

# Union Conference Record Articles (1898-1903)

Union Conference Record, Vol. 1 (1898)

April 1898

"Consecration" *Union Conference Record* 1, 4 , pp. 56-58.

SABBATH MORNING, JUNE 4, 1898

CONSECRATION is simply the constant recognition of the fact that we are the Lord's and not our own.

He who learns that this *is* a fact, and lives in the constant living presence and recognition of it as the great fact, - he is consecrated; and this is consecration.

Neither is this a hard thing to do in itself, nor as the Lord has fixed it. People make it hard for themselves, by thinking it to be something that it is not, and *trying* to accomplish it is not the Lord's way; and even then they miss it. And, in truth, going about it in another than the Lord's way, they cannot possibly do anything else than miss it.

Is it a fact, then, that we are the Lord's? - of course it is; for it is written: "Ye are bought with a price." 1 Cor. 6:20. And the price is, "the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:19. For He "gave *himself for us*." Titus 2:14.

This "price" was paid for every soul that is on earth, and for every one who ever was or ever shall be on earth; for "He died for all." Having died for all; having paid the wondrous price for all; having given Himself for all; - having thus bought, and paid the price for *all*, it is certainly a fact that all are His. Therefore it is written, "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.

You here to-day are not your own; you are the Lord's. He has bought you, and paid the highest price the universe can afford. Now will you recognise, *just now*, that this is so? Will you confess to the Lord, *now*, that this is so? or will you still refuse to let Him have that which is His own, that is, yourself? Will you still hold on to yourself, as though you were your own, and were sufficient to redeem yourself? Will you yield up yourself to Him to-day, and let Him have that which is His own, that He may redeem you? He died for you. He gave Himself for you, *bought you*, that he might do this for you. In the parable He inquired, Shall I not do what I will with Mine own"? What say you to-day? Will you let Him do what He will with His own? or will you do what *you* will with *His* own?

He not only gave Himself for us, but for all there is of us - yes, even for our sins. For again it is written that He "gave Himself for our sins." Gal. 1:4. And He

did it "that He might deliver us from this present evil world;" that He might "purify unto Himself a peculiar people, zealous of good works;" that He might present us "faultless before the presence of His glory with exceeding joy" (Jude 24); - in one word, "that He might bring us to God." 1 Peter 3:18.

He so loves us that He wants to save us. But He cannot save us in our sins. He will save us *from* our sins. And as our whole self is sin and sin only, in order to get us, in order to buy us, He had to buy our sins also. So in giving Himself for us, He gave Himself for our sins too. And as we are His, because He bought us with that great price, so also our sins are His, for He bought them with the same great price.

Then will you, to-day and now, let Him have the sins which He has bought? or will you hold on to these yourself? In this, too, will you let Him have His own? In this, too, will you let Him do what He will with His own? And what will He do with these sins? O, He will forgive them? 1 John 1:9. He will make them as white as snow. Isa. 1:18. He will put them away. Heb. 9:26. He will cast them into the depths of the sea. Micah 7:19. He will remove them from us as far as the east is from the west. Ps. 103:12. He will cast them all behind His back. Isa. 38:17. And when they are all cast behind His back, He and His own throne will stand between us and them, as the pledge that we are free from them; and the rainbow round about the the [*sic.*] throne will be the sign - the token - of the everlasting covenant that our sins and iniquities will be remembered no more. Heb. 8:12.

Thus, in giving Himself *for* our *sins*, He gave Himself *to us*. In giving Himself *for* us, He gave Himself *to us*. So, when we let Him have our sins, we get Him instead. When we let Him have ourselves, we get Him instead. Will you make the exchange now? Would you rather have Him than your sins? Would you? Then let Him have them. Make the blessed exchange to-day. Would you rather have His way than your way? Would you rather have His life than your life? Would you rather have His disposition than your disposition? Would you rather have His character than your character? Would you rather have *Him* than yourself? Would you? "To be sure I would," you say. Then, O let Him have you now; make the blessed surrender and exchange now and forevermore!

This is consecration. And thus it is a daily, an hourly, a constant recognition, in gratitude and thankfulness, that we are His own. So each day "consecrate yourself to God in the morning. Make this your very first work. Let your prayer be, 'Take me, O Lord, as wholly thine. I lay all my plans at thy feet. Use me to-day in Thy service. Abide with me, and let all my work be wrought in Thee.' This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out, or given up, as His providence shall indicate." Say, I am the purchased possession of Jesus

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Christ, and every hour I must consecrate myself to His service." "Thus, day by day, you may be giving your life into the hands of God, and thus your life will be moulded more and more after the life of Christ. This is consecration. And it is not a burden, but a living, everlasting joy.

Therefore, "reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. . . . Yield yourselves unto God, as those

that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you." "Sin, shall not have dominion over you," - is that promise worth anything to you, brethren? It is worth all that God is worth to the one who reckons himself to be dead indeed unto sin, and alive unto God through Jesus Christ; and who yields himself unto God, and his members unto God as instruments for God to use. To this one, God has declared, "Sin shall not have dominion over you." Thank the Lord for this blessed promise of freedom from sin and all the power of sin. And this promise He will make a *fact* in the life and experience of everyone who reckons thus and yields to God. You furnish the reckoning, He will furnish the fact. You yield to Him, and He will use you. You yield to Him your members, and He will use them only as instruments of righteousness. And so "sin shall not have not dominion over you," for God is stronger than sin.

Now another thing. When you yourself are the Lord's, then whose are those things that are in your possession? Whose are the children? Whose is the money? Whose are the houses, the lands, the cattle? Whose? Can you tell? Are they yours; or His? How can they be yours, when you yourself are not your own? When you yourself are the Lord's, whose are all these things but the Lord's? Of course they are His. They are His just as much as you are. And they are His just as *certainly* as you are. "The silver is Mine, and the gold is Mine, saith the Lord of hosts." Haggai 2:8. "Every beast of the forest is Mine, and the cattle upon a thousand hills . . . And the wild beasts of the field are Mine." Psalms 50:10, 11. The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Ps. 24:1. "All the earth is Mine." Ex. 19:5. Is not the earth the purchased possession also of the Lord, to be made new for the saints' inheritance?

So then, all these things are the Lord's, as well as yourself? Will you yield these to Him, as well as yourself? Will you recognise His ownership of these, as well as of yourself? In all these, will you let Him have His own, or will you withhold it? Ah! be careful, lest in withholding any of these you withhold yourself. In all these, will you let Him do what He will with His own? Will you let Him have your children to use as He will? or will you refuse and use them as you will? Will you count the money as all His own, and let Him use it as He will, let Him do what He will with His own? or will you withhold it and use it as you will? And so with the houses, the lands, and all. Will you count them all the Lord's, held only subject to His will and His call? Will you recognise constantly that all these things are the Lord's, and not your own? As certainly as you are the Lord's indeed, so certainly are all these things the Lord's indeed. This is consecration.

Let us be glad that the time is coming, and that it is near, when once more the multitude of them that believe will be of one heart and one soul; and neither will any say that ought of the things that he possesses are his own. Acts 4:32. Of old, none said that ought that he possessed was *his own*, because he recognised that it was all Lord's. And he recognized that it was all the Lord's, because he recognised and knew that he himself was the Lord's indeed. Thus was it at the beginning of the work of the gospel; and thus will it be at the close. Thus was it at the early rain. This will be in the time of the latter rain. That was consecration

then; this is consecration now; for the times of refreshing have come from the presence of the Lord, and soon He will send Jesus.

"AND WHO THEN IS WILLING TO CONSECRATE HIS SERVICE THIS DAY UNTO THE LORD?" 1 Chron. 29:5.

A. T. JONES.

## Union Conference Record, Vol. 3 (1900)

June 1, 1900

**"The Sign of the Final Sign" *Union Conference Record* 3, 6 , pp. 15-18.**

**Sabbath, P. M., June 9.**

WHEN the disciples showed to Jesus the buildings of the temple, he said to them: "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."

When He stood on the Mount of Olives, weeping over Jerusalem, Jesus exclaimed: "If thou hadst known, even thou, at least in this thy day, the

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things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 9:42-44.

But He would not have even one of his children destroyed or even suffer, in the sore calamities that were coming upon that rebellious city. Therefore He gave to them, and through them to all, a sure sign: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." Luke 21:20-22.

When the disciples should see Jerusalem encompassed with armies, *then* they were to know that the desolation thereof was *nigh*; and *then* they that were *in Judea* were to flee into the mountains.

It was not till they saw Jerusalem *encompassed* with armies that they were to flee. But when this should be seen, *then* they knew that the desolation thereof was nigh; and their flight must be so sudden that he who was on the housetop could not come down to take anything out of his house, and he who was in the fields could not turn back to take his clothes.

Then the time of the *approach* of the Roman armies towards Jerusalem was the time of *preparation*, in which all who believed should get all things ready, so that when the armies *encompassed* Jerusalem, the believers could flee suddenly,

as they were commanded to do. When Jerusalem was *encompassed*, the time of *preparation* was past. *Then* was the time for *flight*. Those who were in Judea were to flee, and those who were *not* in Judea, were not to enter thereinto.

They were to watch for the sign, pray always with regard to their flight when the sign appeared. In so doing, they were a light to all people in Judea, and had a message for all, that they too might so watch for the sign, and pray with regard to the flight, and be ready when the sign appeared.

After the Lord's ascension the Gospel was preached with the witnessing of the Holy Spirit in Jerusalem and in Judea. And to all in these places the message was given as to the approaching desolation of the land, the deliverance of all who would believe, and the sign by which it should be known when flight was essential in order that they should be delivered from the certainly coming destruction.

Years passed, with much violence, frequent insurrections, and great slaughter; but yet there were no armies marching upon Jerusalem. At last, however, the approach of the Roman armies began. Cestius, the Roman commander in the East, "removed with His whole army" from Ceserea, "and marched to Antipatris." Then "on the fourth day" "he put his army in array," and brought it into the suburbs, or outer city. The people "retired from the suburbs, and retreated into the inner part of the city, and into the temple." Cestius burnt the suburbs, or new city, and passed on, and "came into the upper city, and pitched his camp over against the royal palace."

And now the real city was encompassed and the siege was begun. But after besieging the place five days, when the Jews were fearing that the place would be taken immediately, when a faction had actually started to open the gates from the inside, "and to admit Cestius as their benefactor," and when, "had he but continued the siege a little longer, he had certainly taken the city, . . . that very day," - just then, Cestius, "despairing of any expectation of taking it," and "without having received any disgrace," "*retired from the city*, WITHOUT ANY REASON IN THE WORLD." And then "many of the most eminent of the Jews swam away from the city, as from a ship when it was going to sink."

The given sign had come to pass. The believers had fled from *Judea* when the city was encompassed. But those *in the city* could not flee when it was surrounded. But when the army was withdrawn, then they fled also. Then, as soon as possible, all the armies that could possibly be gathered were brought into Judea, and to Jerusalem; the city was compassed round and kept in on every side; she was laid even with the ground, and her children within her; of the beautiful and massive temple not one stone was left upon another; and the nation was blotted out - and all simply because she knew not the time of her visitation; because that, though she dwelt in the blazing light of the very throne of God, she had not discernment to perceive her opportunity, nor to know, even in her day, the things that belong to her peace.

Now, the Lord has given to His Disciples to-day, signs by which we shall know when the great destruction is near, just as really as to the disciples of old, were given signs by which they should know when the destruction of Jerusalem and the desolation of that land, were near. And, just as they were to study the signs

which Jesus had given, and watch for the appearing of the signs, and act when the time came, if they would be delivered, so we must study the subject of these signs for our day, - must watch for the appearing of these signs, - and be ready to act when the signs appear, that we may be delivered. The people who are looking for the coming of the Lord - the people of the third angel's message are to flee as really as were the disciples of old; for it is written: "I saw the saints leaving the cities and villages, and associating together in companies, and living in the most solitary places."

There is to be a time of trouble in the land, violence of every sort, and finally utter destruction and desolation, in our time, as really as there was in the time of the disciples in Jerusalem and Judea; for it is written: "There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." "Destruction upon destruction is cried; for the whole land is spoiled." "That day is a day of trouble and distress, a day of wasteness and desolation." "It is even the time of Jacob's trouble; but he saved out of it."

That there is to be a sign to us, just as to the disciples in Judea, is settled by the following words: "*As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, SO may a certain thing*" be a SIGN TO US that the *limit of God's forbearance as reached, that the measure of OUR NATION'S iniquity is FULL, and that the angel of mercy is about to take her flight, NEVER TO RETURN.* The people of God will THEN be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble." - *Testimony No. 32, p. 207.*

It is, therefore, certain that all this is written for our learning, and is instruction to us in our day, just as it was instruction to them in their day.

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What, then, is *this certain thing* in our day which may be a sign to US that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return," just "as the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem?" What is it? Read it: -

"When . . . our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, THEN we may know that the time has come for the marvellous working of Satan, and that the end is near."

And "*as the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, SO may THIS APOSTASY be a SIGN to US that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return.*"

Now, do you see this sign? Do you see any sign of the sign is sufficiently apparent to be seen, and you do not see anything of it, then where do you stand with reference to being ready, in this time of the end? If all this is so, will there not be danger that you, not knowing this, will be among those who are saying, in their hearts, "My

Lord delayeth His coming?" Will there not be danger that you shall not know the things that belong unto *your* peace, nor the time of *your* visitation?

Bear in mind that it was "the *approach* of Roman armies" that was a sign to the disciples, not only the *surrounding of the city*, by the armies. The surrounding of the city was the *final* sign; the *approach* of the Roman armies was the sign of this final sign. The *approach* of the Roman armies was the sign by which the disciples should know that they must be *ready for instant flight when the final sign*, which was but the consequence of this sign of the sign, *should appear*. And as that *approach* of the Roman armies was a sign to them of the final sign, so *this apostasy* of the United States from Protestant and republican principles, is to be to us the sign of the final sign: the sign by which we shall know when we must prepare and be ready for flight when the final sign shall appear.

Do you, then, see any signs of this sign? Is our country repudiating *any* principle of its Constitution as a Protestant government? Do you see any sign that it will soon repudiate *every* principle of its Constitution as a Protestant government?

But our nation's repudiation of Protestant principles is but *one part* of the sign; for it is written: "Our country shall repudiate" not only "every principle of its Constitution as a Protestant government," but also "every principle of its Constitution as a REPUBLICAN government." Both of these *together* constitute the *sign*.

This being so, and the repudiation of republican principles by our country being a vital part of the sign which the Lord has given, by which we shall know when the time of Jacob's trouble will break upon the world - then should you not be looking for this sign? Should you not be interestedly noting whether there be anything of this kind passing? And if it should be that all that is passing just now, and you do not see it, then what? Then how do you really stand with reference to the dangers, and the duties of this present time? If any of this should be passing and you not see it, is there not a fearful danger that you may be of those in this our day who know not the things that belong to their peace, and know not the time of their visitation?

Do you see any token of a repudiation of republican principle by this country? Do you see anything that suggests the "apostasy" designated by the Spirit of Prophecy?

There are people who see exactly these things. European nations see it. A single quotation from a European thinker, and one from one of the most substantial journals of the United States, will illustrate what candid observers see. A German writer says: -

"If the American republic ever meant anything historically, it meant a protest against Europe. Its Declaration of Independence was a looking backward over European conditions, and a summing up of all the thus won. It corresponded politically to Luther's theses: just as the one was a renunciation of and defiance of imperialism. Over one hundred years it has endured.

"Europe has not changed essentially meanwhile. It has forms of liberty, but the substantial reality is still militarism, or government by authority and the might of the strongest. So if Europe be unchanged, why should America relinquish her

avocation of protestation by turning round and becoming like her? . . . Oh, madness! I say, madness! They are doing they know not what, - giving up their birthright for a mess of pottage; surrendering their grand attitude of protest, wherein they commanded the respect of the powerful and the adoration of the idealists of the world."

The Springfield (Mass.) Republican says: -

"The time has come in this republic when a resolution repeating word for word the preamble of the Declaration of Independence can not be suffered to reach a vote in a religious denominational convention. . . . Such incidents indicate *an apostasy* from the Declaration somewhere, somehow, by some one."

Luther's theses were the origin of Protestantism. The Declaration of Independence was the origin of modern republican government. In this nation not only republican principle, but Protestant principle, has had its fairest field before the world, as a light and an example for the world. And now, when it has come to pass that every principle of the Constitution of this nation, as a Protestant and republican government, is being steadily repudiated, and the nations are seeing it and are noting this "apostasy," should not we know that the time has almost come "for the marvellous working of Satan, and that the end is near"?

Then is it not time, yes, is it not HIGH TIME, that you began to perceive, in all this, the sign of the FINAL SIGN that is to tell us that the time of Jacob's trouble is about to break upon the world, and that the end is, indeed, *near*?

The truth is that, in the repudiation of *republican* principle, this nation has gone fully as far as it has in the repudiation of *Protestant* principle. The two belong together. They came in together; and when one is repudiated, the other must go. The signs of the FINAL SIGN have now become so abundant - so much of the course has been taken - that, in the nature of things, the space between where we are now, and the sign which shall be the the [*sic.*] appearing of the FINAL SIGN, can be only VERY, VERY BRIEF!

Do you see the progress of this twofold movement, as the disciples saw "the approach of the Roman armies?" This is what must be seen to-day, by those who will be ready to-day; for this is the situation as it is to-day.

This corresponds to the period when the approach of the Roman armies had

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reached that "watch-tower" station, ready, next, to descend to the suburbs of the city. And every one who will be ready, must awake, arouse, and bestir himself, in preparation, to be ready when the FINAL SIGN shall appear.

That FINAL SIGN is the repudiation by this country of *every* principle of its Constitution as a Protestant and republican government. It is impossible to be long before *every* principle will have been repudiated. The FINAL STEP is that "Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power," and "shall reach over the abyss to clasp hands with Spiritualism." THEN IT IS that "under the influence of this threefold union" "our country shall repudiate EVERY principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions."

And then, when this final step occurs, "THEN we may KNOW that the time HAS COME for the MARVELLOUS WORKING OF SATAN, and that THE END IS NEAR." And "as the *approach of the Roman armies* was a sign to the disciples of the impending destruction of Jerusalem, so may *this apostasy* be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble."

"Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction." Do you see this sign to us as the disciples saw the "approach of the Roman armies? In this time of preparation, are you *preparing* to depart? In this time of watching are you *ready* to flee? Are you so separated from this world and all things in the world that you can go suddenly without looking back? So suddenly that you shall not need nor want to go down to take anything out of the house nor turn back to take your clothes? *Are you getting ready for this?* Are you giving the message with the certain sound of the trumpet? or are you dwell hesitating, uncertain, and "do not know, ought you not to know? And how shall you know but by seeking the Lord with all the heart?"

"Seek ye the Lord while He may be found; call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let them return unto the Lord, and He will have mercy upon him, and unto our God, for He will abundantly pardon."

Now is the time to prepare, to be ready, to watch, and to pray; and to pray "that your flight be not in the winter neither on the Sabbath day."

A. T. JONES.

**October 1, 1900**

**"The Folding Prophetic Chart" *Union Conference Record* 3, 10 , p. 16.**

"Each worker and every family should have one. And when you get one and go through it strictly in order, if the ingenuity of its arrangement does not make you laugh, please write a postal card to let us know your name." - A. T. Jones, Battle Creek, Mich.

**Union Conference Record, Vol. 4 (1901)**

**June 1, 1901**

**"Unity of the Church" *Union Conference Record* 4, 6 , pp. 13, 14.**

THERE is one very important thing that was learned by the people of God in ancient times that has not yet been learned by the people of God of to-day; that

is, the whole congregation at once repenting, confessing, and separating themselves from all iniquity.

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

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

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

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

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

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

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

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

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

A. T. JONES.

**"How Do You Lend?" *Union Conference Record* 4, 6 , p. 15.**

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

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

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

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

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

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

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

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

And when you find out what the words *say*, if it does not exactly suit you, please do not ask us to explain these statements of the Lord. We can not explain them. They are perfectly plain as they stand. Explanation is not what is needed. What *is* needed is that these words shall be *believed*.

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

The third angel's message says, "Here are they that keep the commandments of God, and the faith of Jesus." *Where* are they?

A. T. JONES.

**September 1, 1901**

**"Faithful Stewards" *Union Conference Record* 4, 9 , p. 2.**

THE Lord is calling for men and women who are faithful in money matters; and who, as treasurers of conferences, institutions, churches, Sabbath-schools, etc., can be trusted with the funds, and will be faithful in rendering an account for every penny placed in their hands.

One of the traits of Abraham Lincoln was faithfulness in little things. Mr. Wanamaker, Postmaster-General, U. S. A., said, in a lecture delivered at a banquet in Philadelphia, that while at Washington it came under his notice that Lincoln, in early life, had been a postmaster in a small town in Illinois. In the course of time the office was consolidated with that of Salem, and the man twice wanted afterward for president was for once not wanted for postmaster. Years afterward it was discovered that no settlement had reached Washington of the affairs of that little post-office. A visit was made to Mr. Lincoln, and the case stated, when the always great man rose from his desk, walked over to a chest of drawers, and took out a bundle of papers containing an envelope containing seventeen dollars and some cents, the exact sum, in the identical money of the government, safely in keeping until called for. As he handed it over to the agent of the post-office department, he said, "There it is. I never use any other man's money."

That is the kind of honesty and faithfulness that is wanted in this cause; and men and women who have demonstrated that they possess it are in demand.

A. T. JONES.

## **Union Conference Record, Vol. 5 (1902)**

**June 1, 1902**

**"Our Personal Service" *Union Conference Record* 5, 6 , pp. 18-20.**

*Reading for Sabbath, June 21*

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

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

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

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

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

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

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

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

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

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

That is our calling.

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

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

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

And in being thus ministers of God and of Christ, we are, in the nature of things, ministers of all that is in them, - the grace, the power, peace, the joy, the righteousness, the glory, oh, even "*all the fullness*," of God; all of which is summed up in the one word *Life*, - eternal life, the life of God. We are to be so connected with the Fountain of Life, the life of God, that we shall stand between the living God and dead men to minister to men the life of God, eternal life: holding forth the word of life: being ourselves means of connecting dead men with the life of God.

These are the elements of our ministry, and it being all-essential that these elements shall be in our own individual lives, there must of necessity be an efficient *means* of this ministry. Ah! this also is fully supplied: "As My Father hath sent Me, even so send I you. *Receive ye the Holy Ghost*." "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy

Ghost." And "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance" - Oh, it is all the fullness of God, for the divinely recorded prayer is that ye be strengthened with might by *His Spirit in the inner man*, that Christ may dwell in your hearts by faith . . . that ye might be filled with *all the fullness of God*."

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

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

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

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

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

This is our priesthood, our ministry.

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

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

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

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

*Thirdly*, they must be consecrated: that is, their hands must be filled with the elements of their priesthood and ministry; for to consecrate *is* to *fill the hand*. We are *now* in the time when God is making His people a royal priesthood, indeed, when He is actually inducting us into that divine priesthood and its ministry.

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

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

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

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

And now, here is our divine commission and the divine means unto our divine priesthood, to-day and henceforth: -

"The Spirit of the Lord God is upon me;  
Because the Lord hath anointed me to preach good tidings unto the meek;  
He hath sent me to bind up the broken-hearted;  
To proclaim liberty to the captives, and the opening of the prison to them that are bound;  
To proclaim the acceptable year of the Lord, and the day of vengeance of our God;  
To comfort all that mourn;  
To appoint unto them that mourn in Zion, to give beauty for ashes, the oil of joy for mourning; and the garments of praise for the spirit of heaviness;  
That *they* might be called trees of righteousness, the planting of the Lord, that *He* might be glorified."

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

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

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

And let all the people say, Amen.

ALONZO T. JONES.

## **Union Conference Record, Vol. 6 (1903)**

**May 15, 1903**

**"Consecration of Our Means to Service" *Union Conference Record* 6, 10 , pp. 5-7.**

*Reading for Monday, June 8*

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

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

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

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

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

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

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

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

It is impossible that there can be a consecration of the person, without an equal consecration of whatever attaches to the person. It is impossible to love God with all the heart, without loving Him with all the issues of the heart, which are the issues of life; and it is impossible to love Him with all the life, without loving Him with all the fruits of the life.

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

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

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

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

And that is Christianity, too, simple Christianity. For is it not written: "The kingdom of heaven is like unto a merchantman seeking goodly pearls; who, when

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Please let not any one think that "all that he hath" is too much; for what is the "all" that any one has, compared with the "all" that has been given for each person in the world? What is the little all that we can possibly give, to the

abundant all that is already given to us: and that awaits only our letting loose of the little that seems to us so much, and our receiving the abundance that will make altogether little what seems to us so much? What is there of the "all" that we can possibly consecrate, even when it is all truly consecrated, as compared with "all the fullness of God" that every consecrated soul receives? What is the little life we have as compared with the life of God? What is our life, which is even a vapor that appeareth for a little time and then vanisheth away," as compared with that life which is eternal? What is a moment to all eternity? Oh! to-day, even while it is called To-day, please yield all, devote all that you have; and to-day receive all that God has - even all the fullness of God.

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

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

A. T. JONES.