taking possession of God's people who are not dead, as many now are, in trespasses and sins." We see evidence of this in the blessings we have received, but this is only a very small beginning of what we may expect, and what it will be when we fully consecrate ourselves to God and to his service.

In the camp-meetings we have attended, there was one feature of special interest; viz., the large number of people who came forward to consecrate themselves to the work of the Lord. It has been generally in the spirit that seeks only to go where and do what the Lord requires. But it appeared at once in most cases that there must first be a work done for the workers. They lacked the training and preparation necessary for successful work. This, in turn, aroused an unwonted interest in our educational work, and hundreds are now looking for the necessary preparation for going out into the work. To meet this need in some measure, the Sanitarium managers have provided at considerable pains a special course of instruction adapted to give, in as short a period as possible, much practical knowledge needed by those who were appointed to go to foreign fields, and also to others who must obtain their instruction in the shortest possible time.

The General Conference has also opened a Bible school in partial connection with the College and Sanitarium, to continue six months each year, where the English language and the Bible, with appropriate history, shall form the chief topics of study. We are happy to state that, under the good providence of God, this step has been carried out, and we have at the present time a well-equipped and successful school of this nature in operation.

During the latter part of the summer, it was our privilege to visit Europe and attend important meetings at Copenhagen, Denmark, Neuchatel, Switzerland, and Hamburg, Germany. These were all well attended and very profitable. The work is making rapid advancement in northern Europe, and the prospect is encouraging. Much time was spent at each place in laying plans to meet the demands for the growth of the work. The subject of education received special attention. The education of laborers must be provided for. God's providence has gone out before us in all the countries of Europe. The situation is even more favorable than could be expected under existing circumstances, and laborers must be forthcoming to enter these open doors. After much careful thought and prayer, it was de-

cided to locate a union school for Scandinavia at Frederichshaven, in the northern part of Denmark, to be ready for use by Sept. 1, 1894. This will require a vigorous effort, but such a school is necessary in order to carry forward the work and prepare the laborers that must be provided. While our brethren in Scandinavia will do their utmost to contribute of their means to this enterprise, they will not be able to carry it through without help from America, and this must be forthcoming.

In Germany and Central and Southern Europe the openings for labor are everywhere. As Brother Conradi remarked, we no longer have to look around for a place to work; every village and hamlet is a place and is open to the worker bearing the sickle of truth. In Hamburg, steps have been taken for securing a permanent location for our work, and the Lord has opened the way in a very gratifying manner for the purchase of suitable property for mission school and church purposes, at a cost of about \$17,000.

We might speak further of Central Europe, but our space permits only a very brief mention of a few points of interest. The Bible school begun last year is doing good work, but must be strengthened and enlarged to meet the needs there.

The work in Finland opens in a very encouraging manner. Already thirty or forty have accepted the present truth in that far-off land, and the great difficulties imposed by an oppressive government only serve to make the people more anxious to receive the truth.

As for Russia proper, of which Finland is a province, the work is moving steadily forward, and the force of laborers will be increased in the near future. A large number of our brethren are in exile, some on the borders of Persia, others in Siberia. We sometimes think that we are having pretty hard times, but we know but little about trials for the truth's sake as yet.

We now come to England. We do not speak of this last because we count it less important. What we have said of the importance of the work and the interest in other parts of Europe, is true of Great Britain, in a larger degree. The importance of London as the central point in a vast empire cannot be over-estimated. The General Conference, in harmony with the vote at its last session, has purchased, and is now carrying on the publishing work that has heretofore been carried on by the Pacific Press. This is an important step, and means much in the progress of the work. Since the first of July, the *Present Truth* has been published weekly, and its

influence is thus increased. Here, too, is a demand for a school for the education of workers. Suitable ground has been leased for the purpose of erecting buildings that will furnish a suitable chapel for meetings, and rooms for school purposes, and a mission home for the workers. This is the least that we can do under existing circumstances. God is blessing the work. It has been somewhat difficult to make a beginning, but these obstacles have been surmounted and the prospects before the work are very encouraging. This center will be of more importance to the closing work than many of us are aware. Much more might be said of the work in Europe, but our limited space forbids. The harvest is ripe, the fields are white, but laborers are few, and means are limited. We pray for the spirit of consecration to rest on our people everywhere, that in the near future we shall see many more laborers entering the field, and more means flowing into the treasury.

In South Africa, where we have also the privilege of visiting the work at the present time, there is the same report of advancement to make. The success of the school, which is not yet a year old, is a surprise, even to its friends. The buildings, thought by some to have been planned too large, were crowded the first year, and it has been necessary to add to them, and also to provide church accommodation, which has been done. We trust that the blessing of the Lord may continue to direct this work and that an ingathering of precious souls from Africa may result from it.

In Australia, toward which our way is now directed, we hear of financial distress and depression almost unparalleled, but at the same time we hear encouraging reports. The brethren in connection with the publishing work are struggling with the peculiar difficulties of the situation, but with faith and confidence in God. This is an important field. The work is well under way, but they are in need of men and money. Most earnest appeals for help have come from the pen of Sister White but we have not been able to respond as promptly as we ought. May all our hearts be properly affected by all these stirring appeals for help. Both in Australia and New Zealand there must be funds expended to strengthen the work. In the school that is just finishing its second year, we learn that they have had a good attendance, more than double that of last year, and in New South Wales the results of the public labors of the ministry have been very encouraging. Lately the work has been carried to Queensland, the northern colony, and the prospects are encouraging there. But of these distant countries we shall have to let others speak

more particularly, or wait to speak until we shall have seen them.

But it is not only in what we call Christendom that we see the evidence of progress and success of this work; the darker countries must hear the sound of God's truth, and as we look in that direction, we see in many places the work already established. As before noted, in Mexico, Central America, South America, Turkey, Persia, India, China, Japan, and other countries, the way is opening, and in most of them the work has actually begun. And this has all been done within a short period of time, in fact, since our enemies were loudly proclaiming their predictions of the downfall of the work.

We are all particularly interested in the progress of our missionary ship, and the success of those who have gone out with it. The history of its first voyage is familiar to all. Of the second, we continue to hear favorable reports. The cheering news from Tahiti, Raiatea, and other islands, is particularly gratifying. A large number have already embraced the truth and the work is rapidly spreading to adjacent islands. We have supplied Tahiti with a small printing press with the necessary equipments, and as Brother Chapman is a practical printer, we shall hope that very soon the present truth will be published in the islands of the sea.

Another evidence of the rapid advancement of the work is seen in the wide distribution of laborers that has been made in the past year.

We speak of what has been done, not as though we had done some great thing, for surely we have done little enough, far less than what we ought to have done; still we are thankful that we have been enabled to send as many as we have; but my soul is stirred within me as I see the need, and receive so many urgent calls for help. Let us pray earnestly that God will raise up laborers.

THE OUTLOOK.

Looking before us, we can only read events in the light of the prophetic word. Everywhere among the nations we see distress and perplexity. There is anxiety as to the things that are coming upon the earth. The Christian may know what this means, for Christ has said that this shall be in the last days. And yet, strange to say, it is a time of peace. But this very peace is a significant sign of our times, it is caused by the angels holding the winds of strife; for there are perplexing internal and external questions that try the hearts of men. Then, too, the spirit of religious bigotry and persecution, foretold in Rev. 13, is appearing all over the world. America, the boasted

land of freedom, is leading out in this work, and the old countries, long used to such things, are ready to join in the work of exalting the man-made Sunday institution to the place of the Sabbath and enforcing its observance under severe penalties. Already, the iniquitous work has proceeded far in the United States, so much so that each additional arrest seems to create less and less of an impression, even among our own people. Satan will, if possible, lull the people to sleep on the very brink of destruction. Now that the cruel work is inaugurated, which we have so long regarded as the indication that the close of probation is near, there is no apparent concern about it on the part of many who have long been professing to watch for these things as for the very trump itself. O my soul! What will awaken our sleeping senses? Do these things mean anything for us? God pity the Seventh-day Adventist for whom they have no significance. Perhaps some are waiting till the persecution shall become more general. Then it will be too late to take up neglected duty. The time to work will then be in the past.

In the financial world, we see an illustration of the true nature of everything earthly. By this, God would teach his people the danger of covetousness, and to set their affections on things above. The wants of the cause are now made more prominent than ever, and there is an opportunity to exercise faith in God and his work by investing in it when the things of earth are going to pieces.

As to our work, the outlook presents to our view the most solemn duty ever imposed on mankind, that of giving to the world the last message of mercy. There are fields white for the harvest on every hand, and an abundance of work for every man and woman in the ranks. And not only this, but the time for work is exceedingly short.

We see that, so far as the Lord's plans are concerned, all is waiting for the last closing act of the great drama. But mysteriously, the strife of the nations is held in check. In spite of the ominous sign of war and the occasional threatening aspect of affairs, there is peace. Things are held in this position of suspense but for one purpose, and that is that this work may be accomplished. The command is to hold the four winds "till the servants of our God are sealed in their foreheads." If this were now done, the story of earth's history would at once close. God is waiting for us. This fact places upon us the demand for the utmost earnestness and vigilance in his work and the deepest consecration in heart and life.

In view of these things, the duties of the present hour are: First, seeking God with greater earnestness

than ever before. We must have his power to enable us to stand, we must have it in our work. Then plead for the Holy Spirit. We need it to discern between the true and the false that we may see what duty is and where danger lies. Second, we need consecrated laborers in every branch of the work, men and women who will not falter, who will not seek selfish preferment, who will be willing to work in an obscure and lowly place if called to do so, or who will, with humility, stand in places of responsibility. Third, we need consecrated means. It is true that the gold and the silver are the Lord's, but he has intrusted some of it to us to be used in his cause. Now is the time, dear friends, to make good use of your stewardship by giving to his work of that which the Lord has placed in your care.

Consecration of heart, life, and substance, this is the watchword for us at the present hour. What can I say to arouse my dear brethren and sisters to feel and sense the importance of this time? God is waiting to be gracious. He is waiting to pour out his Spirit in copious showers. The work needs men and money, but we cannot expect to get either in proportion to what is needed until hearts are severed from the world and wholly consecrated to God. The work at this time calls for many times larger contributions than at any previous occasion. Many will no doubt plead hard times and will feel like holding on to what they have. My brethren and sisters, lay hold of God instead of earthly treasures. Sell and give alms, is the divine command. In a little while from this, you may wish to contribute, but then it will be too late. There will be those who will slight the entreaties and will grieve the Spirit of God for the last time, and this will probably be those who are the best able to contribute liberally to the cause of God. We have partially set before you the needs of the cause. You may think that there will be ample

opportunity to get all your money into the work before the end. Let me tell you that the work is nearer its completion than many of us are aware. God is not slack concerning his promise. He has been longsuffering, but soon the opportunity may be forever past. He may soon take us at our word, as he did the children of Israel. They obtained their hearts' desires, but the result was leanness to their souls. Have you given attention to the earnest appeals that have come from the pen of Sister White the last few months? They are soul-stirring, and unless we heed them, it will be barrenness to our souls.

Take much time for secret prayer and meditation, and make it a week of prayer indeed. Put away from you everything that hinders the Spirit of God. Open the door wide and let Jesus come in. Personally, I never before sensed these things as they appear to me now. My own life and labor never looked so defective and never before have I had such intense longings after the power of God. I do not feel that God has forsaken me. No, he is coming nearer to my poor heart. My Saviour is very precious to my soul. But the more I see of his holy and lovely character, the more I despise myself; there is nothing good in me. Sometimes, I think and say to myself, "Can God forgive me?" Yes, he has forgiven me every sin and accepted me in the Beloved. I praise his holy name.

I know that a great blessing will come to God's people at this time. The work will also receive a new impetus and will move forward with much greater rapidity from this time till the close. We are now passing through the shaking time. "I heard those clothed with the armor speak forth the truth with great power." All will do well to read prayerfully the chapter on The Shaking in "Early Writings," last part, page 131. May the Lord hasten the day for his final triumph.

O. A. OLSEN.

OUR COUNTRY, THE THIRD ANGEL'S MESSAGE, AND OUR RELATIONS
TO BOTH.

Reading for Sunday, December 24.

OUR COUNTRY

Was made as it was made, with total separation between religion and the State, for the plainly declared purpose of keeping the people of the United States from being led back to the Church of Rome. To keep the Romish religion from becoming the established and national religion, the makers of the government forbade the establishment of, or any favors toward, any religion at all. To save the people from the domination of the Roman power in the institutions of the Romish religion, our fathers forbade any favors even to "the Christian religion." They said: "The same authority that can establish the Christian religion in exclusion of all other religions, can with the same ease establish any particular sect of Christians in exclusion of all other sects. Therefore to keep the Roman sect of "the Christian religion" from becoming the established religion and the dominant power here, they forbade any governmental recognition of even "the Christian religion" itself.

The makers of this government said that "To judge for ourselves and to engage in the exercise of religion agreeably to the dictates of our own consciences, is an unalienable right, which, upon the principles on which the gospel was first propagated, and *the Reformation from Popery carried on*, can never be transferred to another." They said further that, "it is impossible for the magistrate to adjudge the right of preference among the various sects which profess the Christian faith, without erecting a claim to infallibility which would *lead us back to the Church of Rome*." Thus certainly did the makers of this government intend that the people of the United States should never, by any act of the government, be led back to the Church of Rome; and thus certainly did they intend that the government of the United States should never touch any question of religion, and specifically "the Christian religion," *in order* that their expressed purpose might prevail,—that the people should not be led back to the Church of Rome and popery.

Nevertheless, for twenty-four years the National Reform Association of professed Protestants, worked

steadily alone, to have "the Christian religion" named and legalized as the religion of this nation. In its twenty-fifth year, 1887, it secured the alliance of the National Prohibition party and the National Woman's Christian Temperance Union, and with this additional power, continued its efforts for the legal recognition of the Christian religion as the national religion. In 1888 this National Reform Combination secured the alliance of the American Sabbath Union representing the great "evangelical" churches of the country, and with increased power the whole combination plied their efforts upon the national government to secure the legal recognition of the Christian religion and the setting up of Sunday as the national holy day. In 1889, the National Reform Association, through the leadership of the American Sabbath Union, secured their long-desired "co-operation" of the Catholic Church for national Sunday observance. And in 1892 they were gratified with the unanimous decision of the Supreme Court of the United States, declaring that "this is a Christian nation," and thus giving national legal recognition to the Christian religion, and this was swiftly followed by the action of Congress in which Sunday was set up as the Sabbath of the fourth commandment and of this nation, to the express exclusion of the Sabbath of the Lord. In this act the Congress of the United States did adjudge a question of preference among sects professing the Christian faith, and therefore did the very thing which the makers of the government declared it impossible to do without leading back to the church of Rome. And the Supreme Court in declaring this to be a Christian nation and thus giving legal recognition to the Christian religion in the exclusion of all other religions, did do the very thing which the makers of the government declared would inevitably end in the legal recognition of some particular sect of Christians to the exclusion of all other sects.

Thus certainly this government, as it was originally made and as it was intended forever to remain, has been subverted; and so certainly there now follows the thing which our fathers so plainly guarded against,—the domination of the Church of Rome and of popery. Rome had been watching the National

Reform movement all the time, and had been waiting for that movement to grow to such a state as would be to her advantage to co-operate with. And it was not unadvisedly that in 1889 the Catholic Church joined hands with the National Reform Combination, "to bring the Protestant masses over to the reverent observance of the Catholic Sunday." And it was with great gladness that she heard the supreme judicial declaration that "this is a Christian nation," with the citation of Catholic documents to prove it, and also saw Congress set up the sign of her own authority—the Sunday—as the holy day of the nation in express exclusion of the Sabbath of the Lord. It was with supreme satisfaction that she saw her own sign of her own salvation set up here by a national act as the symbol of the salvation of the nation. And then it was that Pope Leo XIII published in the United States his plans concerning the United States, and through this concerning Europe and all humanity, as follows:—

"In his [Pope Leo's] view, the United States has reached the period when it becomes necessary to bring about the fusion of all the heterogeneous elements in one homogeneous and indissoluble nation. . . . It is for this reason that the pope wants the Catholics to prove themselves the most enlightened and most devoted workers for national unity and political assimilation. . . . America feels the need of this work of internal fusion. . . . *What the Church has done in the past for others, she will do for the United States.* . . . That is the reason the Holy See encourages the American clergy to guard jealously the solidarity, and to labor for the fusion of all the foreign and heterogeneous elements into one vast national family. . . .

"Finally, Leo XIII desires to see strength in that unity. Like all intuitive souls, he hails in the united American States and in their young and flourishing church, *the source of new life for Europeans.* He wants America to be powerful, *in order that Europe may regain strength from borrowing a rejuvenated type.* Europe is closely watching the United States. . . . Henceforth we [Europeans] will need authors who will place themselves on this ground: 'What can we borrow and what ought we to borrow from the United States for our social, political, and ecclesiastical reorganization?' The answer depends in great measure upon the development of American destinies. If the United States succeed in solving the many problems that puzzle us, Europe will follow her example, and *this outpouring of light will mark a date in the history not only of the United States, BUT OF ALL HUMANITY.*

"That is why the holy father, anxious for peace and strength, collaborates with passion in the work of consolidation and development in American affairs. According to him, the church ought to be the chosen crucible for the moulding and absorption of races into one united family. And that, especially, is the reason why he labors at the codification of ecclesiastical affairs, *in order that this distant member of Christianity may infuse new blood into the old organism.*

And this was followed swiftly by the establishment of Satolli as permanent apostolic delegate here to carry out this plan; and Satolli openly declared at

the Catholic Congress in Chicago, Sept. 5, 1893, not only that this is his place and work here but commanded the Catholics of the United States to carry out this scheme. His words are as follows:—

"In the name of Leo XIII, I salute the great American Republic, and I call upon the Catholics of America to go forward, in one hand bearing the book of Christian truth, and in the other the Constitution of the United States. . . .

"To-day this is the duty of the Catholics: To bring into the world the fullness of supernatural truth and supernatural life. This especially is the duty of a Catholic Congress. There are the nations who have never separated from the church, but who have neglected often to apply in full degree the lessons of the gospel. *There are the nations who have gone out from the church,* bringing with them many of her treasures, and because of what they have brought, shedding partial light. But cut off from the source, *unless that source is again brought into close contact with them,* there is danger for the future.

"Bring them in contact with their past by your action and teaching. Bring your fellow countrymen, *bring your country into immediate contact with that great secret of blessedness—Christ and his church.* And in this manner shall it come to pass the word of the psalmist shall be fulfilled: 'Mercy and justice have met one another, justice and peace have kissed.' . . .

"Now all these great principles have been marked out in most illuminous lines in the encyclicals of the great pontiff, Leo XIII. He has studied them. Hold fast to them as the safest anchorage, and all will be well. These several questions are studied the world over. It is well they be studied in America, for *here in America do we have more than elsewhere the key to the future.* [Applause].

"Here in America you have a country blessed specially by Providence in the fertility of field and the liberty of its Constitution. [Loud applause]. Here you have a country which will repay all effort [loud and prolonged applause] not merely tenfold, hut, aye, a hundredfold. And this no one understands better than the immortal Leo. And he charges me, his delegate, to speak out to America words of hope and blessing, words of joy. Go forward! in one hand bearing the book of Christian truth—the Bible—and in the other the Constitution of the United States. [Tremendous applause, the people rising to their feet]."

The Constitution of the United States as it was made, and as it was intended by its makers to remain, was directly opposed to every principle and every purpose of Rome. And that Constitution, as our fathers made it and intended it, no Catholic was ever commanded by any pope to take in one hand with the Catholic Bible in the other. But when that Constitution was interpreted to mean that this is a Christian nation, when that Constitution was interpreted according to Rome's principles, and the sign of her authority with Catholic documents was cited to support this interpretation, then it was, and not till then, that all Catholics were commanded to take this Catholic Constitution in one hand and the Catholic Bible in the other; and, with Satolli at their head, go forward to their "hundredfold" reward in the United States, and through this bring again "all

Europe" and "all humanity" back into close contact" with "the Church."

And now with the Catholic Bible in one hand, and the Catholic Constitution of the United States in the other, the Catholic Church steps forth and declares that *this is a Catholic Christian nation*. The arguments which the National Reformers have used all these years, to prove that this is a Christian nation, she now boldly appropriates, and says that they mean that this is a Catholic Christian nation. All the claims which the National Reform combination has presented for the governmental recognition of religion, the Catholic Church now adopts and declares as the consequence that it is governmental recognition of the Catholic religion.

All these years the National Reform combination has constantly presented as the basis for the governmental recognition of *their* religion, that "this country was settled by Christian men having Christian ends in view." And now that they have secured their long desired governmental recognition of "the Christian religion," the Catholic Church appropriates bodily the argument, and boldly declares that this country was first discovered and settled by *Catholic* Christian men, having *Catholic* Christian ends in view. At the late World's Congress of Religions this was made plain beyond all chance for question. In a paper read by Professor Thomas O'Gorman, of the Catholic University, of Washington, D. C., it is presented more fully and compactly than in any other place we have found, and we shall therefore quote largely from it. On this point of the discovery and settlement of the country "by Christian men having Christian ends in view," he says: —

"By right of discovery and possession, dating back almost 900 years, America is Christian. On the waters of Lake Michigan, close to the Convent of La Rabida are moored three Spanish caravels and a little farther away one Viking ship. All three — convent, caravels and Scandinavian craft — are evidences of an acquaintance between America and the church in times when the only Christianity in existence was Catholic. This fact is sufficient justification for a change I have allowed myself to make. In the programme, this paper has for title, "Relation of the Catholic Church to America." For wider latitude and juster account I make it "Relation of Christianity to America."

"The strange Viking boat carries the relation to a period antedating Columbus by almost five hundred years. About the year 1000, Christian colonists from Norway founded in Greenland a Christian community, which for 400 years — that is, almost down to the days of Columbus — possessed a body of Catholic priests and a continuous line of bishops in communion with the popes of Rome. From Greenland, traders and missionaries pushed westward to the mainland. Trading posts and mission stations, if not permanent settlements, arose on the coasts of New England, and the natural products of this country found their way to Europe

and even to Rome, the capital of Christendom, as payment of the Peter pence from the Catholic people of far away Greenland and Vinland. In the showcases of the Convent of La Rabida in your White City are some of the many contemporary documents which prove these facts, and imply a relation existing long before Columbus, between Rome and the land that was to become in later ages the cradle of the American republic. For reasons, which it is not my present task to indicate, the intercourse had gradually grown intermittent and had all but ceased when Columbus appeared. At any rate, it had never dawned on the mind of Europe that the far-away Scandinavian colony was in a new continent. Greenland and Vinland were supposed to be connected in some way with northern Europe, and to be a southern dip of the known continent into habitable western latitudes from inhabitable polar regions. So much for the older acquaintance between the church and America.

"AMERICA DISCOVERED BY CATHOLICS.

"The Spanish convent and caravels indicate a relation that began 400 years ago; a relation which was to Europe the revelation of a new world, what the Scandinavian relation had not been; a relation that has not ceased since, as had the Scandinavian; a relation that at first flitted like some distant dream before the eyes of Spain in the solemn halls of Salamanca, that gradually took on some faint reality beneath the walls of Granada, in the quiet port of Palos, that finally became fact on the newly found shores of San Salvador, in the shadow of the cross raised on American soil by the successful discoverer. The books, pamphlets, lectures, and articles written in this Columbian anniversary prove beyond a candid doubt that the discovery of America was eminently a religious enterprise, and that the desire to spread Christianity was, I will not say the only, but the principle motive that prompted the leaders engaged in that memorable venture. Before you can strip the discovery of its religious character, you must unchristen the Admiral's flagship [Santa Maria] and tear from her bulwarks the painting of the patroness [the Virgin Mary], under whose auspices the gallant craft plowed her way through the terrors of the unknown ocean.

"MOTIVES OF THE EARLY COLONISTS.

"The inspiration that gave the old world a new continent was also the cause of its colonization and civilization. Various popes from Alexander VII, 1493, to Leo XI, 1514, approved and legalized discovery and occupation in America. The purpose of their bulls was to prevent or settle difficulties and wars between rival claimants to the new lands. The indirect results of their intervention were of untold benefit to humanity. That intervention promoted the geographical study and knowledge of the globe, instigated Magellan's voyage around the world, created the partition of the continent, and hence also the colonial system out of which this great nation is born."

Thus the National Reformers see their fundamental argument appropriated by Rome and used to her sole advantage, and not one of them nor yet all of them together can successfully dispute it for a moment. And so we and they see fulfilled to-day that which we have told them all the time, that in all their efforts they were but playing into the hands of Rome.

The National Reform combination has always made the fallacious claim that the union of *religion* and the State is not the union of *Church* and State;

and *vice versa*, the separation of Church and State does not mean the separation of the State from religion. This claim the Catholic Church now appropriates and declares:—

“We may truly say that with us separation of Church and State is not separation of the nation from religion.”—*Id.*

The National Reform combination has argued that Sunday laws, Thanksgiving proclamations, and other official documents of presidents and governors, laws which uphold “Christian marriage” by prohibiting polygamy, chaplains in army and navy, in Congress and legislatures, and decisions of courts that Christianity is part of the common law,—all prove that this is a Christian nation. All this also the Catholic Church has adopted as proof of her claims upon the nation. Professor O’Gorman continues:—

“Of what I should call the State’s Christianity, I give the following evidences:—

“Not only does the federal government make Sunday a legal day of rest for all its officials, but the States have Sunday laws which do not enforce any specific worship but do guard the day’s restfulness. Moreover, certain religious holidays are made legal holidays.

“Presidents and governors in official documents recognize the dependence of the nation on God and the duty of gratitude to him. . . .

“The action of Congress in regard to Mormonism is an upholding of the Christian marriage, and in all the States bigamy is a crime. Immorality is not allowed by the civil power to flaunt itself in public, but is driven to concealment, and the Decalogue, inasmuch as it relates to the social relations of man, is enforced.

“Celebrations of a public and official character, sessions of State legislatures and Congress are opened with prayer. Chaplains are appointed at public expense for Congress, the army, the navy, the military and naval academies, the State legislatures and institutions. . . .

“More than once it has been decided by courts that we are a Christian people, and that Christianity is part of our unwritten law, as it is part of the common law of England.

“Such, briefly, is the relation of Christianity to the American republic, when we consider only its internal life. Are we not justified in concluding that here Christianity has added to her domain a nation which is the most active, the most progressive, and not the least intellectual in this nineteenth century?”

The Supreme Court of the United States declared that “we are a Christian people” and that “this is a Christian nation.” This the National Reform combination hailed as containing “all that the National Reform Association seeks;” and this they have been using ever since as the official and ultimate authority that must settle every question and silence every word of doubt or dissent. As proofs of its declaration that “this is a Christian nation” and that this is the meaning of the Constitution, the Supreme Court not only cited the commission of Ferdinand and Isabella to Columbus, but also “the form of oath

universally prevailing;” the laws respecting the observance of the Sabbath; the Constitutional proviso “that the Executive shall have ten days (Sunday excepted) within which to determine whether he will approve or veto a bill,” etc. This whole ground is covered in just two sentences by Professor O’Gorman with direct reference to the Constitution, as follows:—

“Our political charter presupposes God and Christianity, presupposes the main facts and the past history of Christianity, and is bound to them by discovery and colonization. The oath required from all officers of the federal government, the exemption of Sunday from their working days, the subscription “In the year of our Lord” are a recognition of God, and imply that the Lord Jesus Christ is the turning point of humanity, the source and beginning of a new order.”

The Supreme Court also cited the Declaration of Independence as proof that this is a Christian nation. Professor O’Gorman follows even to the same extreme and then declares that the *Catholic Church* is the foundation of it all. Here are his words:—

“Look at the fundamental articles, the formative principles of the republic—‘All men are created equal; they are endowed by their Creator with certain inalienable rights; among these are life, liberty, and the pursuit of happiness; to secure these, just governments are instituted among men, deriving their just powers from the consent of the governed.’ These are Christian principles asserting God, creation, the rights of the creature, and by implication the duties that are correlative to those rights. To these principles the Catholic Church gave an impregnable foundation when in the council of Trent, she defined that reason is not totally obscured and will is not totally depraved.”

Then in his closing sentences he sums up all, covers the whole ground, and swallows up everything into the Catholic Church, as follows:—

“Our roots are in the good, our up-growth must needs be toward the better. The affirmation of any one truth, logically followed out, leads to the knowledge and affirmation of all truth. The American republic began in the affirmation of certain fundamental evident truths of reason; our dominant tendency, therefore, the law of our progression, is toward complete truth, if we but remain true to the spirit that called us into being, and still, thank God, animates our present living.

“We believe that Divine Providence led to the discovery of this Continent and directed its settlement and guided the birth of this nation, for a new and more complete application to political society of the truths affirmed by reason and Christian revelation, for the upbuilding of a nation as great religiously as it is politically, of a nation that shall find its perfection in Catholic Christianity. With that freedom allowed every speaker in this parliament of religions, I affirm my sincere conviction that Catholic Christianity is the fullness of truth, natural and supernatural, rational and revealed; that Catholic Christianity is the strongest bulwark of law and order in this republic. If ever our country should fail and fall, it is not from the Catholic Church that shall come the shout of triumph at the failure and the fall, for never has she had a fairer field of work than the United States of America.”

Thus Rome sets herself forward as the end and all, and hers the prior and supreme right, in all things pertaining to this union of "religion and the State," in this "Christian nation." And the blindness of professed Protestants and of the Supreme Court has given her the complete legal, legislative, and governmental basis for all her claims. And we say again that there is not one person in the National Reform combination, nor in the whole combination together; not one member of the Supreme Court, nor yet the whole court together; who can successfully dispute the argument or the claim Rome is now making upon the foundation which they themselves have so surely laid for her. And so we and they see fulfilled to-day before the eyes of the whole nation, that which we have all the time told them, that they were only playing into the hands of Rome. To-day Rome is profiting by that in which the National Reformers have always fondly hoped they themselves might be profited.

And beyond all this, but simply the consequence of it all, the Catholic Church is circulating official documents in the United States in which she openly announces the "collapse of Protestantism," and her hope to "missionize" the United States "in half a decade;" and at the same time abruptly challenges all Protestants to show why they keep Sunday; and to cap it all she publishes to the people of the United States, the following, which she herself pronounces "bold doctrines to preach to Americans:"—

"The friends of Catholicity assure us that, as God in his Providence creates a new soul for every human body that is born into the world, so the American Republic was no sooner born from the womb of time than he in like manner created a spiritual republic to be its companion, its protector, and infallible guide through all the years of its existence.

"They tell us furthermore that as the soul can live without the body, but the body cannot live without the soul; so the church can live without the republic, but the republic cannot live without the church. In a word, that the church is necessary to the republic, and without her spiritual guidance the republic must inevitably fall as have all the ancient republics of history before her. . . .

"Is not this whole country stamped for a Catholic land? With the great doctor, St. Augustine, guarding the Atlantic coast, and the heroic missionary, San Francisco, the Pacific; with the indomitable apostle, St. Paul, kindling zeal and enthusiasm in the North, and the gentle San Antonio inspiring love and peace in the South; with the Warrior King, St. Louis, in the center, and the great St. Joseph and Notre Dame, the gracious queen of heaven, hard by,—with all these powerful intercessors pleading for her, can we, I say, expect anything less than a glorious triumph for Catholicity in America?

"Surely God's plans are manifest. America is the last and greatest of nations; and he means to possess her for himself. . . . The nets of St. Peter will drag this continent from ocean to ocean, till they are filled to breaking with the souls of men that shall be

saved."—*The Catholic Church and the American Republic, Historically, Analytically, and Prophetically Considered, 1893, pp. 2, 3, 15, 16.*

No more proofs are needed to show that upon the basis of the arguments furnished, and the governmental actions secured, by the National Reform combination, the Catholic Church now claims, and with all her native arrogance assumes, actual possession of our country. With the mouths of the Protestants, and Congress, and the Supreme Court, and the Executive, completely stopped by their own arguments and actions flaunted in their faces and before the whole country by the Catholic Church, our country to-day is practically held by the Catholic Church, and is therefore practically a Catholic country. This is OUR COUNTRY as it stands to-day.

What then as to

THE MESSAGE?

Well, standing as we do, face to face with the beast, seeing his mischievous workings and hearing his loud and arrogant declarations; seeing before our very eyes the plain workings of the beast not only on his own part, but also through his image,—apostate Protestantism,—which is still blindly aiding and abetting the beast, which is now even more than ever the mere tool of the beast,—seeing all this, and standing in the very presence of it all, what is there left to do, what else can possibly be done, than unitedly to lift up the "loud voice."—

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

What is there left for us to do, and what else can possibly be done by any Seventh-day Adventist, than to receive that "great power" which is now descending from above, to arise and shine with that light and glory which is to lighten the whole earth, and all go forth crying "mightily with a strong voice":—

"Babylon is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. . . . and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Rev. 18:1-8.

This is all that can be done by any one henceforth who would give the third angel's message; for this is

the third angel's message. It is true, this will cause the lines to be clearly drawn between us and every earthly interest and every worldly thing. It is true this will make the distinction appear clear-cut and positive between the worshipers of God and those who worship the beast and his image; between those who will receive the seal of the living God, and those who will receive the mark of the beast; between those who will wear the sign of salvation of Jesus Christ alone through faith alone, and those who will wear the sign of salvation by the Catholic Church alone through force alone; between those who will keep the Sabbath of the Lord, and those who keep the Sunday.

This is all true, and is it not time that this distinction was being made and clearly seen by the power of God and his truth? The beast and his image are drawing this line already. Is it not time that the power of the third angel's message was drawing the line also? The National Reform combination, the image of the beast, never hesitates a moment to class with the Seventh-day Adventists everybody who protests against their evil work. And the Catholic Church — the beast — also now draws the line between herself and the Seventh-day Adventists, and openly declares to all Protestants that they must take their stand with the Seventh-day Adventists, or must stand with her; and that there is no other alternative for them without their standing in an attitude which is "indefensible, self-contradictory, and suicidal."

Well then, seeing that both the beast and his image are drawing the line which it is the express object of the third angel's message to draw, and are making the distinction which it is the express object of the third angel's message to make, is it not high time that the people to whom this wonderful message is committed were so baptized into the Spirit, and clothed with the power of this glorious message, that the message itself shall do the work assigned to it, and have the glory and the honor and the distinction and the power that belongs to it? Shall the great enemy of this message and of all righteousness, do more to mark the distinction between the two great sides in this great controversy than the message itself shall be allowed to do? Shall the beast and his image be allowed to do more in making the distinction between their worshipers and the worshipers of God, than the people do to whom this awful message has been committed? Since Satan and the beast and his image are now doing the very work in this respect, that it is the rightful office of the third angel's message itself to do, and since this message is not allowed to do its appointed work because of the blindness and the slackness of

the people who profess to be giving that message, how much longer is it possible for the Lord to wait upon this people? O will this people ever awake? Will they ever arouse to the mighty work which is going on before our very eyes? Nearly two years ago there came this solemn word: "If any delay, the character of God and his throne will be compromised." Shall the character of God and his throne be put yet further to the risk, shall these be indeed compromised, in waiting longer upon a people who will not awake nor come up to the help of the Lord against the mighty?

What, then, are —

OUR RELATIONS TO BOTH "OUR COUNTRY," AND
OUR MESSAGE?

This is indeed an all-important question. From the evidences already presented it is clear that so far as "our country" is concerned, our relations to it are practically only our relations to the Catholic Church and apostate Protestantism — to the beast and his image.

As for our relations to the third angel's message, this can be discovered and decided only by each individual for himself alone before God, for our relations to the third angel's message are simply our relations to God.

It is easy enough to tell what our relations *ought to be* to the third angel's message. To tell what these relations *are* is another matter. The relation of every one who bears the name of Seventh-day Adventist, to the third angel's message, ought to be just this: To be completely severed from everything of earth and of earthliness, from everything of the world and of worldiness. To be consecrated, all that he is and all that he has, wholly to the Lord. To have everything on the altar, — self, property, children, and all, — earnestly inquiring of God for a knowledge of his will, watching and waiting for the answer; constantly saying, "Here am I, Lord, send me;" and ready on the instant to go to the ends of the earth when the call is made, to bear to all nations this blessed gospel of the kingdom, for a witness to all nations, that the end may come.

This, and this only, is the relation which every person who bears the name of Seventh-day Adventist should bear to the third angel's message. What your relations really are to this message must be decided by yourself and for yourself before God.

And above all things, be diligent in making this all-important inquiry; for there is but a very short time remaining in which to do it.

ALONZO T. JONES.

A WORLD-WIDE MESSAGE.

Reading for Monday, December 25.

"Go ye into all the world, and preach the gospel to every creature." Mark 16: 15. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Mat. 24: 14.

While it is true that the plan of human redemption was perfected from the beginning, and the purposes of God are without repentance, it is also true that he has, with patient consideration for the unbelief and the incapacity of the human heart, unfolded the significance of these plans by repeated lessons, "line upon line, and precept upon precept." "The path of the just is as the shining light, that shineth more and more unto the perfect day." This is because God leads his people in an upward path that brings them continually nearer and nearer the light.

We have these facts illustrated over and over in the story of the past experience of God's people; but they are made particularly plain in the case of the early disciples. In their unreadiness or inability to receive the truth as Jesus taught it to them, we have an ample justification of that sharp reproof, "O fools, and slow of heart to believe all that the prophets have spoken." It seems to us that even an ordinary degree of perception would have enabled them to grasp the glorious truths that were daily held up to their view much more readily than they did receive them. The Saviour's impending death, the real character of their work, and of the life upon which they were entering were taught them over and over, but still they received them slowly and imperfectly, and the long-suffering patience of their divine Teacher cannot fail to awaken wonder and admiration.

No one can say that the plan of salvation was incomplete when the Saviour began his work, or that the plan of the gospel embraced more at that time than when it was first originated. But by careful training and instruction, by repeated experiences and disappointments, and especially by the aid of the Holy Spirit, that small band of devoted men were brought at length to comprehend the divine plan, and to a position in which they could intelligently co-operate with Heaven in doing the work which was to be done in their generation.

In many respects their case well illustrates our own. They stood at the beginning of the gospel work, we at its close. They were given a work which they

were to carry to all the world and preach to every creature; and we have the same commission, together with that which pertains specifically to our own work. They accomplished their work through humble and faithful devotion to the work and will of God; and we shall, if equally faithful, accomplish a similar work.

Before leaving their case, let us look for the obstructions that so closed their minds to the truth and the real character of the work before them. These obstacles all existed in their own hearts. First, it was their lack of faith, and the fact that what faith they had was full of human expedients. And it was limited by those expedients. Second, this confidence in human circumstances caused them to outline a work that was not in accordance with the plan of God, and so long as they clung to their own ideas, they could have no just conception of the real work of God. When, therefore, the blessing of God came upon them, its effects were to sweep away from their minds their preconceived ideas, and give them a true knowledge of the work before them, and it assumed such a magnitude as to show them their utter dependence upon God to accomplish it. In this work they saw themselves but the instruments, feeble and helpless, they could do nothing only as God was with them. Impressed in this way, equipped with the truth in its purity, and clothed with the power of God, they went forth as represented in inspiration, as a rider upon a white horse, conquering and to conquer.

Between these circumstances and our own, a striking parallel may be drawn, and we shall be wise if we learn and profit by the lesson which it teaches. The early disciples became such through the force of evidence that appealed to their own understanding; and while we need not and should not impugn their motives in doing so, it will not be unjust to say that they embraced the cause of Jesus with narrow views of what it meant, and from considerations that were mostly personal in their bearings. It was no small task to lead them out of this position into the place where they could comprehend the sublime principles and plan of the gospel.

Our work, too, is comparatively small, and was still smaller when most of us embraced it, and we

have had our ideas of what it was to accomplish, and we have to some extent had our plans as to how it was to be done. Many have embraced present truth while having but a very limited understanding of what it involved. We have perhaps simply seen at first our duty to keep the Sabbath, and thought that was as far as we should care to go from the churches with which we had been identified. But we were compelled to do what we did to take the first step, because of the positive nature of the evidence presented, which we could not resist, and thus have been led on step by step, ever reluctantly yielding our ideas and accepting the light of advancing truth, while we have had but little knowledge of what was to follow. And we can to-day testify that every advance step has been a blessing beyond price. And so the work has unfolded by the hand of a kind and indulgent Teacher, who is not willing that we should lose the heavenly gift that is proffered to us.

When as yet the sound of present truth had been but faintly heard in scarcely more than a dozen States, it was fondly thought that the end would almost immediately come. The fact that we had a world-wide message was nominally acknowledged, but its force was lost in the prevailing sense of the shortness of time. We speak of this impression as a prevailing one, though it was not probably altogether universal among our people. But to most of our minds it seemed incompatible that time should be so very short, and yet that the work should become so extensive.

But the Lord has been merciful to us, and at the present time we rejoice in greater light and more expanded views of what God proposes to accomplish through the third angel's message. No one will claim that the plan of God has been extended or modified, or that his purposes have been changed. The Bible from which we obtain our knowledge and our commission reads just as it ever has read; and among the things that it tells us is that in the last days the gospel shall go once more to all the world. Christ says, "This gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come." Matt. 24:14.

There has been some discussion as to what is meant by the expression, "gospel of the kingdom," whether it meant the gospel or the third angel's message. It undoubtedly means both. The third angel's message has no power to save men but by the gospel of salvation through obedience to God and faith in Jesus. The principles taught by this message are in every respect and without exception those of the gospel. Every message that God has

sent to a sinful world has been accompanied by the offers of mercy and grace. The gospel was in the message of Noah, of Jonah, and of all the prophets since the world began. Every step of the Reformation was the gospel of Christ. In the last days, when the final warning is to be given to the world, the offers of pardon and grace will be pre-eminently mingled with the voice of warning and admonition. The object of showing the Lord's people their sins and the house of Jacob its transgression is solely that they may repent and find refuge in obedience and faith in Christ. Embracing the third angel's message theoretically without embracing faith in Christ may have been done, and doubtless has been done in hundreds of cases, but it never has been done and never can be done in saving reality. Just before the close of probation the gospel will necessarily embrace all those features of reformation and warning which are indispensable to bring the people of God at that time to a true understanding of the times they live in, their relation and duty to God, and the special dangers to which they are exposed in the world. And every one acquainted with the character of the third angel's message will see at once that this is the very nature of the work it is designed to do. Hence it is the everlasting gospel. It can be nothing short of that and be the work of God; it can be nothing more than that, for the gospel is the "power of God unto salvation." Therefore if any have been accustomed to look upon our work as a side issue, joined to the gospel, or upon the gospel as an appendage to the third angel's message, let them know that in this day and age the terms are synonymous, for the third angel's message is the everlasting gospel as much as was the message preached by the apostles.

So, in the announcement of the three messages of Revelation 14 we have these words: "I saw another angel fly through the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." And as the three messages are merged into one, this introduction applies equally to them all. The everlasting gospel is preached with the warning of the Judgment hour, of the moral and spiritual fall or declension, with the warning against the worship of the beast and his image; and the character and fruits of this gospel message are summed up in the words, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." This three-fold message prepares the way for the second coming of Christ, and hence it is distinctively the "gospel of

the kingdom." Therefore the words of Christ in Matt. 24:14, and his testimony in Rev. 14:6 are to the same point, refer to the same event, and constitute one of the prominent signs of the end. Indeed, it is a striking fact and should be to us as a people a most significant one, that this sign only, of all those which are premonitory of Christ's coming, remains unfulfilled. When this work is done, the end will surely and quickly come; and it cannot come before. This being true, the force of Peter's exhortation to hasten the coming of the day of God appears evident. We may do so, and it is incumbent upon us to do this.

In the past, speaking of our people generally, we have had but a partial view of this truth, and this has led many to commit one of two serious errors. Some have been so impressed with the shortness of time that they have been led to take a narrow view of this work. They have been satisfied with a modified interpretation of the words, "Every nation, and kindred, and tongue, and people;" and, "The whole earth was lightened with his glory." It is a mistake to suppose that the first angel's message did its complete work previous to 1844; and it is also a mistaken idea to make the expression quoted above from Rev. 14:6 apply exclusively to that time. We find, it is true, many surprising evidences of the extent of that work before the passing of the time. But many more have learned of the hour of God's judgment to come, since that time than had learned of it before, and there are still very many more who are to hear this warning than have yet done so. It is still as true as ever that the hour of judgment *has come*, and people are now even more than prior to 1844, called upon to worship Him who made the earth and the sea and the fountains of waters, because of the claims of the fourth commandment, which has since that time been incorporated into the message. But if it be true, as some would seem to think, that the first angel finished his work and fulfilled the world-wide commission in the comparatively limited work that was done prior to 1844, then, too, it may be possible to infer that the work of the third message may be done in the same imperfect way, and thus these world-wide expressions be robbed of their full significance. As before remarked, the vivid impression of the shortness of time has led to the conclusion that this was the only way in which these words could be fulfilled.

The other error which is induced by an imperfect view of our work is that when men begin to obtain an adequate view of the importance and extent of the work and what is to be accomplished before it

shall close, they conclude that it will necessarily take a long time to do all this, hence they say, "My Lord delayeth his coming." It seems to such very inconsistent to believe that time is very short, and at the same time that the message is really to go to all parts of the earth. Those who commit these mistakes may have faith in the message, but like the faith of the early disciples, theirs is full of human expedients, and is limited by human reason. To the natural mind it is a self-evident proposition that the work must be circumscribed in extent or be lengthened out indefinitely. But this is not the language of implicit faith in God. Confidence in God will enable us to put the two propositions of the shortness of time and the magnitude of the work together and combine them in our faith. He who does this will certainly realize that the accomplishment of such a thing lies beyond the possibilities of human endeavor; it is a work which only God can do. And whatever part, great or small, we may have in it can only be done by the Lord working in and through us.

We have come to a time in our work when we should all seek to obtain a better view of its import and destiny. We need to sense these things as God has planned them, and when we do, we shall have our views greatly enlarged. It will cause self to sink very low when we compare what we have done or can do to the great amount that is to be done, and it will lead us to sense our utter dependence upon God for help and strength, and as we hope to have a part in the work, there will appear to each one the absolute necessity of a living connection with the True Vine. When we as a people come to this position, we shall go forth with a strength and majesty that is represented by an army with banners. The Lord will clothe his word and messengers with power from on high, and who can measure or appreciate the work that may thus in a very short time be accomplished? It may perhaps be estimated by considering what was done by the few apostles and comparing our numbers and facilities with theirs. Certainly the same power that accomplished the work of sending the gospel to "every creature which is under heaven" (See Col. 1:6, 23) in those days, is not to be limited in these days.

What has been done in our work is certainly a manifest token of what power attends this work, and yet we do not by any means think that we have seen that manifestation of divine power in this work that we shall see very shortly. What has been done in the past few months may be referred to as a very encouraging indication of what is coming. But this

did not bring to view the many forces that the Lord is using; it only speaks of what he is accomplishing through us as a people. God will accomplish the work by instrumentalities of his own choosing. We know not what they may include. But he in mercy has chosen us to do a part of this work. It is our part that is lagging. The nations are ready, society

is ripe, nature is proclaiming the hour of her doom. All things are ready. Let the church of Christ arouse, and put on her beautiful garments. Heaven is waiting, and men are perishing. Our work began in obscurity, but it is not to be done in a corner. The earth will be lightened with its glory.

G. C. TENNEY.

THE PRIVILEGE OF CONSECRATING MEANS TO THE WORK.

Reading for Tuesday, December 26.

THE first privilege of consecrating our means to the Lord's cause which I will mention lies in the fact that it gives us an opportunity to show forth the real gratitude of our hearts for the inestimable gift of the Saviour for us. When the apostle was speaking to those who had received the gospel, of their debt to those who had thus imparted it to them, he said, "I speak not by commandment, but . . . to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:8, 9.

What a blessed privilege to render to God, by bestowing upon our fellow-creatures that which shall show forth to them his grace! And how gracious is he to recognize that application of the results of our strength as "fruit" to his glory! And so he has said, by the testimony of the wise man, "Honor the Lord with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:9, 10.

How much more blessed thus *first* to recognize the Lord in all our labors, than, like some, to be withholding the tithes and offerings until self, and all worldly claims are settled, before we render our dues to God. No wonder such are always behind! If they honor God at all, it is with the *last* fruits instead of the *first*. If God is honored at all, it is after self is provided for, and all other claims have been settled.

In a Testimony to the church we read:—

"Most of those who profess to believe the truth testify that that which they value the most is in this world. For this they have care, wearing anxiety, and labor. To preserve and add to their treasure is the study of their lives. They have transferred so little to heaven, have taken so little stock in the heavenly treasure, that their minds are not especially attracted to that better country. They have taken large stock in the enterprises of this earth, and these investments, like the magnet, draw down their minds from

the heavenly and imperishable to the earthly and corruptible. 'Where your treasure is, there will your heart be also.'—"*Testimonies*," Vol. 2, p. 197.

"That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as his own co-worker. By a chain of circumstances which would call forth his charities, he bestows upon man the best means of culturing benevolence, and keeps him habitually giving to help the poor and advance his cause. He sends his poor as the representatives of himself. By their necessities, a ruined world are drawing forth from us talents of means and influence, to present to them the truth, of which they are in perishing need. And as we heed these calls by labor and acts of benevolence, we are assimilated to the image of Him who for our sakes became poor. In bestowing, we bless others, and thus accumulate true riches."—"*Testimonies*," Vol. 3, pp. 382, 383.

"Practical benevolence will give spiritual life to thousands of nominal professors of the truth who now mourn over their darkness. It will transform them from selfish, covetous worshipers of mammon, to earnest, faithful, co-workers with Christ in the salvation of sinners."—"*Testimonies*," Vol. 3, p. 387.

The estimate which our Saviour places upon that which is done for suffering humanity will finally be given in these words, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

Another privilege of using our substance to advance the cause of the Lord, is that it affords us an excellent opportunity of acknowledging that all we have and are comes from God, and belongs by right to him. By thus bestowing of his own substance which he has lent us, we recognize his claim upon us and our strength.

The patriarch David spoke of such relation in the following impressive words: "And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing." Ps. 107:22. That this kind of sacrificing relates to contributing of our substance, in connection with our words of praise, is evident from his testimony in other psalms: "I will offer to thee the sacrifice of thanksgiving, and will call upon the

name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." Ps. 116: 17, 18.

We have a most striking illustration of this kind of sacrifice, mingled with praise, in the case of David himself, as he rejoiced before the Lord, in connection with his presentation to the Lord of the great provision of gold, silver, and other material he had gathered for the construction of the temple, which was to be erected by Solomon. He said:—

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things; and now have I seen with joy thy people, which are present here, to offer willingly unto thee." 1 Chron. 29: 11-17.

How beautifully in harmony with this come in the words of the following Testimony to the church:—

"God does not receive the offerings of any because he needs them, but because it is for the interest of his servants to render to God the things which are his. The free-will offerings of the humble, contrite heart, he will receive, and will reward the giver with the richest blessings. He views them as the sacrifice of grateful obedience. He requires and accepts our gold and silver as an evidence that all we have and are belongs to him.—"Testimonies," Vol. 2, pp. 652, 653.

Another privilege of using the means with which God has blessed us for the advancement of his cause, is that it gives us not only a constant opportunity of showing forth our gratitude for his continued mercies, but it also serves as a safeguard from clinging too closely to earthly treasures.

"When Christians are controlled by the principles of heaven, they will dispense with one hand while the other gains. This is the only rational and healthy position a Christian can occupy while having and still making money."—"Testimonies," Vol. 2, p. 240.

It is with such considerations in our minds that we can the more readily grasp the force of many Scripture admonitions. We will quote a few as samples of the many: "Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the

Lord in the beauty of holiness." Ps. 29: 1, 2. Again, "Give unto the Lord the glory due unto his name: bring an offering, and come into his courts." Ps. 96: 8. Again, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. . . . I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." Ps. 116: 12-14, 17, 18.

Some persons fall back upon the text which says, "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay" (Eccl. 5: 5), and say they "do not believe in making pledges." But let us give due weight to another text which commands us in these words: "Vow, and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared." Ps. 76: 11. After making the vow, we should indeed weigh well the word of the Lord which says, "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." Eccl. 5: 4, 5. And again, "Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Ps. 50: 14, 15.

The Lord has taught us through his apostles that ourselves and all we hold belong to him, and that what is used by us for the furtherance of his cause is a token of the recognition by us of that ownership. "Know ye not that . . . ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 19, 20.

"No church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account." Phil. 4: 15-17.

The apostles spoke of such services as a proper recognition of the unparalleled gift God has made to us of his only Son:—

"For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift." 2 Cor. 9: 12-15.

The Lord exhorts by Titus, "Let ours also profess honest trades [margin], for necessary uses, that they

be not unfruitful." Titus 3:14. They seemed to have the idea very fully in mind that one who had a sense of the grace of God imparted in Christ, would be forward to do all in his power, and use his substance for the furtherance of that glorious gospel to others.

Another privilege in using our substance for the advancement of the Lord's cause in the earth, is that it is in the direct line of receiving from the Lord, as a final return, the eternal riches. Of those who seek to hoard their earthly treasure, instead of investing it in the work of the Lord, we read in the Testimonies:—

"They do not realize that their free-will offerings to God are not enriching him, but themselves. Christ counsels us to lay up treasures in heaven. For whom? For God, that he may be enriched?—O no! The treasures of the entire world are his, and the indescribable glory and priceless treasures of heaven are all his own, to give to whom he will. 'Lay up for yourselves treasures in heaven.'"—*Testimonies*," Vol. 2, p. 653.

"These earthly treasures are blessings when rightly used. Those who have them should realize that they are lent them of God, and should cheerfully spend their means to advance his cause. They will not lose their reward here. They will be kindly regarded by the angels of God, and will also lay up treasure in heaven."—*Testimonies*," Vol. 1, pp. 141, 142.

"The poor man who has faith and confidence in God, who trusts in his love and care, and who abounds in good works, judiciously using the little he has in blessing others with his means, is rich toward God. He feels that his neighbor has claims upon him that he cannot disregard and yet obey the command of God, 'thou shalt love thy neighbor as thyself.' The poor who are rich toward God consider the salvation of their fellow-men of greater importance than all the gold and silver the world contains.

"Christ points out the way in which those who have worldly riches and yet are not rich toward God, may secure the true riches. He says, Sell that ye have, and give alms, and lay up treasure in heaven. The remedy he proposes for the wealthy, is a transfer of their affections from earthly riches to the eternal inheritance. By investing their means in the cause of God to aid in the salvation of souls, and by blessing the needy with their means, they become rich in good works, and are 'laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.' This will prove a safe investment. But many show by their works that they dare not trust in the bank of heaven. They choose to trust their means in the earth, rather than send it before them to heaven, that their hearts may be upon their heavenly treasures."—*Testimonies*," Vol. 2, p. 261.

Another blessed privilege of contributing now of our substance for the advancement of the cause of truth in the earth, is that we shall thus be saved the anguish which will come at last upon those who have withheld their means until it is too late to invest it where it will be of any use in the work. Those who now steel their hearts against the calls, so big with promise of success in leading souls to the Lord, may many of them, awaken at last, too late, to the fact, that their opportunity to do good with their earthly

riches, and secure the friendship of those who will receive the faithful into everlasting habitations, has gone by. May the Lord deliver our readers from a part in that anguish! Concerning it we quote from the Testimonies:—

"If opportunities are presented to the brethren to use their property to the glory of God and the advancement of his cause, and they withhold it, it will be a cause of stumbling to them. In the day of trouble, that which was their hoarded treasure will be an offense unto them. Then all opportunities will be past for using their substance to the glory of God, and in anguish of spirit they will cast it from them to the moles and bats. Their gold and their silver cannot save them in that day. It falls upon them with crushing weight, that an account must be given of their stewardship, what use they have made of their Lord's money."—*Testimonies*," Vol. 1, p. 169.

In a comment on James 5, we read:—

"I saw that these fearful words apply particularly to the wealthy who profess to believe the present truth. The Lord calls them to use their means to advance his cause. Opportunities are presented to them, but they shut their eyes to the wants of the cause, and cling to their earthly treasure. Their love of the world is greater than their love of the truth, the love of their fellow-men, or their love to God. He has called for their substance, but they selfishly, covetously, retain what they have. They give a little now and then to ease their conscience, but have not overcome their love of this world. They do not sacrifice for God. The Lord has raised up others that prize eternal life, that can feel and realize something of the value of the soul, and their means they have freely bestowed to advance the cause of God. The work is closing; the rich have kept their riches, their large farms, their cattle, etc. Their means are not wanted then, and I saw the Lord turn to them in anger, in wrath, and repeat these words: 'Go to, now, ye rich men.' He has called, but you would not hear. Love of this world has drowned his voice. Now he has no use for you, and lets you go, bidding you, 'Go to, now, ye rich men.'

"Oh, I saw it was an awful thing thus to be let go by the Lord, a fearful thing to hold on to a perishable substance here, when he has told you, if you will sell and give alms, you can lay up a treasure in heaven."

"I was shown that as the work was closing up, and the truth going forth in mighty power, these rich men will bring their means and lay it at the feet of the servants of God, begging them to accept it. The answer from the servants of God is, 'Go to, now, ye rich men. Your means are not needed. Ye withheld it when ye could do good with it in advancing the cause of God. The needy have suffered, they have not been blessed by your means. God will not accept your riches now. Go to, now, ye rich men.'"—*Testimonies*," Vol. 1, pp. 174, 175.

May the Lord deliver us from pursuing a course that shall result in our being "let go" by him. Rather may we be of those who, instead of robbing God in tithes and offerings, bring all the tithes into the store-house, thus proving the Lord of Hosts, that he may open to us the windows of heaven, and pour us out a blessing "that there shall not be room enough to receive it." If we are thus refreshed by him, we may stand with those who shall be "clothed with

the armor of heaven from head to foot;" be kept in the hour of temptation that shall come upon all the world; with joy look up when he shall appear, saying, "Lo, this is our God, we have waited for him, and he will save us." He is creation's King, the possessor of all things; we are his heirs; and now he comes to take his own to himself. He will gather to

himself those who have made a covenant with him by sacrifice. It is his good pleasure to give his own the kingdom. Our course now must decide what will be our portion then. Let the Lord have us with our all now, and it will be his good pleasure to own us as his in that day. So may it be, is the prayer of one who loves the Lord. J. N. LOUGHBOROUGH.

THE WORK IN THE REGIONS BEYOND.

Reading for Wednesday, December 27.

VERY full and complete reports of the progress of our work in foreign fields during the year have been brought before our brethren through the papers and other avenues of information. To those who have followed these reports closely enough to become familiar with the situation in every land, it cannot fail to be a most interesting and inspiring exercise to picture to the mind the forward march of the work of the Lord, the light darting in here and there into the darkness, and shining out from point to point. The work has so spread out that it is useless to attempt to give a sketch of progress in the various fields within the compass of a reading. There has been progress everywhere; for the Lord has set his hand again the second time to gather the remnant of his flock "out of all countries." We have only to obey the word, "Lift up thine eyes round about, and see," and we do see the Lord's people gathering themselves together about the standard of truth.

But still more inspiring is the knowledge of that which we do not see, save by faith,—the angels of God passing to and fro in the earth ministering to the souls who are praying for light in the darkness. These persons are scattered all over this world of ours, and the eyes of the Lord are upon them.

The following fragmentary paragraph from "Gospel Workers" shows what we would see in the world were our eyes opened:—

"Would that every one of you could have a view that was presented to me years ago. In my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, 'Look!' I looked to the world as it was in dense darkness. The agony that came over me was indescribable as I saw this darkness. Again the word came, 'Look ye.' And again I looked intensely over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the star-like lights were increasing. And the angel said, 'These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the

light of the world; and if it were not for these lights, the judgments of God would immediately fall upon the transgressors of God's law.' I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world."

In the Old World and the older mission fields, the year has been of necessity a good one, better than any preceding. In these thickly populated lands the Lord has in recent years been destroying "the face of the covering cast over all people, and the veil that is spread over all nations," which has hedged up the way. Where public effort has been made, the people have been ready to hear, and new companies have been raised up and numbers increased. The European fields are no longer difficult of access, and in London, Hamburg, and Scandinavia, the brethren have been forced to consider the necessity of providing some center for the training of workers who are ready to go into the work. Take for instance Hamburg, to which our Sabbath-schools have been contributing these last two quarters, and where the brethren have found quarters for a training-school on terms which seem truly providential. Here are to be developed workers for fields representing a population of 200,000,000. Think of it! we who are accustomed to think the United States a large country with its 65,000,000. Then think of the comparative number of workers, and professors who ought to be workers, the German and Russian mission fields with a handful of workers and a few hundreds of believers, and the United States with hundreds of workers and thousands of believers.

Yet the work goes rapidly in these mission fields. During the German meeting recently held, Elder Olsen wrote that nearly every mail brought to Hamburg fresh and encouraging news from widely separated parts of the field, showing that hearts were being stirred up and some were accepting the truth, almost without any human instrumentality. The time

has come for the work to go, and as we have not furnished all the means and workers needed, the Lord is working by his word alone. But oh, how urgent is the call, for this very reason, to send out the living messenger with the living truth.

In Russia another year has marked off growth in numbers and in grace. Some of the churches have been scattered and torn by persecution, but amidst their trials the faith of the brethren has but grown stronger. The light is only being thus scattered, and in the trans-Caucasus and bleak Siberia the truth is being made known by the bonds of our brethren in Christ. It is no discouraging word that they send back to us. From Gerusi, beyond the Caucasus, an exile company send to us, who are now so favorably situated comparatively, the exhortation:—

“But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.”

O that we might abound more and more in the grace of liberality in the foreign work. Russia contributes liberally for the work, even under its straitened circumstances, and if only the believers there can secure a training and a fitting for the work in such a place as Hamburg (for this training is impossible in Russia, because of the priests and the laws), they are ready to go out and face exile and death in spreading the truth. Shall we not help them?

The greatness of the work to be accomplished in Central and Southern Europe, Britain, and Scandinavia we cannot enlarge upon. God's pity spared Nineveh, with its six score thousand persons, and we know that he longs to send the message of his mercy to the thrice six score millions in Europe, “that cannot discern between their right hand and their left.”

In recent months there have appeared in the *Review* and the *HOME MISSIONARY* the most encouraging reports from Australia that we have ever had, showing a new power in the work there and confirming by specific cases what we already knew was true of every field, that the truth is penetrating far beyond our organized effort. The Melbourne Bible school is growing to no small proportions, and workers are being developed.

In South Africa the new college has been prospered beyond all expectations, and Conference growth is reported. South America is still represented in our work by the little corps of canvassers whom the Lord has wonderfully blessed in finding honest souls in Argentina and Brazil. Before this is

read, we hope the Spanish “Patriarchs and Prophets” and additional working strength will be in the field, and the campaign will be opened for the Spanish speaking peoples of the South. Before this week of prayer the first work for Mexico, another Spanish American republic, will have been undertaken, and workers are in preparation to further reinforce that important field next year. At the very start in this work, the Lord has given us one worker with the language and years of successful experience in mission work there. In Central America a good work has been going on, and the believers in the Bay Islands have grown in the knowledge of the Lord and in numbers. So large was the work becoming that further help was sent there a few months ago, and still there is work there for half a score of laborers, crying to be done. But there is the same situation in every foreign field. Everywhere the demand is, “Spare not, lengthen thy cords, and strengthen thy stakes.” Shall we not do it?

In the islands of the Pacific, as our brethren know, we have had continual reports of progress. In Tahiti, a church has been erected, translations made, and a small printing press is doubtless before this at work turning off the pages of truth in the Tahitian language. The new missionaries taken on the “Pitcairn” on this cruise have been located where the people are glad to hear the truth, and other islands call earnestly for teachers. Already our work in Polynesia has begun to agitate societies in Europe, which see new forces and new power entering the field and stirring the hearts of the natives, many of whom are glad to increase in the knowledge of God, and are more than ready to co-operate with us. Good words come to us from the school on Pitcairn Island, and workers will be trained there; but still we are bound to send many more men and women into this part of the world.

One feature in the work now, under the power of the loud cry of the message, is the promptness with which individuals are taking hold. Some one gets a book in the “back blocks” of Australia or New Zealand, and at once there is a Sabbath-keeper there; a watch-maker in Geneva finds a tract in a rack, and comes from his home a Sabbath-keeper, without knowledge where there are any others in the world; a shoemaker in the island of Jamaica is told in a few words, late one Friday afternoon, why a canvasser does not expect to sell books on the morrow, and begins that night to keep the Sabbath, turning away his customers the next day with the reason of his faith; a colporter in Italy hears our work criticised,

finds out about us, and we have good promise in him of an Italian worker; a sailor buys a book in England, and by the time he reaches Sydney, Australia, is ready to forfeit his wages, leave the ship, and prepare to enter the work. Thus it goes.

Another significant thing more and more apparent, is the fact that work done in one part has its influence in far-away regions. In railway trains, on ship-board, in out-of-the-way places, from workers here and there, come reports which show that in this traveling generation the truth as it is, or in part, is being scattered up and down the world by those of whom we know nothing. The Lord has set his hand to the work. The little omens that we see here and there but show the power that is working underneath our sight. The world-wide field, as one thinks over it with the year's reports fresh in mind, seems like a field of corn in which the young shoots are cracking the earth, and here and there sending up a green blade, only waiting for the shower and sunshine to cause the whole field to break forth. The latter rain has come and the true light now shineth, and the Lord only wants us to tell it out among the nations. Says the Testimony:—

“The light has come. The light which will enlighten the earth with its bright rays has been shining from the throne of God. . . . I tell you, God is testing us just now.”

This is what has been said to us of the use we should make of this light:—

“If those to whom light has come, had received, appreciated and acted upon it, they would have been channels by which his blessing would flow to the world. Nations that sit in midnight darkness would have had light through God's appointed agents and instrumentalities,—the members of our church, the influences of our institutions. We would have seen these nations doing a greater work than those who have had clearer light and more numerous opportunities.”—*E. G. White, in Review, July 11, 1893.*

This is what might have been. But is it not now a promise of what may yet be, if we heed the admonition? Nations which we regard as indeed in midnight darkness may do more than those who have had clearer light. Then why should we put forth the great measure of our efforts in behalf of the favored nations, leaving the great world beyond almost untouched? We are not to wait until favored nations are sodden with the gospel, and have filled up the cup of their ruin before turning to the lost world outside.

This word is even now being fulfilled so far as our efforts have enabled it to be so. For instance, probably many have expected little from such a field as Turkey, and yet during the past year, in no other field, unless it be in Russia, has the truth gone for-

ward with the power and the results seen in Turkey, judged in proportion to the workers. Our brother who is laboring there writes that he knows the loud cry has reached Turkey, and wherever he goes among Armenian Protestants or Catholics, souls are ready to step out and obey the truth; and villages, and even whole provinces are stirred. He has written of opposition, stone-throwing, and mobs, but he writes that it is an easy field, well prepared, and appeals pathetically for more workers. Down in Aleppo, where as yet he has not been able to go, a number are keeping the Sabbath and waiting for him, and for baptism, and all that province knows of the Sabbath truth. Near this place are Antioch, and Tarsus, and other cities well known to us in the history of apostolic days. Does it not thrill every heart to see the third angel's message, the gospel which Paul preached, going again in these regions with truly apostolic power?

The Lord tells us what these nations in midnight darkness will do, and we see what he is beginning to do. Before us, as yet untouched, is almost all Asia and Africa. Shall we give India, China, and Central Africa a chance? The way is open for every truly converted man. We are forever done with having to look for places to which to send workers.

Before this week of prayer, probably a company will have reached West Africa; but others must follow into all these fields, and every advance move means so much more responsibility upon us to support the work. Another word that has come to us in recent testimonies says that “now, just now, is our time to work in foreign countries.” Then now, just now, we must act.

Those who are in foreign fields need no explanation as to why now is the time, nor indeed do those in home fields who are alive to the work. The war spirit that is hovering over the Old World, simply because hatred fills men's hearts, is not to be quieted by boards of arbitration. Every time the situation becomes more critical, our brethren there feel in agony of spirit their utter inability to meet the openings and the calls which everywhere abound. These winds are being held that the work of the third angel's message may not be hindered. How can we counsel hesitation and delay in sending forward the work, as it never has been sent forward before?

Then again, since the rise of the third angel's message the world has been opening. Since 1848 there has been in Europe the era of constitutional government, so called, and toleration, but on every hand one can see that forces are developing, the same as in this country, which are even now tending to shut

some of the avenues that have been opened in recent years. Year after year, the Lord has been waiting for us to act. It is time just now to strike, before the apostasy of America leads the world back under the full control of Rome.

What are called heathen lands have been opened during this generation by European colonization and commercial adventure. One after another, countries that formerly refused access to foreigners have yielded. When our work began, many of the island fields, where our missionaries on the "Pitcairn" will now find Christian welcome, were inhabited by savages; but the Lord has been sending forward the plowshare by the hands of others, and the soil is prepared for a quick harvest as we sow the seed. If you will look at the map of the world, you will see that in God's providence our work has been guided so that we occupy strategic points in both hemispheres, from which to send out the workers into the less known countries now in midnight darkness, but giving promise of much fruit in the gospel.

With the great unevangelized fields before us, we need falter not an instant to ask how the means and strength which we have can do the work. You remember it was when the few loaves and fishes were yielded up and all was given, that the blessing of the Lord multiplied them to feed the multitude. God knows in this wide world of ours every heart that is burdened with sin, and his eyes see every hand that is stretched up feeling for him in the darkness, and he is "not far from every one of us." There is nothing too hard for God.

"He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Thus

saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein. I the Lord called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Isa. 42: 4-7.

You see God does not forget, not for one minute, to give breath to every living soul in his creation. He then is able to give the bread of life to every soul who hungers for it, at his will, and he will do it through us. This also is of his mercy and his love to us. At Christ's entry into Jerusalem, the word of the Lord had said he would be greeted by the cry, "Behold your King cometh." Had the people held their peace, the very stones must have cried out. We have the same message now of the coming King, and the proclamation must go to the world, even though we keep silence. But we cannot keep silence who believe the truth; for it is written: "Ye that make mention of the Lord, keep not silence;" and the prophet says: "From the uttermost part of the earth have we heard songs, even glory to the righteous." Darkness covers the earth, but the children of God are to arise and shine, and the whole earth is to be lightened with the glory of God.

Ezekiel says, "The earth shined with his glory." Is it not a gladdening thought that this earth, which has been such a dark spot in the universe, is yet, and that too before the reign of sin is fully ended, to shine with the very brightness of heaven? What a joyous signal will then be flashed to other worlds! "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." W. A. SPICER.

THE DAY OF ATONEMENT, AND ITS SOLEMN REALITIES TO US.

Reading for Thursday, December 28.

FROM the days of Moses to Christ, a period of nearly fifteen hundred years, there was in the Jewish ritual one day set apart as the day of atonement, and observed as such with appropriate ceremonies. It was to the Hebrews the day of days. Its services constituted the last act in a round of imposing and impressive symbolical ceremonies which occupied a year, ending on the tenth day of the seventh month. This round of services was complete in itself; and the day of atonement being past, another round of service was entered upon, as the one then completed had

been begun on the eleventh day of the seventh month the year before.

Thus there was condensed into one year the complete symbolism of all that was typified in the Jewish system. The closing day of this service was therefore the pre-eminent day of all the year. It was the conclusion and summing up of the whole year's service, without which nothing of all that had been previously done would have been of any avail. It was called the "day of atonement" because it was the day of the putting away of sin. It therefore

typified the results of the plan of redemption through Jesus Christ; for this is the great object to be accomplished by that plan,—to put away sin, and relieve the sinner of its consequences.

The atonement was made by the high priest, and was a part of the work connected with the sanctuary, or tabernacle, erected by Moses. This sanctuary was a building constructed according to a pattern furnished directly by the Lord himself. Its essential feature was the two apartments into which it was divided. The first, or outer apartment, being called "the holy place," and the inner, or second apartment, "the most holy place." The first apartment contained the candlestick with seven lamps, the table of shew-bread, and the golden altar of incense. In the second apartment were the ark (containing the tables of stone, on which God had written a copy of his law, the ten commandments), the golden censer, and the cherubim of glory, overshadowing the top or cover of the ark, which was the mercy seat. Heb. 9: 3-5; Ex. 25: 20, 21.

The service connected with the sanctuary was simple but impressive. The sinner conscious of guilt which was deserving of punishment, was permitted to bring his offering, some living animal, to the priest at the door of the tabernacle, to be the propitiation for his sin. Placing his hand on the head of the victim he humbly confessed over him his sin, through which confession the sin was accounted as passing over from the sinner to his offering, which then stood as the guilty party before the law. With his own hand he then took the life of that victim, drawing the warm blood from its living veins. By this act he virtually made this solemn confession: "I acknowledge my sins to be worthy of death, and that my life is justly forfeited on account thereof; but God has mercifully provided a substitute, whose life, instead of mine, shall pay the forfeit. I accept the substitute and offer it as a propitiation for my sin."

This blood, representing the life (Lev. 17: 14), was given to the priest, and was ordinarily borne into the holy place of the sanctuary and sprinkled before the veil which divided between the holy and the most holy place. Lev. 4: 6; Heb. 13: 11. The sin was thus transferred to the sanctuary; and there, so far as that sin was concerned, the case rested till the close of the year. And so with all the sins of all the people. They accumulated in the sanctuary as their offerings and confessions, and the ministration of the priests, went forward day after day till the year's close. But the final disposition of all these sins had at some time and in some way to be made.

The great point of interest in the service of the year at length approached. The tenth day of the seventh month came. A service of deeper significance and greater solemnity was then to engage the attention of the thousands or millions of assembled Israel. On this day the high priest could enter the holy of holies, into which on no other day of the year was he permitted to approach on pain of death. Lev. 16: 2; Heb. 9: 6. And even on that day he was obliged to approach it through a ceremony calculated to impress upon his own mind, and the minds of all the people, an idea of the awful solemnity and critical nature of the service then to be performed. He was required to wash his flesh with water, put on the holy garments, and provide himself with the blood of a burnt offering and a sin offering to be presented in his own behalf in the presence of the Lord, before he was permitted, on this occasion, to minister for the people. Moreover, he was to fill the golden censer with burning coals of holy fire from off the altar, and casting hallowed incense thereon, cause the fragrant cloud to rise over the mercy seat, a sheltering veil between him and the Shekinah, or visible presence of God's glory, that was manifested there, "that he die not" (Lev. 16: 13); for God was then, as he is still, to everything sinful and profane, a consuming fire. Heb. 12: 29.

Meanwhile two goats had been brought to the door of the tabernacle, and as Aaron, the priest, came out, having made an atonement for himself and his house, he cast lots upon these two goats, one lot bearing the words, "*La Yehovah*" (for Jehovah), the other the words, "*La Azazel*" (for Azazel). The goat upon which the lot fell for the Lord was then slain, and his blood borne by the priest into the most holy place, and sprinkled seven times upon the mercy seat and before the mercy seat. This offering was for all the people (verse 15), and represented all the sins which they had committed throughout the year; and thus, as the apostle says (Heb. 10: 3), "There was a remembrance again made of sins every year." This blood sprinkled upon the mercy seat made atonement for the sins of the people; for sin was the transgression of that law reposing in the ark beneath the mercy seat, and when the blood was sprinkled on the mercy seat, the nearest point to the law at which it could be placed (as the ark was not to be opened), it was a testimony to the law that the life of the transgressor had been taken in compliance with its demands, and that its claims were satisfied. The priest is then represented as bearing those sins from the sanctuary, and laying them upon the head of the other goat;

for thus the record plainly states (verses 20, 21): "And when he hath made an end of reconciling [cleansing, Eze. 45:18, 20] the holy place and the tabernacle of the congregation and the altar, he shall bring the live goat, and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, *putting them* upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities into a land not inhabited." That goat, far away from the habitations of man, perished utterly, and came no more into the camp of Israel; and the sins he bore were thus considered as destroyed and put away forever. The daily service of the sanctuary was then resumed and went forward till another atonement on the next tenth day of the seventh month removed the sins again from the people, from the tabernacle, and from the camp of Israel.

On this day of atonement all Israel were required to cease from labor, assemble in holy convocation, and afflict their souls, and whosoever would not do this was to be cut off from among his people. Lev. 23:26-32.

We now can see why the day of atonement was a day of supreme importance and interest to Israel. It was a day of solemn realities to them; it was a type of the day of Judgment. True, there was there no examination of personal and individual cases from any books of record; for men cannot read hearts, and have no record of the deeds of their fellow-men. But yet they saw themselves still recognized as Israel because their sins were removed from them, or they were cut off from their people because they did not secure an interest in, and receive the benefits of, the great atonement made for sin. So far as it could be done by human agencies within the limitations and the accessories of time and sense, it was a prefiguration of that solemn day which shall fix the destinies of all mankind.

And this was its purpose. The blood of bulls and of goats could not take away sin. This, therefore, in itself considered, could accomplish nothing. But sin must be taken away; a real atonement must be made, or no flesh could be saved. God has therefore provided a sacrifice which can take away sin, and has made provision for such an atonement; for he has undertaken to bring many sons from among the children of men to his own glorious kingdom. And the efficacy of this service of the Levitical law, lay in the fact that it furnished a channel through which to manifest faith in the blood that was to be shed, that

speakech better things than that of Abel, and in the true Lamb of God that was indeed to take away the sin of the world. Heb. 12:24; John 1:29. All this it typically represented, and to this it was designed to point the minds of the people.

But how are we to know the *modus operandi* of the antitypical work, the real service in behalf of sinners, the true atonement which shall at last cancel all their sins? We are to know this; and it is especially important that those who live in the last days should understand it; for God, through the last prophet of the Old Testament, admonishes the church just before the coming of the great and terrible day of the Lord, in these words: "Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Mal. 4:4-6. Why are we now especially pointed back to the writings of Moses?—Because therein is set before us a wonderful picture, a great object lesson, a miniature representation of the work of intercession and expiation to be wrought for us by Him whom God hath set forth to be the propitiation for our sins. And as we study this, we find that it is inseparably connected with other subjects, and exerts an influence which shapes and moulds unchangeably the great leading doctrines for the last days.

Not to leave us to our own inferences and conclusions, the apostle Paul takes pains, in his epistle to the Hebrews, to elaborate the subject of the true priesthood, the real ministry, and the final atonement, the counterpart of the Old Testament types. He shows that Christ has come, the true priest, after the order of Melchisedec, and not after the order of Aaron; that as the earthly priests here had a ministry to perform, so Christ has a priestly service to fulfill; that as they had a sanctuary in which to minister, so Christ has a place in which to perform his mediatorial work. But Christ has ascended, and is set down at the right hand of the Majesty in the heavens; consequently his tabernacle, the sanctuary in which he ministers, is there. And this great fact the apostle expressly affirms in Heb. 8:1, 2. He says: "We have such an high priest who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man." Of this true tabernacle, that which the Lord commanded Moses to make was only a model; and the ministry connected therewith, was an exact figure, so far as human beings could perform it, of the priestly work which the Son of God was to perform in heaven.

As the greater part of the work of the Levitical priesthood was performed in the outer apartment of the sanctuary, so Christ performs the greater portion of his work in the holy place of the heavenly tabernacle; for it was his ministry which cast the shadow which his people so long had here upon the earth. And as the priests in the earthly tabernacle went into the most holy place only for a special purpose at the end of the year, to close the yearly round of service by making the atonement, called the cleansing of the sanctuary, so Christ, as the closing part of his ministry as our great High Priest, which he performs once for all, enters the most holy place of the heavenly temple to make the real atonement for the world. As in the type, the atonement was the most solemn service for Israel, so in the antitype, the atonement by our Lord Jesus Christ is the most solemn service for all mankind.

And in that time we are now living; for a prophetic period was given to mark the time when the cleansing of the heavenly sanctuary, or the last work of atonement, should begin. And that period has expired. "Unto two thousand and three hundred days," says the prophet, "then shall the sanctuary be cleansed." Dan. 8:14. As those days ended in 1844 (a point which it does not come within the province of this paper to prove), as the prophecy is true, the cleansing of the heavenly sanctuary then began. How long it will continue we cannot tell. From the very nature of the case it must be comparatively brief, and yet over forty-nine years have already passed away since it began, and all the results involved in the finishing up of this momentous work will soon be here.

Another glance at prophecy to show that we are now in the time when Christ is making the atonement in heaven. In Rev. 11:19 we are shown that when the seventh trumpet began to sound (which was at the end of the twenty-three hundred days, in 1844, as can be clearly proved), "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." This was a view into the most holy place of the heavenly sanctuary; for the ark was never placed in any other apartment; and the most holy place was never opened except for the purpose that the high priest might pass therein to make the atonement. The ark suggests just one thing, and that is the law written on the tables which were deposited therein; and from this view of the ark has come the great Sabbath reform of the present generation. We are now therefore to contemplate Christ as standing before the ark of God in heaven, and presenting his blood on the mercy seat

in behalf of all those who have sought, or are seeking, his pardoning grace.

The steps by which this conclusion is reached, are not presented here as anything new to those to whom this paper will be read, but rather to call to remembrance once more the directness of the testimony, the straightforward, simple nature of the argument, and the clearness of the evidence on which these momentous deductions rest. These are realities, and they are indeed solemn. And they will be so to us just to the extent that we are able to realize them.

It now only remains to dwell a moment on the questions which will be settled, and the results which will follow the great work of atonement, now so long already in progress, and so soon to be closed.

1. Every man's destiny will be decided when this work is finished; for they for whom atonement is made, and who thereby have their sins removed, will be saved; while those whose sins are not thus put away will have them to answer for, and will perish with them at last in the lake of fire. This is the judgment in fact; but when any judgment is spoken of, we are told that certain books are opened, and men are judged out of those things which are written in the books, according to their deeds. Dan. 7:9, 10; Rev. 20:12. These books we may presume are such as are spoken of in Mal. 3:16, called books "of remembrance." Judgment rendered in case of any individual is therefore evidence that the life record of such individual has been examined. Till this is done, no one can be judged worthy of everlasting life or sentenced to eternal death. But the sins of those only who are thus found worthy of life will be atoned for. Therefore the atonement necessitates an examination of all the deeds of all those who are concerned therein. And this applies to every case, individually. For the apostle says, "So then every one of us shall give an account of himself to God." Rom. 14:12.

Here we see the vast difference between the type and the antitype. There no such process was possible on account of the limitations and imperfections of human knowledge; but here it can be done, and it is necessary to the end in view. And this is why Paul says that the law (the service in the earthly sanctuary) had only a *shadow* of good things to come, and not the *very image* of the things themselves. Heb. 10:1.

2. As the cases of the dead, as well as the cases of the living, must come into this review, it would be natural to infer that the work would begin with the first inhabitants of our world, whose probation first ended. If this is so, Abel's case would be the first

one to come up for investigation in the atonement; and of him we have, happily, the record that he will be saved. Heb. 11:4. So the angel assured Daniel that he should stand in his lot (in the Judgment, Ps. 1:5) at the end of the days. Dan. 12:13. And Paul said that there was laid up for him a crown of righteousness, to be given him at that day. 2 Tim. 4:8. Thus, in some cases, it can be easily anticipated what the decision of the Judgment will be, as stated in 1 Tim. 5:24, 25. In others it will not be known till declared. Thus this investigation of the lives of men would come down the stream of time from age to age, till it comes at last to the living, with whom the work must reach its conclusion. The time must therefore be very near at hand when all the cases of those who have died will have been examined, and it will fall to the lot of the living to pass that test, which will end their probation, and fix for them the issues of eternity.

3. To those who who are thus alive to meet this experience there are given the most stirring exhortations, and the most blessed promises, to be found in the word of God.

a. The apostle enumerating the privileges of Christians, says: "But ye are come to God the Judge of all." Heb. 12:23. In the investigative judgment of the sanctuary, God alone is judge. Daniel describing the opening of this scene of judgment says: "I beheld till the thrones were cast down and the Ancient of days did sit. . . . The judgment was set, and the books were opened." Dan. 7:9, 10. The word "sit" here means "to take a seat as judge in a court of justice." Christ, as the advocate, pleads the cases of his people before his Father; but to the disciples here upon the earth, Christ says, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Matt. 10:32, 33. Speaking of the overcomers in the Sardis church, he also says, "I will confess his name before my Father and before his angels." Rev. 3:5. It is in the work of atonement in the sanctuary, where this confession and denial is to take place. Happy are those whom Christ can acknowledge before his Father as the purchase of his blood. But alas for them of whom he will be obliged to say, "I know them not." How then may we confess him so that he will acknowledge us as his? It will not be by words, merely; for Paul says that we may profess to know him and yet in works deny him. Titus 1:16. Our lives must be such as will lead those who behold them to

glorify our Father in heaven. Matt. 5:16. We confess Christ by living his life here before men.

b. We learn that one of two solemn acts will soon take place in our cases. We have seen that God has a book of remembrance for every man, containing the record of the deeds of his life, from which that person will be judged. There is also a book of life, in which are the names of those who have become candidates for eternal life through Christ. But as the result of the atonement, one or the other of the records in these books is to be blotted out. Either his sins will be blotted out of the book of remembrance, or his name will be blotted out of the book of life. Peter on the day of Pentecost exclaimed, "Repent and be converted that your sins may be blotted out." Acts 3:19. And Christ says of those whose names he will confess before the Father, "I will not blot out his name out of the book of life" (Rev. 3:5), a statement which carries with it its opposite, namely, that if one does *not* overcome, his name *will be* blotted out of the book of life. Those whose names have never been in the book of life of course will not come into the investigative judgment of the sanctuary at all, for they are condemned already. The investigative judgment pertains, therefore, only to those who have made a profession of Christ, and the end to be gained is only to ascertain how many of these have been faithful to the end, so that their sins can be blotted out, and their names retained in the book of life, to be confessed before the Father and the holy angels; and, on the other hand, how many have been unfaithful, whose lot is then to have their names denied before the Father and blotted out of the book of life, and their sins left standing against them, to sink them into eternal ruin at last. Happy are they whose sins will be atoned for and blotted out; but alas for those whose names will be taken from the book of life, and they receive their portion with hypocrites and unbelievers.

c. In that most wonderfully solemn appeal given to the last church (Rev. 3:14-21), the faithful and true Witness, who counsels them to buy of him gold tried in the fire, and white raiment, and eye salve, threatens those who do not heed this counsel, that he will spue them out of his mouth, which must mean that he will reject them as something most repulsive and nauseating to him. This must apply to those who will come up alive to the investigative judgment; and those who will be spued out will be those whose sins cannot be atoned for because they have not been repented of and forgiven. On the other hand, if they have so cast their sins upon Christ that he can atone for them and blot them

out, a most gracious promise remains for them. They open the door of their hearts and Christ comes in and supps with them, and they with him. In the Lord's strength they will overcome and sit down at last with him upon his own throne. Rev. 3: 21.

d. Another most striking figure is used to set forth the sad condition of those who will not receive the benefits of the atonement when the work shall come to the living: It is the man in the parable in Matt. 22: 1-14, who was found when the King came in to see the guests, not having on a wedding garment. The wedding garment is the righteousness of Christ, the white raiment, which the true Witness now counsels the Laodicean church to buy of him; and the man without this garment represents the one, who, when his case comes up in the investigative judgment, is not prepared for the test because of sins unrepented of and unforgiven, and which therefore cannot be atoned for. He clung to sin instead of accepting the righteousness of Christ so freely offered, and was therefore found without the wedding garment. His fate is, to be bound hand and foot, and cast into outer darkness, where there is weeping and gnashing of teeth. If, on the other hand, he is found with the wedding garment on, if the atonement, when it reaches his case, blots out his sins, then he enters in with Christ to the marriage, and the door is shut. Matt. 25: 13.

The atonement draws a final line of separation between two classes which will be found among the professed people of God. To have one's name blotted out of the book of life, to be spued out of the mouth of the faithful and true Witness, to be cast out from among the wedding guests into outer darkness, bound hand and foot, represents one class; while to have one's sins blotted out while the name is retained in the book of life, to be permitted to sup with Christ, and to enter with him into the marriage, and then to partake of the marriage supper of the Lamb (Rev. 19: 9), represents the other class. "Then shall ye return," says the prophet, "and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Mal. 3: 18. Let each one be sure that he settles aright for himself the momentous question, Which class shall I be in?

The duty of the church during the time of the atonement is indicated, in a general way, by what Israel was required to do while the high priest was making the typical atonement for them — they were to afflict their souls. Lev. 23: 27. With what intense interest would they naturally engage in the services of that day? Life and death trembled

in the balance. Between the pomegranates that adorned the hem of the high priest's robe were golden bells, the sweet chimes of which were heard when the priest went into, and when he came out from, the most holy place where he ministered before the Lord on the day of atonement. Ex. 28: 33-35. With what solemn intensity would they listen for the sound of the bells, as the time came for him to come forth from the sanctuary; for when they heard them, it would show that the high priest had not died there in the presence of the Lord, but had completed the atonement, and was then bearing their sins from the sanctuary, and they were free.

And such a position around the sanctuary, in the antitype, is our position to-day. With what deep searching and contrition of heart we should give attention to the work of the Advocate, who has in charge our cases in the court above. And the affliction of soul which we are to maintain, pertains to that which is necessary to the crucifixion of self and the death to sin. Crucify the flesh with the affections and lusts. Gal. 5: 24. Mortify your members which are upon the earth. Col. 3: 5. But this need not lead us to go with our heads bowed down like a bulrush. There is no religion in gloom and despair; but on the other hand, this crucifixion of self is the only way to reach true joy, and heavenly rapture of soul — the sense of sins forgiven, and the approving smiles of our heavenly Father.

The coming up of our cases in the heavenly sanctuary is the same as the coming of the Lord "to reckon" with his servants, in the parable of Matt. 25: 19. In other places it is represented as the *coming of the Master*, which will be sudden and unexpected, and with reference to which we are therefore most earnestly counseled to watch continually. Matt. 24: 42-44. It is the *coming and knocking*, of Luke 12: 36, for which we are to be ready to open immediately. It is the *coming* of Mark 13: 34-36 for which we are to watch, lest coming *suddenly* he find us *sleeping*. No outward startling events, no visible tokens, are promised, to indicate the approach of this turning moment in our destiny; but we have the solemn truth made clear before us that we are in the brief circle of years when it will come; and that should be sufficient to keep us ever on the faithful watch. And if we shall be found, with Christ constantly living in us, and we wearing his robe of righteousness, come when it may, we shall be ready for its decisions, and the happy benediction will then be ours, "Blessed is that servant whom his Lord when he cometh shall find so doing."

U. SMITH.

OUR NEED OF THE HOLY SPIRIT: THE SOURCE OF THE BELIEVER'S POWER.

Reading for Friday, December 29.

[THE following matter relating to the Holy Spirit and its work, has been compiled from the more recent writings of Mrs. E. G. White, and none of it has thus far been put into permanent form for general circulation. The very fact that so much has been recently presented upon this subject is significant. In his last days on earth for us, Christ taught his disciples about the Holy Spirit and its work; and so now, in his last days in heaven for us, our attention is especially called to the same thing. This is the counsel of the True Witness,—“to buy eye-salve to anoint thine eyes, that thou mayest see.”—W. W. PRESCOTT.]

The people who will now see what is soon to come upon us by what is being transacted before us, will no longer trust in human inventions, and will feel that the Holy Spirit must be recognized, received, presented before the people, that they may contend for the glory of God, and work everywhere in the byways and highways of life, for the saving of the souls of their fellow-men.

O how we need the divine Presence! For the baptism of the Holy Spirit, every worker should be breathing out his prayers to God. Companies should be gathered together to call upon God for special help, for heavenly wisdom, that the people of God may know how to plan and devise and execute the work. Especially should men pray that the Lord will choose his agents, and baptize his missionaries with the Holy Spirit. For ten days the disciples prayed before the Pentecostal blessing came. It needed all that time to bring them to an understanding of what it meant to offer effectual prayer, drawing nearer and nearer to God, confessing their sins, humbling their hearts before God, and by faith beholding Jesus, and becoming changed into his image. When the blessing did come, it filled all the place where they were assembled; and endowed with power, they went forth to do effectual work for the Master.

We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more to-day. Moral darkness, like a funeral pall,

covers the earth. All manner of false doctrines, heresies, and Satanic deceptions are misleading the minds of men. Without the Spirit and power of God, it will be in vain that we labor to present the truth. We must have the Holy Spirit to sustain us in the conflict; “for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”

We cannot fall as long as we hope and trust in God. Let every soul of us, ministers and people, say, as did Paul, “I therefore so run, not as uncertainly; so fight I, not as one that beateth the air,” but with a holy faith and hope, in expectation of winning the prize. Say to your soul, “Hope thou in God; for I shall yet praise him, who is the health of my countenance and my God.” By precept and example encourage faith, confidence, assurance. This is the work of the Comforter, and it is your work to co-operate with God’s agencies.

It is true that every moment is precious, and not one of them is to be wasted; but it is when you obtain the grace of the Holy Spirit through faith in God that you are qualified for the performance of your various duties, and can work with an eye single to the glory of God. Look at the days and weeks and months of the past, and see if your life service has not been one long, complicated robbery of God, because you have failed to remember him, and have left eternity out of your reckoning. By neglecting spiritual things, you have not only robbed your own soul, but the souls of your family; for by seeking temporal enrichment to the neglect of heavenly enlightenment, you have not been in a condition, either physically or mentally, to educate and train your children to keep the way of the Lord.

You have a serious, solemn work to do to prepare the way of the Lord. You need the heavenly unction, and you may have it. “Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, because your joy may be full.”

There needs to be an elevating, uplifting power, a constant growth in the knowledge of God and the truth, on the part of one who is seeking the salva-

tion of souls. If the minister utters words drawn from the living oracles of God; if he believes in, and expects the co-operation of, Christ, whose servant he is; if he hides self and exalts Jesus, the world's Redeemer, his words will reach the hearts of his hearers, and his work will bear the divine credentials. The Holy Spirit must be the living agency to convince of sin. The divine agent presents to the speaker the benefits of the sacrifice made upon the cross; and as the truth is brought in contact with the souls present, Christ wins them to himself, and works to transform their nature. He is ready to help our infirmities, to teach, to lead, to inspire us with ideas that are of heavenly birth.

How little can men do in the work of saving souls, and yet how much through Christ, if they are imbued with his spirit! The human teacher cannot read the hearts of his hearers; but Jesus dispenses the grace that every soul needs. He understands the capabilities of man, his weakness and his strength. The Lord is working on the human heart; and a minister can be to the souls who are listening to his words, a savor of death unto death, turning them away from Christ; or, if he is consecrated, devotional, distrustful of self, but looking unto Jesus, he may be a savor of life unto life to souls who are already under the convicting power of the Holy Spirit, and in whose hearts the Lord is preparing the way for the messages which he has given to the human agent. Thus the heart of the unbeliever is touched, and it responds to the message of truth. "Ye are laborers together with God." The convictions implanted in the heart, and the enlightenment of the understanding by the entrance of the word, work in perfect harmony. The truth brought before the mind, has power to arouse the dormant energies of the soul. The Spirit of God working in the heart, co-operates with the working of God through his human instrumentalities.

Again and again I have been shown that the people of God in these last days could not be safe in trusting in men, and making flesh their arm. The mighty cleaver of truth has taken them out of the world as rough stones that are to be hewed and squared and polished for the heavenly building. They must be hewed by the prophets with reproof, warning, admonition, and advice, that they may be fashioned after the divine Pattern; this is the specified work of the Comforter,—to transform heart and character, that men may keep the way of the Lord.

Many who are explaining the Scriptures to others have not conscientiously and entirely surrendered

mind and heart and life to the control of the Holy Spirit.

The message we have to bear is not a message that men need cringe to declare. They are not to seek to cover it, to conceal its origin and purpose. Its advocates must be men who will not hold their peace day nor night. As those who have made solemn vows to God, and who have been commissioned as the messengers of Christ, as stewards of the mysteries of the grace of God, we are under obligation to declare faithfully the whole counsel of God. We are not to make less prominent the special truths that have separated us from the world, and made us what we are; for they are fraught with eternal interests. God has given us light in regard to the things that are now taking place in the last remnant of time, and with pen and voice we are to proclaim the truth to a world, not in a tame, spiritless way, but in demonstration of the Spirit and power of God.

But it is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works. The love of Christ is the force and power of every message for God that ever fell from human lips.

When one is fully emptied of self, when every false god is cast out of the soul, the vacuum is supplied by the inflowing of the Spirit of Christ. Such a one has the faith which works by love and purifies the soul from every moral and spiritual defilement. The Holy Spirit, the Comforter, can work upon the heart, influencing and directing, so that he enjoys spiritual things. He is "after the spirit," and he minds the things of the Spirit. He has no confidence in self; Christ is all in all. Truth is constantly being unfolded by the Holy Spirit; he receives with meekness the engrafted word, and he gives the Lord all the glory, saying, "God has revealed them to us by his Spirit." "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God." The Spirit that reveals, also works in him the fruits of righteousness. Christ is in him "a well of water, springing up into everlasting life." He is a branch of the True Vine, and bears rich clusters of fruit to the glory of God. What is the character of the fruit borne?—"The fruit of the Spirit is love." Mark the words,—love, not hatred; it is joy, not discontent and mourning; peace, not irritation, anxiety, and manufactured trials. It is "long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

Those who have this spirit will be earnest laborers together with God; the heavenly intelligences cooperate with them, and they go weighted with the spirit of the message of truth which they bear. They are a spectacle to the world, to angels, and to men. They are ennobled, refined, through the sanctification of the Spirit and belief of the truth. They have not brought into the treasury of the soul wood, hay, stubble, but gold, silver, and precious stones. They speak words of solid sense, and from the treasures of the heart bring forth pure and sacred things according to the example of Christ.

Day after day is passing into eternity, bringing us nearer to the close of probation. Now we must pray as never before for the Holy Spirit to be more abundantly bestowed upon us, and we must look for its sanctifying influence to come upon the workers, that the people for whom they labor may know that they have been with Jesus and learned of him. We need spiritual eyesight now as never before, that we may see afar off, and that we may discern the snares and designs of the enemy, and as faithful watchmen proclaim the danger. We need spiritual power that we may take in, as far as the human mind can, the great subjects of Christianity, and how far-reaching are its principles.

When God's people humble the soul before him, individually seeking his Holy Spirit with all the heart, there will be heard from human lips such a testimony as is represented in this scripture: "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." There will be faces aglow with the love of God, there will be lips touched with holy fire, saying, "The blood of Jesus Christ his Son cleanseth us from all sin."

Those who are under the influence of the Spirit of God will not be fanatical, but calm, steadfast, free from extravagance. But let all who have had the light of truth shining clear and distinct upon their pathway, be careful how they cry peace and safety. Be careful what influence you exert at this time.

When the Holy Spirit was poured out upon the early church, "the whole multitude of them that believed were of one heart and of one soul." The Spirit of Christ made them one. This is the fruit of abiding in Christ.

Jesus longs to bestow the heavenly endowment in large measure upon his people. Prayers are ascending to God daily for the fulfillment of the promise; and not one of the prayers put up in faith is lost. Christ ascended on high, leading captivity captive, and gave gifts unto men. When, after Christ's ascension,

the Spirit came down as promised, like a rushing, mighty wind, filling the whole place where the disciples were assembled, what was the effect? — Thousands were converted in a day. We have taught, we have expected that an angel is to come down from heaven, that the earth will be lightened with his glory, when we shall behold an ingathering of souls similar to that witnessed on the day of Pentecost.

Amid the confusion of delusive doctrines, the Spirit of God will be a guide and a shield to those who have not resisted the evidences of truth. He silences every other voice than that which comes from him who is the truth and the life. God gives to every soul opportunity to hear the voice of the True Shepherd, to receive the knowledge of God and our Saviour. When the heart receives this truth as a precious treasure, Christ is formed within, the hope of glory, while the whole heavenly universe exclaims, Amen and amen! We have absolute need of the regenerating power of the Holy Spirit. We have no time to confer with flesh and blood.

We have need of divine illumination. Every individual is striving to become a center of influence; and until God works for his people, they will not see that subordination to God is the only safety for any soul. His transforming grace upon human hearts will lead to unity that has not yet been realized; for all who are assimilated to Christ will be in harmony with one another. The Holy Spirit will create unity.

"He shall glorify me." "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." The Holy Spirit glorifies God by so revealing his character to his people that he becomes the object of their supreme affections, and by making manifest his character in them.

They see clearly that there never was any righteousness in the world but his, no excellence in the world but that derived from him. When the Spirit was poured out from on high, the church was flooded with light, but Christ was the source of that light; his name was on every tongue, his love filled every heart. So it will be when the angel that comes down from heaven having great power shall lighten the whole earth with his glory.

The church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows his supreme regard. While he extends to all the world his invitation to come to him and be saved, he commissions his angels to render divine help to every soul that cometh to him in repentance and contrition, and he comes personally by his Holy Spirit into the midst of his church.

The gift of his Holy Spirit, rich, full, and abundant, is to his church as an encompassing wall of fire, and the powers of hell shall not prevail against it. In their untainted purity and spotless perfection Christ looks upon his people as the reward of all his suffering, his humiliation, and his love, and the supplement of his glory,—Christ the great center from which radiates all glory.

How can we stand in the day of test if we do not understand the words of Christ? He said: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." It is the Holy Spirit that is to bring to our remembrance the words of Christ. The theme Christ chose to dwell upon in his last discourse to his disciples was that of the office of the Holy Spirit. He opened before them a wide tract of truth. They were to receive his words by faith, and the Comforter, the Holy Spirit, was to bring all things to their remembrance. The consolation given by Christ in this promise was found in the fact that the divine influence was to be with his followers to the end. But this promise is not accepted and believed by the people to-day, and therefore is not cherished by them, nor is its fulfillment seen in the experience of the church. The promise of the gift of the Spirit of God is left as a matter to be little considered by the church. It is not impressed upon the people, and the result is only that which might be expected,—spiritual drought, spiritual darkness, spiritual declension and death. Minor matters occupy the mind and soul, but divine power which is necessary for the growth and prosperity of the church, which would if possessed, bring all other blessings in its train, is lacking, although it is offered to us in infinite plenitude. Just as long as the church is satisfied with small things, it is disqualified to receive the great things of God.

But why do we not hunger and thirst after the gift of the Holy Spirit, since it is the means whereby the heart may be kept pure? The Lord designs that divine power shall co-operate with human effort. It is all-essential for the Christian to understand the meaning of the promise of the Holy Spirit just prior to the coming of our Lord Jesus the second time. Talk of it, pray for it, preach concerning it; for the Lord is more willing to give the Holy Spirit than parents are to give good gifts to their children. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in

him should not perish, but have everlasting life."

We are living in the last days, when error of a most deceptive character is accepted and believed, while truth is discarded. The Lord will hold both ministers and people responsible for the light which shines in our day. God calls upon all who claim to believe present truth to work diligently in gathering up the precious jewels of truth, and placing them in their position in the framework of the gospel. Let them shine in all their divine beauty and loveliness, that the light may flash forth amid the moral darkness. This cannot be accomplished without the aid of the Holy Spirit, but with the aid of the Spirit we can do all things. When we are endowed with the Holy Spirit, we by faith take hold of infinite power. There is nothing to be lost of that which comes from God. The Saviour of the world sends his divine messenger to the soul, that men may dig for the truth, that by its revelation they may dispel the multitude of errors. This is the Christian's work.

The work of the Holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the holy Spirit is the Comforter, as the personal presence of Christ to the soul. He who looks to Christ in simple, child-like faith, is made a partaker of the divine nature through the agency of the Holy Spirit. When led by the Spirit of God, the Christian may know that he is made complete in Him who is the head of all things. As Christ was glorified on the day of Pentecost, so will he again be glorified in the closing work of the gospel, when he shall prepare a people to stand the final test, in the closing conflict of the great controversy.

When the earth is lightened with the glory of God, we shall see a work similar to that which was wrought when the disciples, filled with the Holy Spirit, proclaimed the power of a risen Saviour. The light of heaven penetrated the darkened minds of those who had been deceived by the enemies of Christ, and the false representation of him was rejected; for through the efficacy of the Holy Spirit, they now saw him exalted to be a Prince and Saviour, to give repentance unto Israel, and remission of sins. Christ was glorified through the power of the Holy Spirit resting upon men.

The revelation of Christ by the Holy Spirit brought to them a realizing sense of his power and majesty, and they stretched forth their hands unto him by faith, saying, "I believe." Thus it was in the time of the early rain; but the latter rain will be more abundant. The Saviour of men will be glori-

fied, and the earth will be lightened with the bright shining of the beams of his righteousness. He is the fountain of light, and light from the gates ajar has been shining upon the people of God, that they may lift him up in his glorious character before those who sit in darkness.

It is Christ in his fullness as a sin-pardoning

Saviour, that the sinner must see; for the unparalleled love of Christ, through the agency of the Holy Spirit, will bring conviction and conversion to the hardened heart.

O that we as a people might humble our hearts before God, and plead with him for the endowment of the Holy Spirit!

CHRIST OUR HELPER IN THE GREAT CRISIS.¹

Reading for Sabbath, December 30.

"I JOHN, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."

It is through one who is "a brother and companion in tribulation" that Christ reveals to his people the fearful conflicts which they must meet before his second coming. Before the scenes of their bitter struggle are opened to them, they are reminded that their brethren also have drunk of the cup and been baptized with the baptism. He who sustained these early witnesses to the truth will not forsake his people in the final conflict.

It was in a time of fierce persecution and great darkness, when Satan seemed to triumph over the faithful witnesses for God, that John in his old age was sentenced to banishment. He was separated from his companions in the faith, and cut off from his labors in the gospel; but he was not separated from the presence of God. The desolate place of his exile proved to him the gate of heaven. He says:—

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book. . . . and I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man. . . . And he had in his right hand seven stars. . . . and he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."

¹This reading sent from Australia for this week of prayer, was made up from manuscript already prepared, as the time was too limited to admit of Sister White's writing anything especially for the purpose. It will be seen, however, that the matter is especially fitted for the present crisis, and contains the very counsel which the Lord evidently has for us at this time. In reading, it may be borne in mind that the first portion of the article was written in 1887.

Christ walks in the midst of the golden candlesticks. Thus is symbolized his relation to the churches. He is in communion with his people. He knows their true state. He observes their order, their vigilance, their piety, and their devotion. Although he is High Priest and Mediator, in the sanctuary above, yet he walks up and down in the midst of the churches on earth. He goes from church to church, from congregation to congregation, from soul to soul. He is represented as walking, which signifies untiring wakefulness, unremitting vigilance. He observes whether the light of any of his sentinels is burning dim or going out. If the candlesticks were left to mere human care, the flickering flame would languish and die. But he is the true watchman in the Lord's house, the true warden of the temple courts. His continued watchcare and sustaining grace are the source of life and light.

Again the prophet says, "Behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone." The rainbow of God's promise, which was a token of his covenant with Noah, was seen by John encircling the throne on high,—a pledge of God's mercy to every repentant, believing soul. It is an everlasting testimony that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It declares to the whole world that God will never forget his people in their struggles with evil.

Once again the Saviour was presented to John, under the symbol of the "Lion of the tribe of Judah," and of "a Lamb as it had been slain." These symbols represent the union of omnipotent power and self-sacrificing love. As the Lion of Judah, Christ will defend his chosen ones and bring

them off victorious, because they accepted him as "the Lamb of God, which taketh away the sin of the world." Christ the slain Lamb, who was despised, rejected, the victim of Satan's wrath, of man's abuse and cruelty,—how tender his sympathy with his people who are in the world! And according to the infinite depths of his humiliation and sacrifice as the Lamb of God, will be his power and glory as the Lion of Judah, for the deliverance of his people.

To John were opened the great events of the future, that were to shake the thrones of kings, and cause all earthly powers to tremble. "Behold" he said, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." And he heard Christ's promise to the overcomer, "I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

John was now prepared to witness the thrilling scenes in the great conflict between those who keep the commandments of God and those who make void his law. He saw the wonder-working power arise that was to deceive all who should dwell upon the earth, who were not connected with God, "saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Read Rev. 13: 14-17.

The prophet heard the solemn warning against the worship of this blasphemous power: "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God."

Of the loyal and true, who do not bow to the decrees of earthly rulers against the authority of the King of heaven, the Revelator says, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Read Rev. 14: 1-3, 5; 15: 2-4.

These lessons are for our benefit. We need to stay our faith upon God; for there is just before us a time that will try men's souls. Christ upon the Mount of Olives rehearsed the fearful scenes that were to precede his second coming: "Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in divers places. All these are the beginning of sorrows." While these prophecies received a partial fulfillment at the destruction of Jerusalem, they have a more direct application in the last days.

Already the restraining Spirit of God is being

withdrawn from the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they may not blow until the servants of God are sealed; but when God shall bid his angels loose the winds, there will be such a scene of strife as no pen can picture.

The important future is before us. To meet its trials and temptations, and to perform its duties, will require great faith and perseverance. But we may triumph gloriously; for all Heaven is interested in our welfare, and awaits our demand upon its wisdom and strength.

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

Brethren, you to whom the truths of God's word have been opened, what part will you act in this momentous time of the closing scenes of earth's history? Are you awake to these solemn realities? Do you realize the grand work of preparation that is going on in heaven and earth? Let all who have received the light, who have had the opportunity of reading and hearing the prophecy, take heed to keep those things that are written therein, "for the time is at hand." Let none now venture to tamper with sin, the source of every misery that has come upon our world. No longer remain in a state of lethargy and stupid indifference. Let not the destiny of your soul hang upon an uncertainty. Know for yourselves that you are fully on the Lord's side. Let the inquiry go forth from sincere hearts and trembling

lips, Who shall be able to stand? Have you, in the precious hours of probation mercifully granted you, been putting the best material into your character building? Have you been purifying your souls from every stain? Have you followed the light? Have your works corresponded to your profession of faith?

It is possible to be a formal, partial believer, and yet be found wanting, and lose eternal life: It is possible to practice some of the Bible injunctions, and be regarded as a Christian, and yet perish because you are lacking in essential qualifications that constitute Christian character. If the warnings which God has given are neglected or regarded with indifference, if you cherish or excuse sin, you are sealing your soul's destiny; you will be weighed in the balances and found wanting. Grace, peace, and pardon will be withdrawn forever; Jesus will have passed by, never again to come within the reach of your prayers and entreaties. While mercy still lingers, while Jesus is making intercession for us, let us make thorough work for eternity.

GOD'S WORD MUST BE HELD SUPREME.

The adherents of truth are now called upon to choose between disregarding a plain requirement of God's word or forfeiting their liberty. If we yield the word of God, and accept human customs and traditions, we may still be permitted to live among men, to buy and sell, and have our rights respected. But if we maintain our loyalty to God, it must be at the sacrifice of our rights among men. For the enemies of God's law have leagued together to crush out independent judgment in matters of religious faith, and to control the consciences of men. They are determined to put an end to the long-continued controversy concerning the Sabbath, to prohibit all further spread of the truth upon this point, and to secure the exaltation of Sunday, in the very face of the injunction of the fourth commandment.

The people of God will recognize human government as an ordinance of divine appointment, and will by precept and example teach obedience to it as a sacred duty so long as its authority is exercised within its legitimate sphere. But when its claims conflict with the claims of God, we must choose to obey God rather than men. The word of God must be recognized and obeyed as an authority above that of all human legislation. "Thus saith the Lord," is not to be set aside for a Thus saith the Church or the State. The crown of Christ is to be uplifted above all the diadems of earthly potentates.

The principle which we are called to uphold at

this time is the same that was maintained by the adherents of the gospel in the days of the great Reformation. When the princes assembled at the Diet of Spires, in 1529, it seemed that the hope of the world was about to be crushed out. To this assembly was presented the emperor's decree restricting religious liberty, and prohibiting all further dissemination of the reformed doctrines. Would the princes representing the states of Germany accept the decree, and consent that the blessed light of the gospel should be shut out from the multitudes that were still in darkness? Mighty issues for the world depended upon the action of a few heroes of faith. Those who had accepted the truths of the Reformation met together, and their unanimous decision, was, "Let us reject the decree. In matters of conscience the majority has no power." And they drew up their protest, and submitted it to the assembled states.

"We protest by these presents, before God, our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and our people, neither consent nor adhere in any manner whatever to the proposed decree in anything that is contrary to God, to his word, to our right conscience, or to the salvation of our souls. . . . We cannot assert that when Almighty God calls a man to his knowledge, he dare not embrace that divine knowledge. . . . There is no true doctrine but that which conforms to the word of God. The Lord forbids the teaching of any other faith. The Holy Scriptures, with one text explained by other and plainer texts, are, in all things necessary for the Christian, easy to be understood, and adapted to enlighten. We are therefore resolved by divine grace to maintain the pure preaching of God's only Word, as it is contained in the scriptures of the Old and New Testaments, witho it anything added thereto. This word is the only truth. It is the sure rule of all doctrine and life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the vanities that are set up against it shall fall before the face of God."

The banner of truth and religious liberty which these reformers held aloft, God has in this last conflict committed to our hands. Those whom he has blessed with the knowledge of his word are held responsible for this great gift. We are to receive the word of God as supreme authority. We must accept its truths for ourselves, as our own individual act.

And we shall be able to appreciate the truth only as we shall search it out for ourselves, by personal study of the word of God. Then as we accept it as the guide of our lives, the prayer of Christ is answered for us, "Sanctify them through thy truth; thy word is truth." The acknowledgment of the truth, both in word and by example, is our confession of faith, and it is only as we thus acknowledge

the truth that others can know that we believe the Bible.

God will hold men accountable who have the plain teachings of his word, but disregard them and accept the sayings and customs of men. And yet how many are doing this! They reject the light in regard to the Sabbath, and trample upon God's holy day. Ministers and people, with the Bible open before them, show contempt for the words of God in his holy precepts, while they exalt a spurious Sabbath, which has no other foundation than the authority of the Roman Church. The claims of this spurious Sabbath are to be enforced upon the world. The Protestant churches, having received doctrines which the word of God condemns, will bring these to the front, and force them upon the consciences of men, just as the papal authorities urged their dogmas upon the advocates of truth in Luther's time. The same battle is again to be fought, and every soul will be called upon to decide upon which side of the controversy he will be found.

When men are not willing to see the truth and receive it, because it involves a cross, they are opening the door to Satan's temptations. He will lead them, as he led Eve in Eden, to believe a lie. The truth through which they might have been sanctified is set aside for some pleasing delusion presented by the destroyer of souls. It is often the case that the most precious truth appears to lie close by the side of fatal errors. The rest that Christ promised to all who should learn of him lies close beside indifference and carnal quietude, and multitudes overlook the fact that this rest is found only in wearing Christ's yoke and bearing his burden, in possessing his meekness and lowliness. The great truth of our entire dependence upon Christ for salvation lies close to the error of presumption. Freedom in Christ is by thousands mistaken for lawlessness; and because Christ came to release us from the condemnation of the law, men declare that the law itself is done away, and that those who keep it are fallen from grace. And thus, as truth and error appear so near akin, minds that are not guided by the Holy Spirit will be led to accept the error, and in so doing place themselves under the power of Satan's deceptions. In thus leading men to receive error for truth, Satan is working to secure the homage of the Protestant world.

Every soul needs to be on guard against his devices. We must be Bible readers, and obedient to the Scriptures. However much it may inconvenience us, every question is to be settled by the law and the testimony.

The inquiry should rise from every heart, What is truth? If we would stand against the deceptive teaching that now meets us on every side, that is turning the truth of God into a lie, we must have the heavenly anointing. The Holy Spirit alone will enable us to distinguish truth from error, sin from righteousness. It is of the greatest consequence that we avail ourselves of every means and every facility for learning what is truth. And if we seek for the truth as for hid treasure, we have the assurance that our light shall shine more and more, unto the perfect day.

Those reformers whose protest has given us the name of Protestants, felt that God had called them to give the light of the gospel to the world, and in doing this they were ready to sacrifice their possessions, their liberty, and their own lives. Are we, in this the last conflict of the great controversy, as faithful to our trust as were the early reformers to theirs. In face of persecution and death, the truth was spread far and near. The word of God was carried to the people; and all classes, high and low, rich and poor, learned and ignorant, eagerly studied it for themselves; and those who received the light became in their turn messengers to impart it. In those days the truth was brought home to the people through the press. Luther's pen was a power, and his writings, scattered broadcast, stirred the world.

The same agencies are at our command, with facilities multiplied a hundredfold. Bibles, publications in many languages, setting forth the truth for this time, are at our hand, and can be swiftly carried to every part of the world. We are to give the last warning of God to men, and what should be our earnestness in studying the Bible, and our zeal in spreading the light! Let every soul who has received the divine illumination seek to impart it. Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls. The preaching of the word will have power in reaching a class who would not receive the truth through reading; but the ministers are few, and where the living preacher cannot come, the published truth can reach. Personal effort will accomplish far more than could be accomplished without it.

The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and those who know the truth should make mighty intercessions for help now. The love of Christ must be diffused in their own hearts. The Spirit of Christ must be poured out upon them, and they must be

making ready to stand in the judgment. While they are consecrating themselves to God, a convincing power will attend their efforts to present the truth to others. We must sleep no longer on Satan's enchanted ground, but call into requisition all our resources, avail ourselves of every facility with which

Providence has furnished us. The last warning is to be proclaimed "before many peoples, and nations, and tongues, and kings;" and the promise is given, "Lo, I am with you always, even unto the end of the world." MRS. E. G. WHITE.

THE CALL FROM DESTITUTE FIELDS.

THE following Testimony has been received, addressed to our brethren in America:—

WELLINGTON, NEW ZEALAND, Aug. 1, 1893.

DEAR BRETHREN IN AMERICA: I am thankful to be able to write to you that I am improving in health; and although I have passed this winter in the city of Wellington, which has not a healthful climate because of constant storms and high winds, yet the Lord has blessed me. I was nearly prostrated for some weeks, about two months since. I had an appointment at Petone, and the subject I thought to speak upon was the necessity of growth in grace; but it was taken from me, and in its place a most solemn warning was given me for the congregation in regard to the withdrawal of the Spirit of God from the world, and the judgments of God, which were plagues of sickness, disasters by sea and by land, destruction everywhere in our world by fire and floods, earthquakes in "divers places," and the words of Christ: "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark; and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat; they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the days when the Son of man is revealed."

I felt deeply the power of God resting upon me as I warned the people that the end of this earth's history was soon to close, and we could see the fulfillment of the words of warning of the Lord Jesus Christ. We are indeed in the time which Christ has foretold would come upon the world.

The Spirit of the Lord was upon me, and from that time I have had physical strength. For awhile before, I was unable to write, my mental machinery was about ready to stop; but it was quickened by the power of God, and I praise his holy name for

what he has done for me in giving me the "balm of Gilead," and the healing power of the great physician. We see a great work to be done in this field, and long to have facilities to work with. I will speak of Wellington. It is a place where churches are abundant, and there are plenty of ministers. But I have never been in a place where prejudice was so perseveringly and determinedly carried on as it is in this place. This is the capital and great center of New Zealand. A mission should be established here. A church, if ever so humble, should be erected. It will take money to do this.

It is not God's plan, although the gold and silver are his own, to send his angels from heaven to build churches in any town or city. He has made man his almoner, his steward and trust, and the Lord's field is a very extensive one. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This was the commission given to the disciples, and here has been a place where the people have determined that the banner of truth should not be lifted.

And yet God has a people in this place, and how can we reach them?—Only through a steady, persevering effort, carried on judiciously. A humble house of worship should be erected, that the people may know that they are not to be left out in the cold. Many minds are half persuaded, but dare not make the final decision. Workers are needed, and money is needed to erect a house of worship. If we can get a hold here, then the door is opened to get a hold in other large cities.

I cannot express my feelings. Sometimes I think it is best for me to return to America; for we can do so little. When our people in America shall feel that this field is as important as the fields in America, that souls are just as precious here as there, I think they will not take the whole, or nearly all the money from the treasury, to add building to building; and in the face of all our pleading and warn-

ings given in reference to this subject for years, carry so light burden for those foreign fields, tying our hands so we cannot work, only to the greatest disadvantage. We have nothing wherewith we can make even a start by calling out the people.

I entreat of you to extend your vision and broaden your ideas. In the place of investing so largely in your supposed necessities, and swallowing up the available means in the treasury, give us something that we may work in cities where there are not any souls who have an interest in the truth, who must be warned and aroused that the kingdom of God may be built up. God does not purpose to do your work; but he requires that you give some chance that the seeds of truth may be sown in places where the soil has never been broken; and the seed sown in these cities will be watered by the Lord of heaven, and there will be an increase. The leaven of truth must be first hidden in the meal before it will leaven the lump. Once get the truth planted in new fields, in cities where they have never heard the message, and then the increase and progress will follow. The people know nothing of the truth. They are ignorant of truth. They know nothing of the reasons of our faith. They believe what the church ministers tell them. And is there, then, to be no effort made, that they shall know what is truth for this time? What can be done in these cities, without money to start the work? And if you continually see places where you think you may use to advantage the means, must these countries be left and the ground not plowed or sown? Will the Lord be pleased with this kind of neglect? The field is the world. America is not the whole world,— only a little piece of it. I know there are many calls for means in all foreign countries; but here there is such a condition of things financially that we cannot depend on any help coming from these fields, until we have some facilities to till the soil and sow the seed.

I think I shall have to turn my face homeward and go among our churches in America, and see if I cannot arouse an interest that something shall be done; for all I may trace with pen and ink, seems to be regarded as idle tales. I never expect to return to this field; but I can see that some workers, even private families, ought to get the missionary spirit, and come this way.

I am reminded of a family of children. One is more prepossessing than the others, and that one is favored. Gifts and considerations are made without stint and partiality, and the others are left to get along as best they can. I think this is a good symbol of the present state of things in America and this

country. God knows we have done what we could, but crippled in every way; our hands tied without workers or money. The places that have nothing done in them need money, and devising, and planning to create an interest. I rejoiced when I heard that the Holy Ghost had been poured out upon our people in America, and I have been anxiously waiting new developments in America as was seen after the Holy Spirit descended on the day of Pentecost. I thought similar fruits would be seen, that the missionary spirit of God would burn in the hearts of all upon whom the Spirit of God was manifestly moving.

There should be a decided change in the spirit and character of the work. If men and women have received increased light, what are they doing? What are they doing to warn men and women who do not understand that the Lord is soon coming? He goeth out of his place to punish the inhabitants of the world for their iniquity. "The earth also shall disclose her blood, and shall no more cover her slain." Where, I ask, is the burden for souls that are perishing out of Christ? Who will go forth without the camp bearing the reproach? Who will leave pleasant homes and dear ties of relationship, and carry the precious light of truth to lands afar off, but not beyond the domain of God? Every day and every moment comes to those intrusted with the light of truth with terrible significance, while men and women in every clime and land are fitting themselves for weal or woe, fixing their own destinies for eternity.

God has expended amazing sacrifices upon men, and mighty energies for the reclaiming of man from transgression and sin to loyalty and obedience; but I have been shown that he does nothing without the co-operation of human agencies. Every endowment of grace and power and efficiency has been liberally provided, and the strongest motives presented to arouse and keep living in the human heart the missionary spirit, that divine and human agency may be combined. What more has been done in self-denial in moving out of Battle Creek? in carrying the light, the influence of God's Spirit, testifying to the truth in regions where the standard has never yet been lifted? Did the Lord open to you the windows of heaven, and pour you out a blessing at the last Conference? What use have you made of the gift of God? He has supplied the motive forces of which he has made a lodgement in your hearts, that with patience and hope and untiring vigilance you might set forth Jesus Christ and him crucified, that you might send the note of warning that Christ is

coming the second time with power and great glory, calling men to repent of their sins. If the brethren in Battle Creek do not now arouse and go to work in missionary fields, they will fall back into death-like slumber. How did the Holy Spirit work upon your hearts? By the energies of the Holy Spirit it was stimulating you to the exercise of the talents God has given you, that every man and woman and youth should employ them to set forth the truth for this time, making personal efforts, going into the cities where truth has never been and lifting the standard. In the blessing God has bestowed upon you, have not your energies been quickened, and the truth been more deeply impressed upon your soul, and its important relation to perishing souls out of Christ? Are ye witnesses for Christ in a more distinct and decided manner, after the manifest revealing of God's blessing upon you? The Holy Spirit's office is to bring decidedly to your minds the important, vital truths. Is this extra endowment to be bound up in a napkin and hidden in the earth? — No, no, it is to be put out to the exchangers; and as man uses his talents, however small, the Holy Spirit takes the things of God, and presents them anew to the mind. He makes the neglected word to be a vivifying agency. Through the Spirit, it is quick and powerful upon human minds, not because of the smartness, the educational power of the human agency, but because the divine power works with the human, and to the divine belongs all the credit.

Shall selfishness and ease, and love of earthly comforts and attractive homes allure us? Shall we cease as moral agencies to use our powers to the saving of souls? Shall our voices be indistinct? *Then God will put his curse upon us that have had so great light, and inscribe upon the walls of our home, "Lovers of pleasure more than lovers of God."* He will put a

tongue in the stones, and they will speak; but God demands of you in Battle Creek to go forth. Resolve not in your own strength; but in the strength and grace given of God that you will consecrate to God, now, just now, every power, every ability. You will follow Jesus because he bids you, and you will not ask where, nor what reward shall be given. It is well with you if you obey the words of the Master, "Follow me." Your work is to lead every one to the light by judicious, well-put-forth efforts, under the guardianship of the divine Leader. Will to do, resolve to act, without a moment's delay make terms with God. Let every ray of light that God has been giving you shine forth in good works. You are not alone. God's grace stands forth to work with every effort to enlighten the ignorant and those who do not know that the end of all things is at hand. But he will not be your substitute to do your God-given work. Light may shine in abundance, but the graces given will convert your soul only as they arouse you to co-operate with divine agencies. You are called up to be active soldiers, to put on the divine armor, and put forth energies, divine power working with the human to break the spell of worldly enchantments.

Again I call for the help that we ought to have had, the means we must have if anything is accomplished in this country. Let your minds be drawn out for perishing souls. Obey the impulse given by High Heaven. Grieve not the Holy Spirit by delay. Resist not God's methods of recovering poor souls from the thralldom of sin. To every man was given his work. Then do the very best with the powers God has given you, and he will accept your efforts put forth with an eye single to his glory. To every man he has given his work according to his several ability.

MRS. E. G. WHITE.

PERSONAL EXPERIENCE FOR THIS TIME.

Readings for Sunday, December 31.

"COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, 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. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field; The grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever. O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him." Isa. 40: 1-10 (marginal reading of verse 9)

In this scripture we have the message which is to prepare for the coming of the Lord. That the coming referred to is the second coming in glory, to reward the saints, is evident from verses 4, 5, and 10. Please read them again, and compare them with Matt. 16: 27; Mark 13: 26; and Rev. 22: 12. It is a message of good tidings, for it announces redemption.

The message in Isaiah is the same as that set forth in the fourteenth of Revelation. It is the gospel (good tidings); it prepares the way for the coming of the Lord, and proclaims the nearness of that event; and it is to be given with a loud cry. See Isa. 40: 9. It also comforts by calling attention to God as creator; he saves by his creative power. In the fortieth of Isaiah, therefore, we have set forth the loud cry of the last message.

But this message is identical with that given by John the Baptist. Compare Isa. 40: 1-5, and Luke 3: 2-6. John the Baptist was the Elias that was to come before the great and terrible day of the Lord. See Mal. 4: 5 and Matt. 17: 14. But the work did not end with him. His message did not exhaust the prophecy. He simply began a message which will not end until the Lord appears in glory.

It needs no argument to convince any one that the Lord's work is not going to diminish in power as the end approaches. "He shall not fail nor be discour-

aged, till he have set judgment in the earth." Isa. 42: 4. Therefore the gospel of the kingdom must be announced in these last days with at least as much power as it was in the days of John the Baptist. We cannot set any limit to the power attending it, but we know that it will not be less than in the days of John.

How was it in those days? Read Matt. 3: 5: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan." The whole country was stirred, and such was the power of the message, that for a little while all acknowledged that John was a prophet of God, and accepted his message as truth. Even so it will be in the closing of the message. The glory of the Lord is to be revealed not simply in the clouds of heaven, but in the form of his righteousness which he will put within and upon his people, "And all flesh shall see it together." The message of salvation is to "all the ends of the earth." Isa. 45: 22. "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Isa. 52: 10. As the multitudes flocked to see John the Baptist, so they will yet gather to hear the message, when it is proclaimed with the same power.

And when will that be? It will be when those who have the message to proclaim have the same experience that John the Baptist had. It will be when they have a personal experience of the power and glory of God working in them. This is the testimony of the word of God.

In the first place, who are they who have the message to proclaim? The answer is, "Let him that heareth say, Come." Rev. 22: 17. "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work." Mark 13: 34.

The message is God's message, but he proclaims it through his servants. It is God that is going to work with a strong hand, but it is through his people that his power is to be manifested. The wisdom and power of God are to be made known in earth and heaven also, through the church. See Eph. 3: 10.

"The gospel is the power of God unto salvation, to every one that believeth." Rom 1: 16. It has to do with men not as a race, or as a society, but as individuals.

The power by which God works is according to the riches of his glory. See Eph. 3:16. "Strengthened with all power, according to the might of his glory." Col. 1:11 (R. V.). It was by the glory of God that Christ was raised from the dead. Rom. 6:4; 1:4. Therefore the power of the glory of God is the power of the resurrection; and this is what all the heirs of God must know. Read Eph. 1:18-20; Phil. 3:8-10.

The apostle Paul writes: "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20, 21. The glory of God, which raised Christ from the dead, will at his coming raise from the dead all who are Christ's, and will change the living righteous. The bodies of all the saints are to exhibit the glory of God. See Dan. 12:3; Matt. 13:43; Rom. 8:18.

But the power by which this is done is "according to the working by which he is able even to subdue all things unto himself." The power by which the bodies of the righteous are to be raised and changed, is the power by which they will have been made righteous. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

This is the power of salvation; but all who are saved, are saved by the same power; therefore the glory of God must be revealed to the whole world, in order that all may have the same opportunity of salvation. Now no one can describe to another the glory of God. No mind can comprehend it, and no words can be framed that would convey any idea of it. "The heavens declare the glory of God, and the firmament showeth his handiwork;" but it is not by words. "There is no speech nor language; without these their voice is heard." If they depended upon articulate speech, they could not declare God's glory. They do it only by letting the world see the glory that God has given them. We are also the workmanship of God, called out of darkness into his marvelous light, that we should show forth his excellencies. If we depend upon words alone, we shall make a failure. Our words will be powerless, if the glory of God is not revealed in our lives.

Remember that the last message — the message

which proclaims the power and glory of Christ's life as the deliverer from sin — is a message of comfort. But no one can comfort another unless he has been in the same need, and has received comfort. Bear in mind that it is not enough to know that we are needy sinners, like all the rest of mankind. That alone will not enable us to give a message of comfort. The man who is perishing can derive no comfort from a knowledge of the fact that somebody else is also perishing. Comfort can come only through the announcement that there is help at hand, and the confident assurance from our own experience that the help is sufficient to supply all the need. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:3, 4.

This, then, is the personal experience necessary for this time. The measure of the power of the message in the world, is the measure of the power that works in the hearts of those who have the message to give. Therefore if the message is not going with the power that it ought, it is simply waiting on the professed people of God. God could do the work without man's help. In fact, he does do it without man's help; for we are not able to add anything to his power. But he could do it without man's agency. His spirit could move on the hearts of men even as in the beginning it moved on the face of the waters, before there was a man. But he has determined to show to the universe what he can do through puny man, and thus be the more glorified by his own work.

The experience here set forth is not an impossible one to obtain. Christ is standing at the door and knocking for admittance. He will dwell in the heart of every one who will unquestioningly believe him. And when we by faith admit Christ into our hearts, he brings in the power of God, for he is the power of God, and the wisdom of God. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13.

Let every one, then, yield to the Lord, so that with confidence he may say, "I know him whom I have believed," and then when his people cry with one voice, "Behold your God," all flesh shall speedily see the glory and the salvation of God.

E. J. WAGGONER.

EVERY CHRISTIAN A WORKER.

WE are living in a most important period in this world's history. The nature of the gospel is such that every soul will act a part. Mankind is composed of but two classes. There is a conflict before us, and it is the final one. It is the one in which the case of every man and woman will be decided for eternity. Every agent that can be used by Satan to oppose the law of God and his work, is now being trained for action. There is no neutral ground. Inactivity on the part of the people of God is not only a neglect of what God would have them do, but a lending of their influence to the work of the evil one. "He that gathereth not with me scattereth abroad." Matt. 12:30. We are even now entering the final conflict.

"Every energy of the soul must be aroused to force a passage and seize the kingdom of heaven. Satan is active and we must be active. Satan is untrusting and persevering, and we must be thus. There is no time now to be making excuses and blaming others for any backsliding, no time now to flatter the soul that, had circumstances been more favorable, it would have been easier for us to work the works of God. . . . Those who profess the truth must cease to offend God by their simple excuses. Jesus has provided for every emergency. If they would walk where he leads the way, he will make rough places plain. He, with his presence, will create an atmosphere for the soul; he closes the door and brings the soul into seclusion with God, and the needy soul is to forget every one and everything but God. Satan will talk with him, but speak aloud to God, and he will drive back the hellish shadows of Satan. With humble, subdued, thankful hearts, they will come forth saying, Thy gentleness has made me great. The sincere seeker comes forth from the audience with God rich in the assurance of his soul to go forth to distil a heavenly fragrance wherever he goes. He can talk the righteousness of Christ; he can talk of the love of God with sincerity. He has tasted and he knows that the Lord is good."

To every soul God has committed at least one talent, which can be used in the work of God; for he "called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway he took his journey." The one who received the one talent thought the Lord a hard master because he required the use of that one talent; so in the day of reckoning he said, "Lord I knew thee, that thou art an hard man, reaping where thou hadst not sown, and gathering where thou hadst not strewed; and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His Lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reaped where I sowed not, and gath-

ered where I had not strewed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. . . . Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

From this it can be seen that every individual possesses influence lent him of God, that God requires to be used in behalf of his work upon the earth, and our worthiness or unworthiness of eternal life depends upon how we use these talents. It is for this purpose he causes special light to shine upon our individual pathway. By making a proper use of this light that day will not overtake us as a thief; "For ye are all the children of light, and the children of the day: we are not of the night nor of darkness. Therefore let us not sleep as do others, but let us watch and be sober." 1 Thess. 5:5, 6.

God has appointed none unto wrath, but has given light that we may all obtain salvation through our Lord Jesus Christ, that whether we wake or sleep we may live together with him. "Wherefore comfort yourselves together, and edify one another, even as also ye do."

We may not all be missionaries to go into some foreign field, but there is a work for every one to do. Christ is to be lifted up. To lift up Christ is to exemplify his life in our life, and by thus making manifest his character, he will be exalted and others will be drawn to him. It is not long in the future before the King will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Matt. 25:34-36. That on their part which gives them this privilege is feeding the hungry, giving drink to the thirsty, blessing the stranger, clothing the naked, visiting the sick and those in prison. These works are not done with the idea that we are doing anything meritorious; but from the outflow of a heart that is full of sympathy for those in affliction; for "the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto

thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Of the poor the Saviour said, "For ye have the poor with you always, and whensoever ye will ye may do them good." Mark 14:7. The poor and the afflicted can be found in every neighborhood, so that every individual can engage in this phase of the missionary work. Kind acts, kind words, and even a pleasant, cheerful look will emit light and joy. It is Christ shining through us. There is a fragrance in this that is a sweet-smelling savor in the sight of God, because it originates in him, and we permit ourselves to be channels of this light.

Christ was both a home and a foreign missionary. He left heaven and came to his own, and his own received him not. He left glory and came to a lost world all marred by sin, to restore and save that which was lost. "Wethen, as workers together with him," said the apostle, "beseech you also that ye receive not the grace of God in vain." 2 Cor. 6:1. No human soul will enter glory without human co-operation, sympathy, prayers, or personal labor. Christ died for the world. The grace of God is given that we may co-operate with Christ; and unless our sympathies are thus enlisted, we have received that grace in vain. That grace is defined in 2 Cor. 8:9 as follows: "That, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." The sacrifice of our own interests for the good of others, whether at home or in foreign fields, is the lifting up of Christ. In the different features of the missionary work, every one is given an opportunity to make manifest the life of Christ. It is not the amount that we can do, neither is it of works "lest any man should boast." Eph. 2:9. It is the indwelling principle which prompts an overflowing heart. So by our fruits we are known, and by our works we are judged. We cannot too deeply realize the importance of this; for none but those who are watching will be accepted at the second coming of Christ. Concerning this time the Saviour thus addresses his people: "Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark

13:33-37. A special duty is here enjoined upon the watchman by the term porter as upon a sentinel in the army to raise the warning voice, and upon the people to be ready to recognize that voice.

The Saviour in Luke 21:34-36 gives the following warning: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." One special aim of Satan is to make God's people drunk with the cares of this life. He well knows he has them safely in his snare when this is the case. Therefore Christ concludes by saying, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

This work of personal responsibility is made more forcible by the parable of the good man of the house in Matt. 24:43, 44: "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." It can be seen that by his not watching, his house was broken up, although he is called a good man. The Saviour makes the following application of this parable: "Therefore be ye also ready [as the good man of the house would have been had he known in what hour the thief would come]; for in such an hour as ye think not the Son of man cometh." This has special reference to the ending of probation. Concerning it no one will ever know, not even the righteous, when it will take place, and the only safety for the righteous is their watching attitude. "The end is near, stealing upon us so stealthily, so imperceptibly, so noiselessly, like the muffled tread of a thief in the night, to surprise the sleepers off guard and unready."

The last words of Christ before he ascended to heaven in response to the question of the disciples, "Wilt thou at this time restore again the kingdom to Israel?" was: "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:7, 8. To be watching, therefore, is not to be in a state of inactivity; but it is to be in some manner heralding the truth to the uttermost part of the earth. To accomplish this, our interests will have to be separated from the world with its surfeiting and drunkenness and over-burdening cares,

and must be given to this most important theme in which all Heaven is interested.

It should be remembered there are special duties enjoined upon the people of God in such a time as this, the time of God's preparation, when his people are especially to prepare for final battle, and the performance of these duties will fit them for it. This constitutes the watching the Saviour refers to. Among the special duties mentioned for this time are the following: 1. To pray "the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:38. 2. To pray for these laborers, that a door of utterance may be opened to them (Col. 4:3), and that an utterance may be given them, and that they may open their mouth boldly to make known the mystery of the gospel, and that they may speak as they ought to speak (Eph. 6:19, 20), that the word may have free course and be glorified, and finally that the laborers may be delivered from unreasonable and wicked men. 2 Thess. 3:2. 3. To give of our means to sustain these laborers as they go forth to their different fields of labor. To accomplish this it is necessary to heed the Saviour's injunction relative to this very time and work: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men

that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately." It should never be forgotten that the performance of these duties is simply the outgrowth of first giving ourselves to God and to his cause.

These duties include the establishment of schools that the youth may be educated, and that those who are engaged in the work of the ministry may reach higher attainments in the knowledge of the Bible and the sciences; the establishing of institutions for the treatment of the sick in foreign lands; the raising up of medical missionaries who will be self-denying, who will lift the cross, who will be prepared to fill positions of trust and to educate others; and the sending out of rays of light by means of publications from thousands of homes to those both in home and in foreign lands.

"Let every soul deny self, lift the cross, and expend far less means for the gratification of self, that there may be living, working agents in all the churches. A faith that comprehends less than this is one that denies the Christian character. The faith of the gospel is one whose power and grace are of divine authorship. Then let us make it manifest that Christ abides in us, by ceasing to expend money on dress or needless things, when the cause of Christ is crippled for want of means, when debts are left unpaid on our meeting houses, and the treasury is empty. 'By their fruits ye shall know them.' Shall we not follow the example of him who for our sakes became poor that we through his poverty might be made rich?"

S. N. HASKELL.

TO CHURCH ELDERS AND LEADERS.

IMPORTANT as the week of prayer season has been in past years, it is this year of far greater importance, as the progress of events in the world and in the work of the Lord has made this year as none before it in significance to us. Let those who are called to lead in the meetings seek a special preparation of the Lord, that they may indeed lead the brethren and sisters into a deeper experience. God has special blessings for those whom he calls to lead out, and they will be received by every one who seeks for them with all the heart.

It is expected that the *Review and Herald* will contain some articles from Elder O. A. Olsen relative to this week of prayer. These should be read carefully. Other instruction may appear in various papers, which will be especially valuable to leaders; and now that events are moving so rapidly, the leaders must be especially watchful to be fully abreast of the situation as it is. Every ray of light and point of striking significance that the leader has at his command as the Lord leads his mind, will deepen the interest of the meetings.

GET THE PEOPLE TO ATTEND.

The matter of attendance must receive attention before the first day of the season, and all through the week. The co-operation of all live workers should be secured to labor to get out those who might be inclined to attend only irregularly. The meetings should be appointed at such time and place as best to accommodate all.

THE NUMBER OF MEETINGS EACH DAY.

As in former years, the number of meetings must be arranged according to circumstances. Where a minister is present to take the lead in the services, we would advise that arrangements be made for as many meetings as can consistently be held. But there should be at least one meeting each day, when the address prepared for the occasion should be read; and this should be held at a time when the largest number of our brethren and sisters can be present.

MANNER OF CONDUCTING THE SERVICE.

We would advise that the meeting, when the subject for the day is to be taken up, be opened by singing and a season of prayer, in which as many may take part as feel free to do so; the more, the better. After the reading is over, it would be well to give opportunity for a social meeting, in which all the brethren and sisters can feel free to take part. Care should be taken that the meeting does not drag or hold too long.

PERSONAL WORK.

Personal work must be done for those who need help. No leader should go through the meetings without knowing how those attending are standing. Let those who know the forgiving power of the Lord be enlisted to talk with the discouraged, and those who have not the knowledge of their acceptance with God. Not one should go through the meetings with only an old experience. It must be the daily, living experience now.

THE READING.

Those who read should be appointed sufficiently long beforehand to give them time to read the reading through, and to enter fully into the subject, so that the reading may be with the spirit and the understanding. To secure this result, care must also be exercised in choosing the readers.

THE ANNUAL OFFERING.

The annual offering to foreign missions should be taken up after the last reading, Sunday, December 31. This should be announced at the beginning of the week of prayer. The calls for means increase as the work extends, and the Lord has said that he expects every one to give — those who have much and those who have but little. These things are emphasized in various readings, and should be talked about in the meetings.

The contributions should be forwarded to the secretary of your State Tract Society as soon as they are gathered together.