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

Just for Thee

By ANNIE JOHNSON FLINT

Not for peace and not for power,
Not for joy and not for light,
Not for truth and not for knowledge,
Not for courage in the fight,
Not for strength to do Thee service—
Not for these my prayer shall be;
Nor for any gifts or graces,
But for Thee, Lord, just for Thee.

All the beauty that I seek for,
Every treasure I would own,
Thou art these in rich completeness;
They are found in Thee alone;
All the loveliness I long for,
All the best that I would be,
I can never find them elsewhere
Than in Thee, Lord, just in Thee.

Make me lonely for Thy presence
Every earthly friend above;
Make me thirst for Thine indwelling,
Make me hungry for Thy love,
Till in full and free surrender
I shall yield my life to Thee;
Only then in full perfection
Canst Thou give Thyself to me.

Empty me of all my glory,
All my boasting, all my pride;
Let my righteousness, my wisdom,
On Thy cross be crucified;
Fill me then with all Thy fullness,
All Thy will work Thou in me;
In Thyself is nothing lacking;
Make me, Lord, complete in Thee.

When, as erring, sinful beings, we come to Christ and become partakers of His pardoning grace, love springs up in the heart. Every burden is light; for the yoke that Christ imposes is easy. Duty becomes a delight, and sacrifice a pleasure. The path that before seemed shrouded in darkness, becomes bright with beams from the Sun of Righteousness.—"Steps to Christ," p. 63.

(Reading for Sabbath, June 4)

“Advance With Increasing Faith”

BY I. H. EVANS

TO us God has committed a world-wide message,—a message that is to go to “every nation, and kindred, and tongue, and people.” This message will be heard. It is to go with a loud voice, and it will stir the peoples of earth so that all classes from the lowest to the highest will hear, and the honest-hearted will see the light and obey.

Some suggest that God has His own means of finishing His own work; therefore we may do what we can, leaving the Lord to work out the problem of giving the gospel message to all the world in this generation according to His greater wisdom and strength. But when has the Lord employed other agencies than man, and the heavenly host working through man, to give His warnings and messages to mankind? In the days before the flood, Noah and his family were chosen to give the warning. When Israel was to be freed from Egyptian bondage, Moses was God’s chosen instrument, though He sent an angel of light to show the way. When Christ was to come, John the Baptist was raised up to herald His advent. When the Holy Ghost descended upon earth, He rested upon men and spoke through men. Thus it has ever been, and thus it ever will be. God has used and will use men to do His work.

How Will This Be Done?

This message is a compelling message. It is a challenge to all the world. It is to finish, not in weakness and fear, but with mighty and glorious power. On its banners will be written, “The commandments of God and the faith of Jesus.” It will demand of Christians obedience to the law of God, and it will exalt the world’s Redeemer as the only means of salvation from sin. Christ and the law of God go hand in hand, and the preaching of this everlasting gospel must be done in such a way as to stir the world. It must culminate in a mighty voice, so that all peoples shall be deeply moved, some to hate and persecution and violence, others to obedience and faith.

We have now been more than eighty years giving this message to the world. Nearly all the early pioneers, those who were in the 1844-45 movement, have passed away, and now sleep in the dust of the earth, waiting for their reward. During all these years since this message has been sounding, our church has grown in numbers, and has extended its influence into many lands. Printing plants have been established, literature has been published in numerous languages, and circulated by billions of pages. Schools have been opened, and at the present time more than fifty thousand students are in attendance, under the training of our own faithful teachers. Missions in many lands have been opened, and funds for their support have greatly increased. In all departments of our work, the past twenty-five years show astonishing activity and growth. Our church membership in other lands now exceeds that in America. All this should greatly encourage our hearts, and be

an evidence to us of how God can work through a united people.

But we cannot be content with what has been accomplished. We must face the fact that during the last few years we seem to be marking time in increasing our funds. The General Conference cannot supply to missions what it does not receive. There must be an increase of supplies before more men can go to the front to open up new work. The sinews of war must be forthcoming, or there can be no advance. We may hold our own on the present funds, but what about our orders, “Advance with increasing faith”? Is not this the day when our people should arise as one man, and make it possible to obey our orders?

God Has Done His Part

In a thousand various ways God has opened the doors of the nations till at the present time the work of the gospel missionary can be carried on in almost every land. A few years ago the doors of many nations were closed to the gospel, but now nearly all are standing ajar. Is not an opening by Providence a call for us to *advance*? Are we not responsible for following where the Lord has graciously gone before?

Do not those many opening doors constitute a Macedonian call to this people? And if so, what will be our condition if we fail to move forward? How long must God wait for His people to take possession of fields whitened for the harvest?

Admitting that the Lord has gone before and prepared the way for the preaching of the gospel, the questions confront us each, What is my duty? How shall I relate myself to God’s work at this time? The question of personal responsibility must be settled by each. It cannot be shifted by asking, “What will this or that brother do?” It cannot be settled by saying, “Let the General Conference promote the work.” Your own eternal happiness is dependent upon what you yourself do. The people of Meroz were cursed because in a crisis they remained at home while their brethren were at the battle front. God expects men to follow His leading.

“The plot of earth God gave to me to till,
I tilled it not; but let the morning pass
While dewy beauty kindled on the grass
Its thousand lamps of wondrous flame to fill
The soul with ecstasy. I heard the thrill
Of birds at dawn. I heard, but yet, alas!
I heeded not. The clouds of dawning glass
Their new-lit glory from the lake and rill,
All this swift like a vision passed; but I
Nor ploughed nor sowed. The brown earth knew no toil
Of mine. The while fair day swept by, the soil
That yearned for sowing, yearned in vain.
Gone by God’s hour. No sheaf of gold is mine. The sky
Burns red with sunset. Harvestless I die.”

There are two things we each must do if we may reasonably expect blessings from the Lord: First, we

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

must give ourselves in service to the finishing of God's work; second, we must give of our means to be used in sending more workers to the front.

Giving Ourselves to the Finishing of the Work

Let us consider this for a moment. The work of God needs your help. It needs your heartiness and faith, your personal touch and your sacrifice in winning men from sin. It needs your co-operation, your prayers, your sympathy. Sometimes professed Christians spend all their strength in criticising and tearing down the work that others have done for Christ. They find fault with their brethren, with the church, and with the leaders in our work. Surely this is no time for such things. That kind of service will never



Party leaving for the Solomon Islands on March 16 by the "Mataram."

From right to left: Brother and Sister N. A. Ferris, Pastor A. G. Stewart (Union Conference vice-president for our mission field), Brother G. Peacock (newly elected superintendent of Solomon Island Mission) and wife, Brother and Sister J. D. Anderson and children.

build up the church of Christ. You may think that you have been wronged. Suppose you have been grossly wronged. Does that license you to destroy and to tear down the church? Indeed not! Those who criticise are not doing the service of God, but of Satan. Those who belittle and berate their brethren, who impugn their motives, are emissaries of Satan, and are sowing confusion and strife. If they will not swing into line and harmonise with their brethren, we must not give them our ear nor our blessing. They are blinded by sin, and will not come into the light. Let them not poison your soul nor weaken your faith. It is our part as representatives of the kingdom of heaven, to rise above this wicked thing.

God Needs You Now for Service

He needs your help, your influence, your faith. His cause needs your daily prayers that its leaders may be greatly blessed in Christ Jesus, and given larger

vision for greater things. He needs you to carry on the work of reconciliation which He committed to you when you accepted Him as your personal Saviour. You can do this work for Him right where you are. Delay not, but set yourself to win some soul for Christ. That will answer all your questionings and doubts; for to work for souls greatly strengthens faith. And remember that love and consecration will find its own way to service. What seems impossible to one in a cold, formal condition, is easy when he is filled with the Holy Spirit. There is work near at hand which you can do for Christ,—work that is all-important for God's glory. Pray that He will open your eyes to see the whitened harvest field at your very door as well as the fields beyond. Will you do it?

Or it may be, if you are young, and fit for hardship and suffering, that He has a special service for you at the front, where there are battles to fight and new territory to possess in His name. Will you qualify to go? You may say that you are timid and afraid. What about your co-labourer, Christ Jesus? He is not afraid. He personally faced mobs and physical violence, and, still a young man, closed His earthly career on the cruel cross. When He sends you, He goes with you. "Lo, I am with you always, even unto the end of the world." He shares all you suffer for His dear name. His blood-stained banner is your standard. Around it you are to gather a following for Him, in His name call out a people who shall be saved.

It is a noble service to which God calls you. He asks that you be pure and clean and holy. He asks you to pour out your life an offering, a living sacrifice, in His name. You are not to seek your own interests, but His. He is to be your friend henceforth, for whom you will give your life in service to others, that they may know your Lord. The great question is not where this service is to be rendered; but, Will you accept service today for God to help His work?

Giving

Then there is that second problem of service,—the giving of our means. We are all doing something. It may be that some who hear this are doing their full share. It often seems that the sacrifice some make is great, that many of our poor people give all they can. Yet there must be many others who have not given so liberally that they suffer or even are conscious of any sacrifice. When the poor widow gave her two mites, it was her all. She could give no more, for she gave all her living. I have seen many people in mission lands who have given till they suffered from cold and hunger. They gave like the poor widow, all they had. In order to give this message to all the world, we must make it our supreme objective. For to give this message is a *superhuman work*, and it will require a superhuman sacrifice.

We are confronted with a task so far ahead and beyond our conception that it seems only God can do the work. It stretches infinitely beyond what we are now doing. And with this task before us, we find mission funds limited, so they do not permit of expansion, and the open doors in heathen lands are not entered. Millions upon millions of poor, sin-smitten souls have no way to find the light. They will perish unless we help them.

"Prayer moves the arm of Omnipotence."

Paul felt the burden of the unwarned world upon his heart, and the questions he raised are far more pressing now than when he wrote to the church at Rome that God makes no difference between races, but that "the same Lord over all is rich unto all that call upon Him." Rom. 10:12. I urge that you take Paul's questions on this point, and make them personal to yourself, "for whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Rom. 10:13-15. Truly there is no way speedily to reach those in darkness unless we send them the living messenger with the good tidings.

The Present Crisis

The shortage of funds in our mission treasury constitutes a crisis in God's work. We cannot go forward and open up new work unless somehow there shall come to the treasury a larger income. That increased offering must come through you. It may be that God has spoken to you to give in larger sums than you have been wont to give. Some could easily double their offerings to missions, and not feel it at all. Some could give five times what they give, and receive a great spiritual uplift by so doing. Some could give hundreds of pounds where now they are giving in fives and tens.

Since the money given is used each year, it is evident that in order to do more work, something must break loose, some change must take place. Surely we need to have the presence of the Holy Spirit with us to enlighten our eyes and make plain our duty at this time.

"Advance with increasing faith." That is the watchword today. Must we not make that statement come true in Christ? "Advance with increasing faith!" But who is to advance? Is it not those of our laity to whom God has given means? No com-

mittee can advance faster than means is made available. We cannot incur debt. The funds must be greatly increased.

If we are to advance, the word comes back to you as an individual to set a new pace in giving, that workers may go into the harvest field. If you do not advance at this time, when there is such imperative need, what a personal loss, what bitter regret, will be yours!

Will you advance with the message? Does the work of God rest heavily upon your heart? Do you pray for its advance day by day? Does the weight of a perishing world cause you to resolve to bring into service your strength and means for an "advance with increasing faith"?

"Advance with increasing faith" must be our watchword. And when it is, the work of God will advance in all the world. During this Week of Prayer there should be a great world-wide movement to consecrate ourselves and all our means to the finishing of the great work of giving the advent message to all the world *in our day*. To accomplish this gigantic task will take ourselves and all our means.

Advance!

Advance, O living church of God! Advance!
Your Leader, Christ, stands far within the ranks
Of sin-stained heathen lands, and beckons you
To follow where He leads. Must He still wait
Alone among the whitened fields, but see
No garnered sheaves that you have toiled to reap?
O church of Christ, awake! Arise and shine!
Thy light shall reach hearts lost to hope through sin,
And guide them out of darkness into day.
Your Master calls to you to serve Him now
In other lands than these. And will you say Him nay?
He calls for sacrifice of life and means,
Nor will He be content with less than these;
And should we be content to follow Him with less?
Advance, O church of Christ! Advance where'er
Your Master calls, and do Him service brave
Until His work is finished in the earth,
And those who've shared His toils and sufferings here
Shall share His holy joy for evermore.

(Reading for Sunday, June 5)

Staggering Impossibilities; Faith's Answer

BY A. W. CORMACK

THE solemn and urgent call that comes from God to His church at this time finds her in the crisis of her experience. With wonderful achievements marking her history down through the years from apostolic times, and with all that she has accomplished in the remnant stage of her experience, she is nevertheless still the church militant, and as such she faces now a task which, from the viewpoint of human endeavour and sufficiency, may well be counted impossible.

The privileges of church fellowship at such a time as this bring to us solemn and weighty responsibilities, and we do well to "stand in the ways and see;" to measure the task that is ours because it belongs to the church, and to prepare for the scenes that are just before us.

In the Time of the End

More than a century ago "the time of the end" began. Since then wonderful developments have taken place throughout the world. The achievements of science have been astounding. Prophecy has been remarkably fulfilled, and the church has been awakened to a realisation of the fact that the end of all things is at hand. More than that: for eighty-two years the remnant church has been definitely looking forward to the finishing of the work. Since 1844 Jesus, our High Priest, has been ministering in the second apartment of the heavenly sanctuary, and the solemn work of the investigative judgment has been going forward in heaven. Every great line of prophecy has for years pointed to the fact that we are not only homeward

"God calls for a revival and a reformation."

bound, but that we are almost home. This is the time to which the advent people have long looked forward, when "in the days of these kings" the God of heaven is to set up a kingdom which shall never be destroyed, when the "kingdoms of this world" are to become "the kingdoms of our Lord and of His Christ." The signs given by the Saviour have been checked off one by one till it is seen that the church has reached the last stage of the journey. He said, employing the parable of the fig tree, "So likewise ye, when ye shall see all these things, know that it is near, even at the doors."

Everything points to the nearness of the end. While the day and the hour of His coming we may not and need not know, yet it is time for the Lord to come. The stage is set for the grand consummation of all things. Only one thing is lacking,—the church is unprepared for the Lord's return. Her work is unfinished.

The Church Confronted With a Staggering Task

The task confronting the church today is a stupendous one. In Asia there are hundreds of millions of people who are yet unwarned. In one division of our world field alone there are still over two hundred languages in which work has not yet been begun. Three of these have each over ten million speakers. In such countries as China and India there are thousands upon thousands of villages where the warning message of the third angel has not yet gone. Think of one strip of territory alone in India comprising about one million square miles, the home of well-nigh one hundred million people, in which as yet we have no worker at all.

With all that has been given by a people who have proved themselves to be the most wonderful givers to foreign missions in the world, the funds of the cause are altogether insufficient, and the labourers altogether too few to begin to measure with the task ahead. From Africa, from Inter-America, and South America, as well as from the countries already mentioned, pressing calls for help are continually coming, but for the greater part they go unanswered.

No one will say that, in the aggregate, there are too many workers in the homelands. Much yet remains to be done in warning the people of these home countries. In our home bases,—America, Europe, Australia,—we have an average of about one worker for each 62,000 inhabitants. Coming to our great outlying mission fields outside these home bases referred to, we find that each worker would be distributed among 185,560 people. Or, putting it in another way, by allowing that each worker in these foreign lands had distributed to him 62,000 inhabitants as in the homelands, there would yet remain in these heathen lands a population of over 720,000,000 people who still would be quite beyond our denominational endeavour. And when it is remembered that such a comparison does not take cognisance of the many peculiar obstacles that are to be encountered in these lands, such as the appalling degree of illiteracy and poverty and superstition that exists, and the hundreds upon hundreds of languages to be acquired, the situation is indeed staggering.

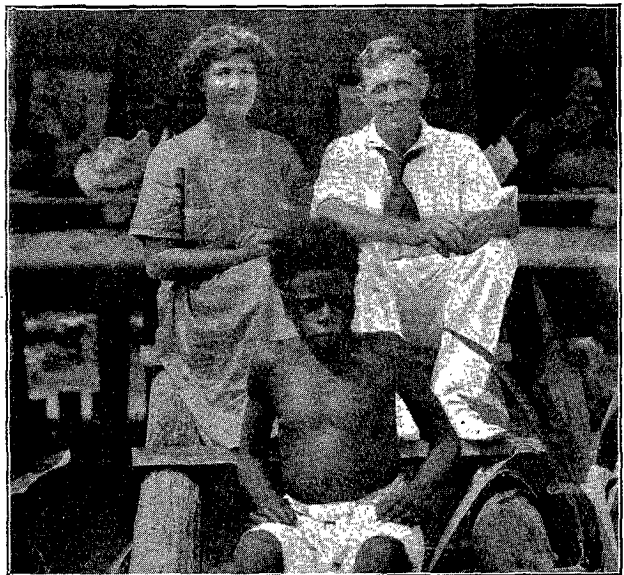
The enemy of souls has come down in great wrath, knowing that he has but a short time. He would taunt

the church with her helplessness in the present crisis. From the standpoint of human logic and reasoning the outlook is hopeless. Humanity cannot accomplish the impossible. Relying upon herself, the church is helpless, and cannot answer the challenge that the present situation presents to her.

Did not God lead the hosts of Israel of old into a like impossible situation? With a mountain on one side, with the armies of Egypt cutting off retreat, and with an impassable sea before them, while thus facing the impossible, what was God's word to them? To Moses He said, "Speak unto the children of Israel that they go forward!"

Yes, Faith Has an Answer

The story is told of a father who brought home to his children a set of picture blocks upon which was



Brother and Sister R. H. Tatty and their cook boy at Bougainville.

printed a map cut up into sections. He set them the task of piecing the portions of the map together. This they found very difficult. Try as they would, they could not get the intricate design properly adjusted, and they became disheartened and gave it up. To them it was an impossible undertaking.

Later, one of the little girls brought to her father the problem, solved. She had worked on it alone, and was happy because she had succeeded. The others gathered round in surprise. They said, "You tried with us, and could not do it. Who helped you?" She said she had worked it out alone. "Tell us how you did it." She answered, "First I found the man." On the reverse side of the blocks was the form of a man, and as she had placed them together so that the figure of the man appeared, the perplexing problem of the map was solved.

The Man Christ Jesus is the solution to the problem which confronts the church. It is not sufficient to say, "Jesus has a solution;" or, "Jesus will find one." Jesus is *Himself* the solution. This staggering problem which confronts the church belongs to Christ. He is the head of the church; and now, when Satan would

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

threaten her with defeat, Christ, the Deliverer (Rom. 11:26), is the defence of His people. As we find in Jesus faith's answer to the question before us, we shall not be troubled with doubt and uncertainty as to the ultimate accomplishment of the task given the remnant church. Himself the solution of all our problems and the answer to all our questionings, He has handed down to us His plan for His church in her closing conflict with the powers of darkness. To His disciples He said, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you." John 15:15. And to those who have truly accepted the friendship of Jesus in these days, the way is clear and the message is satisfying.

No new message is required. The third angel's message meets the need. Not more light is needed, only willingness and grace to walk in the light already imparted.

The Call of God to the Church

Notice the appeal of the Lord to the church as found in Isaiah 60:1-3. See how wonderfully, yet briefly, He describes the overwhelming world-problem that is ours today; and the solution that He offers:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people."

The second verse urges the call contained in the first by depicting the sad condition of a world in darkness. "Behold, the darkness shall cover the earth, and gross darkness the people." Here is a picture of the staggeringly impossible situation that looms up before the church when the time for the Lord's return is at hand and the work should be almost done. Then in the same verse a blessed assurance is given her. "The Lord shall arise upon thee, and His glory shall be seen upon thee." As the result of this, the next verse offers the solution to our problem, "The Gentiles shall come to thy light, and kings to the brightness of thy rising."

This assurance is positive and emphatic. Not the Lord *might* arise upon the church, but the Lord "*shal*" arise upon thee. Not the Gentiles *may* come to thy light, but the Gentiles "*shall* come to thy light, and kings to the brightness of thy rising." The church *will* respond. The rising *will* take place. And the brightness—the glory of the Lord reflected in the church—*will* be visible to the world. The angel of Revelation 18, who joins the third angel, is to lighten the earth with his glory.

"Enfeebled and defective, needing constantly to be warned and counselled, the church is nevertheless the object of Christ's supreme regard. He is making experiments of grace on human hearts, and is effecting such transformations of character that angels are amazed, and express their joy in songs of praise. They rejoice to think that sinful, erring human beings can be so transformed."—*Testimonies*, Vol. VII, p. 16.

"Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle,

or any such thing; but that it should be holy and without blemish." Eph. 5:25-27.

The Heart Must Be Right With God

Notice that in this cleansing work that is to prepare the church for finishing her task in the outpouring of the latter rain, God is dealing with individuals. He is principally concerned about "human hearts." The individual soul counts with Him. He is washing the church by washing the individual members. The big question with us, then, in this Week of Prayer is not, What is the strength of the organisation? though God will never set the organisation aside; nor is it, How many members can we count? though we are to rejoice over every soul won to the message; nor is it, How many missionaries are we sending overseas? though we are to send more and still more; but the question is, Is *my* heart as an *individual member* of the church *right with God*?

A Divine Hand Upon the Helm

Now, as never before, Satan is playing the game of life for every soul. True, he assails the church, but, as we have seen, the church is soon to triumph gloriously. Christ will present it to Himself a glorious church, a church pure and spotless that will have finished her work in all the world.

"We have nothing to fear for the future, *except as we shall forget* the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196 (edition 1915).

"In the great closing work we shall meet with perplexities that we know not how to deal with; but let us not forget that the three great powers of heaven are working, that a divine hand is on the wheel, and that God will bring His promises to pass. He will gather from the world a people who will serve Him in righteousness."—*Testimonies*, Vol. VIII, p. 254.

This has always been the grand objective of the gospel,—to make Christians, disciples; and it is also the purpose of the closing work,—"*to gather from the world a people who will serve Him in righteousness.*" To gather any other kind is to fail. Are we serving the Lord in righteousness? That we might do so, Jesus suffered and died. "He [God] hath made Him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21.

This is why the "shaking" time has come. Like the Laodicean message, its purpose is to heal and to cleanse. God does not design to shake members out of the church, but to shake out sin (for the church must be pure), and to shake the members closer together and closer to Himself. It is Satan's purpose to shake men out and to destroy them. Lest we be deceived and ensnared, we must ever bear in mind the promises of God, remembering that a divine hand is on the wheel.

May we, during this Week of Prayer, enter individually into a closer companionship with Jesus, accepting His righteousness and His faith—"the faith of Jesus"—which will supply to us faith's answer to every difficult problem. Thus will the church arise and be clothed with power. To the Saviour's appeal, "Whom shall I send, and who will go for us?" there will be a grand

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

response. Earnestly and lovingly will men offer themselves for service in the darkened lands from which so many "chosen ones" are soon to be gathered, and money will flow into the Lord's treasury while yet it can be of use in the winning of precious souls.

"Brethren, it is no time now for mourning and despair, no time to yield to doubt and unbelief. Christ is not now a Saviour in Joseph's new tomb, closed with a great stone, and sealed with the Roman seal; we have a risen Saviour. He is the King, the Lord of hosts; He sitteth between the cherubim; and amid the strife and tumult of nations, He guards His people still. He

who ruleth in the heavens is our Saviour. He measures every trial. He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when the arrows of God's wrath shall strike through the hearts of His enemies, His people will be safe in His hands."—*"Testimonies," Vol. V, p. 754.*

Already do we see evidences of showers of rain falling here and there upon the church, in this "time of the latter rain." God has done and is doing wonderful things for His people, but soon will He visit His church with mighty power. The message will swell into the "loud cry," and the work will be finished.

(Reading for Monday, June 6)

Building the Home Base

BY G. A. ROBERTS AND W. C. MOFFETT

TARRY ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. In establishing His great world evangelism, Jesus first gave attention to the home base. But this divine attention to the home base was not particularly to make of it the most favoured spot on earth. True, the disciples were instructed to tarry *until* they were endued; but they were not instructed to *continue* to tarry and create facility after facility, until the creation of facilities in Jerusalem should absorb their entire resources. "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. "The uttermost part of the earth," and not the home base, was then and should now be the objective.

A Proper Balance of Assigned Labourers and Means

The statement that "we have too many workers in the homeland, and not enough in the foreign fields," is only half true. We do have too few in the foreign field, but we do not have too many in the homeland. If we meet Heaven's appointment for us, we shall continue to produce more workers at home, that we may have more to send abroad. Nevertheless, God has not indicated that we should largely consume our funds in supporting our home labourers; nor has He indicated that we should gather all the men and all the means available and send them on to the foreign fields. "Not all the means that can be gathered up is to be sent from the homeland to distant lands, while in the home field there exist such providential opportunities to present the truth to millions who have never heard it."—*"Testimonies," Vol. VIII, p. 35.*

We are to keep our balance, and advance the work both at home and abroad, remembering constantly that one of the greatest factors in advancing the work in any home base, is the reflex influence of the foreign mission work. No more effective way to weaken the cause at home could be found than for the churches to demand workers to concentrate their efforts on the churches, and for the workers to consent to do so, in an attempt to build them up with sermons each Sabbath and with other ministerial attentions.

In strongly building the home base, far more is needed than increased institutions, money, or other facilities; there is needed a greater measure of the indwelling grace and self-sacrificing spirit of the Master. The after-lives of the apostles reveal that this is what they received on the day of Pentecost. This, in the hearts of the leaders and people, will accomplish infinitely more than all other things combined. It will even produce all things needful. Brethren, let us earnestly seek for it.

All Above Living Necessities Dedicated to God

God has blessed the lay members of this denomination with prosperity till the income of many is double, and in some instances many times, that of the conference workers and foreign missionaries. Under the conviction of the Holy Spirit following the day of Pentecost, the brethren "had all things common." Acts 4:32. They adjusted their various degrees of prosperity by giving to the cause till they were practically on an even financial footing. God gives Seventh-day Adventists prosperity today, not particularly that one may possess more than his brother, but that they may *give* more than they formerly could give. At this very time the large majority of the workers of this denomination all over the world have now "all things common," for they voluntarily renounce worldly advantages and accept a wage that permits them to have only the ordinary necessities of life. A world survey of their homes and possessions would doubtless reveal this.

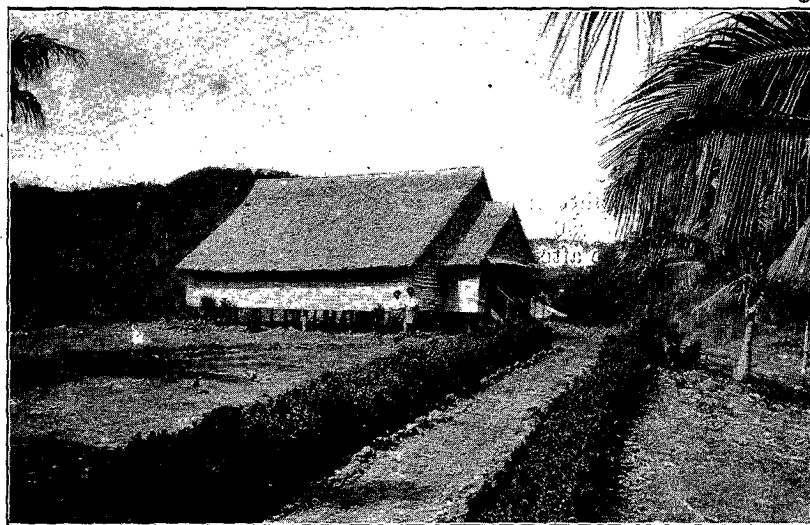
Any prosperous lay member, who so desires, may join this army of workers who have "all things common," by considering himself as a steward only, taking monthly from his own income for his own use an amount equal to the wage of a worker or foreign missionary, and putting all the balance, except that actually needed in the proper conduct of his business, into the cause of God. A number of our prosperous brethren have already, in this way, united with this army who have "all things common," and others are constantly joining. Where do you stand in this matter, brother, sister, worker? To give what is left over after our

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

Personal desires are met, is like placing before Jesus the scraps from the meal after we have feasted.

Suppose God Gave Back Only Nine-Tenths

In the payment of our tithes, we profess to have received from God a temporal blessing of just nine times this amount. If God should accept the gauge thus laid down, and give only nine times the amount some offer as their tithe, what would be their income? Would they be satisfied with this? We shall build the home base by *all* church members bringing into the treasury of the Lord *all* the tithe. And then liberal offerings are necessary. "Give, and it shall be given unto you," is a promise well worth proving, and it applies to conferences as well as to individuals.



Our new church building at Telina, Solomon Islands.

Self-Sacrificing Primitive Godliness Needed

A genuine revival of primitive godliness, pioneer zeal, and self-sacrificing service, till thousands are won here at home, will encourage every true heart the world around. Every facility imaginable is at our command. "The Lord did not lock the reservoir of heaven after pouring out His Spirit upon the early disciples."—*Mrs. E. G. White, in the Home Missionary, November, 1890.* Nor has He since withdrawn it. It still awaits our demand and reception. What then shall we, His people at home, answer in that day when we are called upon to account for the definite work committed to us, if it is still unfinished? Let us make our answer now in a greatly strengthened work in the homeland till heaven itself shall require no more.

As we here at home step into the opening providences of God with a zeal and consecration comparable to the zeal of our members and workers abroad, results comparable to theirs will be seen. God loves Africa, India, China, and South America and their people. But He has made no greater promises concerning soul-winning abroad than in the homeland.

Jesus prayed. He always prayed before He worked for God, and He never failed personally to do His

part of the work for which He prayed. May the grace of our God help us during this Week of Prayer, and during the remainder of our lives, sincerely, earnestly, and personally to "follow His steps" who commands us to be "witnesses . . . both in Jerusalem [the home base], . . . and unto the uttermost part of the earth." G. A. ROBERTS.

Holding the Ropes

"I will venture down into the mine, but you must remember that I am counting on you to hold the ropes," were the words of William Carey, father of modern missions, as he volunteered to pioneer the way in India.

Our missionaries—our own brothers and sisters, sons and daughters—have given up every worldly ambition and left behind friends and kindred to go to the ends of the earth. Under the blessing of God doors are opening on every hand and appeals are coming from all directions. To their brethren in the homeland they look for men and means to answer the calls.

To Rally Every Resource

Recognising that the progress of the message is limited only by the support accorded by the home fields, surely the time has come to rally every resource.

During the World War, in nearly every country parents gave up their sons, women took the place of men in office and shop and field, hoarded treasures and scant earnings poured in to supply the sinews of war. Threadbare clothing became a mark of patriotism, and short food rations were accepted cheerfully. In this climax

of the age-long controversy between Christ and Satan, shall a people who profess to believe that the end of all things is at hand, manifest less devotion to the cause of Prince Immanuel? Shall the children of this world outstrip in their sacrifices and zeal the children of light?

Working Churches

There is a growing tendency to tie up ministers as settled pastors over churches. In every religious reform movement this has been one of the first steps leading to stagnation and decadence. In our large centres of population it will always be necessary to maintain workers, but instead of permitting the care of the church to be a drag on the worker, let us as wise generals train the members of our churches to carry responsibilities and make their latent talents a resource in speeding on the work. No man, however brilliant, can accomplish what scores of church members well trained and directed can do.

"The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people that know by experience what it means to be labourers together with God. When we have entire, whole-hearted consecration

Our Annual Offering—£3,000 for the Solomon Islands. The overflow to provide a boat for Pastor Jones for our newest mission field.

to the service of Christ, God will recognise the fact by an outpouring of His Spirit without measure: but this will not be while the largest portion of the church are not labourers together with God."—*Review and Herald*, July 21, 1896.

Pressing Our Workers Into New Territory

Next to personal endeavour in soul-winning, nothing will bring greater life and courage into our churches than to see our workers pressing into new fields and raising up new churches. An aggressive evangelistic programme that maintains a strong corps of colporteurs to pioneer the way, keeps the ministers out in new territory, develops young men for responsibilities, and harnesses the energies of the entire church membership, will have the backing of our people and the blessing of God.

A growing constituency means an ever-increasing stream of young men and women flowing through our schools, and more means to support the work.

"As we do this work, we shall find that means will flow into our treasuries, and we shall have funds with which to carry on a still broader and more far-reaching work. Souls who have wealth will be brought into the truth, and will give of their means to advance the work of God. I have been instructed that there is much means in the cities that are unworked. God has interested people there. Go to them; teach them as Christ taught; give them the truth. They will accept it. And as surely as honest souls will be converted, their

means will be consecrated to the Lord's service and we shall see an increase of resources."—*"Testimonies,"* Vol. IX, p. 10.

Practising Economy

In these days of prosperity, when extravagance is in the air we breathe, we at the home bases ought in the fear of God to practise greater economy in our homes, in our conferences, and in our institutions. While our workers in the great heathen lands labour with the most meagre facilities, a halt should be called on institutional enlargement in centres at home, where too many are colonising, resulting in the loss of many souls. In view of the great need for means already, how can we as individual members in homelands, so favoured of heaven, seek to accumulate earthly possessions as though our Lord delayed His coming? Shall we wantonly spend our means on every luxury of the age, giving to God and to perishing souls only the crumbs that remain?

Back of all these things, that which will build up the home base, that which will vitalise our schools and sanitariums and publishing houses, that which will give power and large results to our ministry, that which will fire us all with missionary zeal, causing us to bring to the altar large gifts, and that for which Heaven waits, is that genuine revival of heart and soul that will bring the outpouring of the Spirit in the "latter rain," "the refreshing," and will prepare the church for the finishing of her task and the coming of her Lord.

W. C. MOFFETT.

(Reading for Tuesday, June 7)

The Response of the Heathen to Christian Standards

BY W. H. BRANSON

A GOVERNMENT inspector in South-east Africa said to one of our missionaries:

"Whenever I enter a native village where one of your schools is located, I recognise the fact at once by the condition of the people and the village. They wear clean clothing, their homes are better built and cleaner, and unusual signs of thrift are in evidence."

These visible changes come as a result of the glorious emancipation experienced by those who from childhood have lived in constant terror of the spirits of departed ancestors, witches, and witch doctors, but through the gospel have been delivered "from the power of darkness," and translated "into the kingdom of God's dear Son."

One who has never come in contact with heathenism can scarcely comprehend what it means. Try to imagine yourself in a far-off land, where the light of the gospel has never shone: where there are no schools, no churches; where the name of Jesus has never been heard; where the people have no hope beyond the grave, nor of a future reward for right living; where there are no religious restraints except those prompted by fear, no moral standards to combat vice and sin; where villages

are filled with little idol houses made of sticks and straw in which are the mute idols made from wood or clay, into whose deaf ears the people in their plight pour their petitions for protection from the evil spirits, and you will thus get a faint conception of heathenism.

It is from this pit of moral gloom that the people are lifted when the glorious gospel of Jesus Christ is brought to them by our missionaries. Hope takes the place of fear, the weird death chant gives way to songs of rejoicing and deliverance, the moral law becomes the standard of living, and through the power of the Spirit of God, license and sin are checked, polygamous practices are abandoned, slovenliness gives place to thrift, filth to cleanliness, ignorance to knowledge, in fact, a complete transformation is wrought in the life. The converted heathen can truthfully say:

"I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord." Ps. 40: 1-3.

"Nothing is more needed in our work than the practical results of communion with God."

Moral Standards Not Lowered

The question is often asked, "Do you not have to lower the standards of morality when working for the heathen?" I answer, "No, the church has never lowered her standards in any land." The power of God enables a man rescued fresh from heathenism to keep the moral law as verily as it enables you and me to keep it. The gospel implants in the heart of a converted heathen the same longing for purity that was planted in our hearts when we received it. They find, just as we, that God has "laid help upon One that is mighty," One who can make them every whit whole.

We want our people in the homelands, who have so faithfully supported the work in the mission fields, to know that the people who have been gathered from heathenism by their representatives are genuine Seventh-day Adventists. Their languages and customs may be strange to us, but their faith and hope are the same, and their lives consistently conform to the standards accepted by the church at home. And we are glad to report that from among these converts there are comparatively few apostasies.

Could those who doubt the sincerity of these converts from heathenism sit for only one hour and listen to the testimonies of those who attend our schools or camp-meetings, the most sceptical heart would surely be convinced. In one such meeting a student whose experience is typical of that of hundreds of others said:

"I came to the mission to learn English so I could go out and earn more money. Instead I learned a name,—the name of Jesus,—and now I only desire to go out and tell others of Him."

In the same meeting, a paramount chief arose and very feelingly said:

"While I was travelling a road of darkness, I heard that Jesus loved me. We were just like the wild beasts of the forest, having no hope, until Jesus sent His messengers to search us out and teach us His message. Now I want my life to be spent in giving this truth to my people, that they may be saved."

Another recently rescued from heathenism bore his testimony thus:

"I thank the Lord for sending me His Spirit tonight. I feel burdened for those who are still in darkness, and I pray that that they may receive the light and be saved."

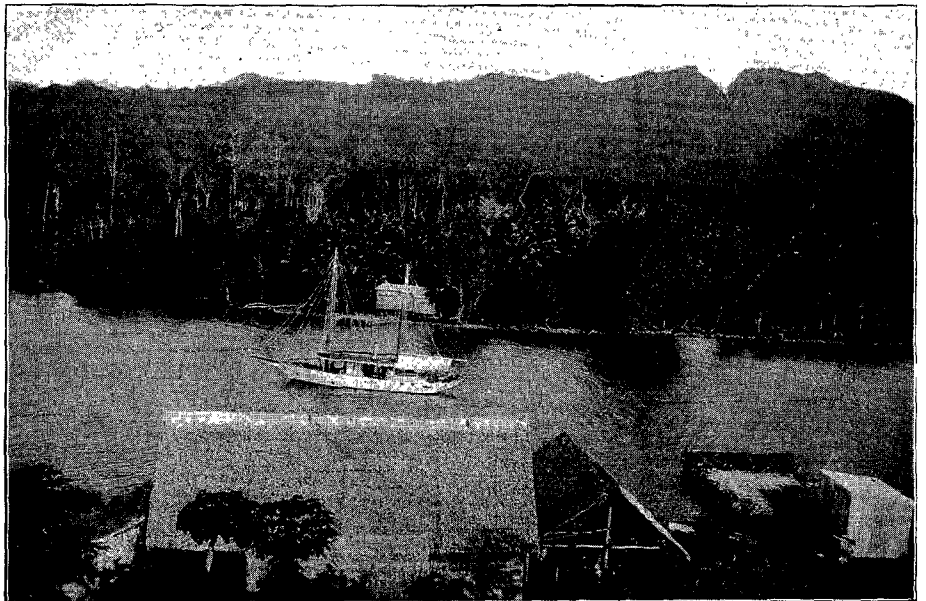
What One African Girl Endured for Christ

And not only are these people glad to sacrifice that the gospel may be sent on to others who have never heard; not only are they willing to offer themselves as missionaries to go to distant fields among strange

peoples of other tongues, but they are willing also to endure severe persecution, often facing death itself for Christ's sake.

In a far-away heathen village of Southern Rhodesia an Adventist native missionary had opened an outschool, and begun to preach the gospel to the people. Among those who came to the school was Esther, a young girl of about fourteen summers, who, having learned of the love of Jesus and His power to save, had gladly given her young heart to Him. She removed her large earrings, her bracelets, her leg ornaments, and her beads, and gave them to the teacher as an evidence of good faith. Then she notified her old heathen parents that though she desired to be obedient to them, she could no longer engage in the heathen festival dances in which all young girls are required to participate, and that she could no longer make beer for them, nor work on the Sabbath. She begged them also to accept Christ and join her in living the new life.

They, however, became angered because of the stand



The "Melanesia" in the Marovo Lagoon off Telina, Solomon Islands.

she had taken, and set about to compel her to recant. They first tried persuasion and then resorted to flogging. They whipped her until she would almost faint from pain and exhaustion, but always when asked if she would give up and recant, she would reply, "I would rather die than give up my hope in Christ." They shut her up in a dark hut for days without food or water until she was almost famished. At last her father tied her to a small tree, binding her so tightly that she could not move, then taking a small, strong cord, tied it around her forehead and the tree, then twisted it with a stick until it cut into the flesh. They left her in this condition a whole day. Yet she remained firm in her faith in Jesus.

About this time one of our white missionaries joined the native teacher at this village in conducting some special evangelistic meetings. Esther begged him to

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

unite with her in prayer that God would lead her father and mother into the light. One night at the close of the sermon, the missionary extended an invitation to those who had never known God to come forward and surrender their hearts to Him. A number responded, and then to his great surprise, he saw Esther making her way down the aisle to the front, leading her old father with one hand and her mother with the other. The old man, trembling with agitation, laid his pipe at the feet of the preacher, and the mother placed her snuff box beside it, and then they knelt down together and asked Esther's God to accept them as His children. Later on, after they had proved the genuineness of their conversion, the three of them were together led into the water and baptised.

Thought Herself Too Poor to Be Baptised

One old woman of about eighty years, the widow of a chief, who had suffered persecution because of her faith and been reduced to poverty, came to one of our workers recently and said:

"For three years I have looked forward to being baptised, but I have no clothing to wear. I have only these few skins. Will the teacher baptise me in skins?" Great was her joy when told that God accepted people just as they were, and that she could go forward in baptism.

The Judgment Message Wrought a Reformation

It is not without a struggle that the people break with old habits and customs. In one village a school had to close because of the illness of the teacher. Later, when another teacher came, he beat the drum, the universal signal for the people to gather. Only one boy came. The teacher said to him:

"Where are the other students?"

"They are out behind the village making images to sell," he replied.

"Let us go there and get them to come to school."

"No," replied the boy, "they will beat you, and me also for telling you."

The teacher found the head man of the village, and prevailed upon him to call the people to school. The next day twenty came. They said to the teacher:

"We don't like this school."

"What is wrong with it?" he inquired.

"Those who come here cannot drink beer, use tobacco, dance, nor sell images, and we don't want to give these up," they replied.

"All right," said the teacher, "you go out and tell the people that they can drink, smoke, dance, make idols, and do whatever else they choose, but we want them to come to school."

The next day the school was full. The people said, "This is a very good teacher, he lets us do as we please."

One Sabbath morning, a little later, he called the people together and said he had something to say to them. He preached a sermon on the judgment, and made plain what a fearful thing it would be to appear before God with a sinful heart. Then he said:

"I told you that you could go on and follow your own ways, and still come to school. I won't force you

to be Christians. But you can never enter heaven that way. I appeal to you to choose whom ye will serve. Are there not some here who will stand with me on God's side? If so, let them come to the front."

Eighteen heathen broke from the crowd, and boldly took their stand with the teacher to be God's men. The next Sabbath others followed their example, and later still others, until the village had been literally transformed by the influence of the gospel.

One day this teacher went to a neighbouring village to visit a boy who had been to his school. The head man found him and said:

"What are you doing here?"

"I came to visit this boy," he replied.

"No, you are here to get my people to go to your school. Go away, I don't like you!"

"Why? What harm have I done?"

"The people who attend your school," he replied, "abandon their temples of worship, they give up their old customs, they have to give up beer and tobacco and swine's flesh. I don't want you to stop here and teach these things to my people."

To this the teacher replied boldly, "Yes, chief, I am not only after them, but *you* also." And he began then and there to talk to him about his soul and the way of life. A short time after this, he had the great joy of seeing this chief and many of his people abandon their heathen practices and turn to the living God.

She Cursed and Challenged God

* One of our native teachers working in East Central Africa gave the following testimony of how God mightily worked through him to turn the people among whom he was working to the gospel:

"In 1923 I came to a chief's village to open a school. A number of young men came, but there were only three girls. I tried to get the women and girls of the village to attend, but the chief forbade them, lest they should accept the gospel and give up their heathen customs. Many of them wanted to come, but they were afraid.

"Then I began to pray to God that He would open the way for these girls to come to school, and one day I saw that my prayer had been answered in a very wonderful way. The wife of one of my men pupils gave birth to a child. The father was a Christian, but the mother was not, because of her fear of the chief. Now when a child is one week old, it is brought out and presented to the people, and there is a great celebration and beer drinking. I did not want this to happen to the child of one of my students, so I prayed for guidance, and went to talk to them about it. When I reached their home, the witch doctor was already there making the medicine for the child and preparing for the revelry. I went up to him and said, 'This is the home of a Christian. Do not do these things here. This man does not want this ado.'

"The chief's mother was also there, and when she heard this, she said, 'You go away or I will curse you. If your God is so powerful, let Him stop me.' Then she began cursing and swearing, saying, 'If there is a God, I hope He will kill me.' As soon as these words

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

were spoken, she fell to the ground. The people worked over her, but found she was dead.

"Then they sent word to the chief, saying, 'Your mother cursed the teacher, and she is dead.' The word spread quickly all through the village, and the people said, 'The Lord He is God.' The fear of God fell upon the entire community, and the next Sabbath every woman in the village was at church, and on Sunday every woman and child was in school.

"The word then spread to all the villages under this chief, and to two other mission stations, and the



Brother and Sister N. A. Ferris, who went out to the Solomons as missionaries in March, 1927.

people began to come from far and near to see me and hear my message. The following Sabbath so many came that we had to hold the service out under the trees, and God began to do a mighty work for these people. Many of them turned to the gospel, and our work was soon well established."

God's Name to Be Exalted Among the Heathen

Many generations ago the prophet Isaiah was given a vision of the final triumph of the church of God in the earth, and he was led to exclaim to her:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60:1-3.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Isa. 54:2, 3.

And this final deliverance of God's children from among all nations is that which we are witnessing today with our own eyes. Every new country that is entered yields up its fruitage for the kingdom.

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

Large African Fruitage

Until quite recently the Belgian Congo, which constitutes the very heart of Africa, was a great unexplored region so far as the representatives of this message were concerned. Most of its twenty millions of souls had never heard the first sound of the gospel story. But today our representatives are penetrating to the remotest corners of this vast country. The jungles are being conquered, missions are being established, and in many a village the idol temples are being abandoned for the worship of the true God.

From Portuguese West Africa, which until three years ago was an unoccupied field, comes the report that at a single mission station some four hundred now gather every Sabbath day to worship God. From Nyasaland comes the message of a thousand new converts won during the first quarter of the year through the efforts of our native evangelists.

Our records show that at the time of this writing there are at least five thousand within the territory covered by the African Division who are preparing for baptism.

What shall we say of this mighty response of the Gentile nations to the call of the gospel? It is the fulfilment of God's word. It is the refreshing from the presence of the Lord which is to ripen the harvest for the reaping. And this response on the part of the heathen is in itself a mighty challenge to God's people to arise and finish their Heaven-appointed task.

"God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10:34, 35.

"Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal.



Our mission house at Telina, Solomon Islands, where Brother and Sister Wicks lived, and in which Brother and Sister Ferris will now probably make their home.

Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness."—"Prophets and Kings," pp. 188, 189.

(Reading for Wednesday, June 8)

Advance in Sacrifice

BY J. L. SHAW

EVER since the stain of sin was found upon our first parents and a veil was needed to spare them from the majesty and presence of their Maker, man's hope of a return to his lost estate has been joined by faith with Christ and God in self-denial and self-sacrifice.

In the indefinite past, when the plan was revealed to make man a free moral agent, that he might have the privilege of serving God by choice, yet share the possibility of sin, Christ risked His life to make so great a gift possible, and became "the Lamb slain from the foundation of the world." There and then was made and given the promise and example of a supreme sacrifice to save men. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

When Adam and Eve, for their transgression, were thrust out of Paradise, they went forth in sorrow, realising in a measure what their sin had cost. They were not only shut away from the presence of God while mighty angels guarded the gateway to Eden, but they had lost their dominion over the earth and their own lives. Their only hope of return was by such faith in Christ as the great sacrifice for sin, as would cause them to give their lives and the choicest gifts of their own labour as their expression of faith in a coming Saviour, who would save them from sin, and restore to them and their posterity that which their disloyalty and disobedience had lost.

Adam Slaying the First Sacrificial Lamb

Hence it was that to the gate guarded by angels they returned to erect their first altars; for we read, "Hither came Adam and his sons to worship God."—*"Patriarchs and Prophets,"* p. 50.

"To Adam the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which only God could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God."—*Id.*, p. 54.

Noah's First Sacrifice Following the Flood

When the hand of God opened the door of the ark and Noah and every living thing left on the earth came forth to a desolate world, the first recorded act of Noah was to build an altar unto the Lord, and upon it he offered of every clean beast and fowl a sacrifice, thus manifesting his gratitude to God for divine protection and his faith in Christ as the real sacrifice. With a desolate earth and the small stock of cattle to replenish it, before he had a house for himself and family, he built his altar and gave unto God of his choicest possessions.

When God beheld this act of faith, it pleased Him.

The record says, "The Lord smelled a sweet savour; and the Lord said in His heart, I will not again curse the ground any more for man's sake." It was there as Noah stood beside that altar, when he had given in faith of his best, that God made the promise He has kept through the thousands of years since: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. 8: 21, 22.

Abraham's Supreme Test of Faith

It is about the altar the highest tests in the school of Christ have come; for it is there supreme sacrifices have been made. Visualise Abraham going three days' journey to Mt. Moriah, and see him building an altar to offer up his son, giving him in faith. Listen to those words of Isaac by the way, when the wood was laid upon him, the one to be offered, as he said: "My father, . . . behold the fire and the wood: but where is the lamb for a burnt offering?" What a supreme sacrifice! When those endearing words, "my father," were uttered by his son, the pierced heart of Abraham must have bled for the boy, and yet he could not then reveal all. "My son," he said, "God will provide Himself a lamb for a burnt offering."

"Abraham's great act of faith stands like a pillar of light, illuminating the pathway of God's servants in all succeeding ages. Abraham did not seek to excuse himself from doing the will of God. During that three days' journey he had sufficient time to reason, and to doubt God if he was disposed to doubt. He might have reasoned that the slaying of his son would cause him to be looked upon as a murderer, a second Cain; that it would cause his teaching to be rejected and despised, and thus destroy his power to do good to his fellow men. He might have pleaded that age should excuse him from obedience. But the patriarch did not take refuge in any of these excuses. Abraham was human; his passions and attachments were like ours; but he did not stop to question how the promise could be fulfilled if Isaac should be slain. He did not stay to reason with his aching heart. He knew that God is just and righteous in all His requirements, and he obeyed the command to the very letter."—*"Patriarchs and Prophets,"* p. 139.

God's Supreme Sacrifice on Calvary's Altar

The altar of the Old Testament was a symbol both of devotion and of service. It stood for consecration and sacrifice even unto death. So in the new dispensation the altar service, though different in outward form, still remains. Paul assures us, "We have an altar." And it is at this altar, as we bring our devotions, our choicest gifts, that God manifests His power and presence.

Christ came to His supreme altar at Calvary. Without a murmur He yielded up His life as the great atoning sacrifice to save man. He gave all. As in the

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

time of Israel when the offering was made without the camp, He went forth to Calvary to be offered as an offering for sin. Hence the statement and exhortation in Hebrews, "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come." Heb. 13:12-14.

And with His example Christ has given the admonition, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." He led the way in self-denial. He asks nothing of us, His followers, in our own lives, but that of which He Himself has given the example.

We are told that when Jesus cried, "It is finished," "Father, into Thy hands I commend My spirit," God manifested His presence more mightily than about any altar in times past. "A light encircled the cross, and the face of the Saviour shone with a glory like the sun."—"The Desire of Ages," p. 756. The veil of the temple was rent, the earth quaked, the rocks were rent, graves were opened, and when He arose, many saints which slept came forth from their dusty beds to ascend with the Redeemer.

"The foundation of the plan of salvation was laid in sacrifice. Jesus left the royal courts, and became poor, that we through His poverty might be made rich. All who share this salvation, purchased for them at such an infinite sacrifice by the Son of God, will follow the example of the True Pattern. Christ was the chief corner-stone, and we must build upon this foundation. Each must have a spirit of self-denial and self-sacrifice. The life of Christ upon earth was unselfish; it was marked with humiliation and sacrifice. And shall men, partakers of the great salvation which Jesus came from heaven to bring them, refuse to follow their Lord, and to share in His self-denial and sacrifice? Says Christ: 'I am the vine, ye are the branches.' 'Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.' The very vital principle, the sap which flows through the vine, nourishes the branches, that they may flourish and bear fruit. Is the servant greater than His Lord? Shall the world's Redeemer practise self-denial and sacrifice on our account, and the members of Christ's body practise self-indulgence? Self-denial is an essential condition of discipleship."—"Testimonies," Vol. III, pp. 387, 388.

Filling Up the Sufferings Left Behind

We marvel at the advance of the gospel in the first century, "which was preached to every creature under heaven;" but do we realise the self-denial, the sacrifice, the persecution, which it entailed? From the very beginning, suffering and death were the lot of those who heralded the gospel. We are told that the beloved disciple John was the only apostle who escaped a violent death, and he was banished to the isle of Patmos for bearing his testimony to the truth as given him by Christ. James, the son of Zebedee, was beheaded. Philip was scourged, thrown into prison, and afterward crucified.

Matthew, the writer of the Gospel bearing his name,

as a foreign missionary laboured in Parthia and Ethiopia, in which latter country he suffered martyrdom. James, the author of the Epistle, was beaten and stoned by the Jews, and finally killed with a fuller's club. Matthias was stoned at Jerusalem, and then beheaded. Andrew, the brother of Peter, after having preached the gospel to many Asiatic nations, on his arrival at Edessa, was crucified. Mark, the writer of the Gospel, was dragged to pieces by the people of Alexandria. Peter is supposed to have suffered martyrdom at Rome, being crucified with his head downward.

Paul was beaten, stoned, imprisoned, shipwrecked after his long foreign mission service, and then apprehended by Nero and beheaded. Jude was crucified at Edessa. Bartholomew, having carried the gospel as far as India, was at length beaten and crucified by passionate idolaters. Thomas, called Didymus, was thrust through with a spear; and Luke, after preaching the gospel in various foreign countries, is supposed to have been hanged by the idolatrous priests of Greece. Many other Christians of the first centuries suffered like treatment for their hope in Christ.

Sacrifice the Keynote in Gospel Work

No great work in any age has been accomplished without sacrifice. The gospel story from beginning to end is but the recital of self-denial, of sacrifice.

We should be actuated by the same impulses. This is the spirit that should characterise every believer in the third angel's message. Every worker in this cause, every believer, should be actuated by the same spirit as those early disciples. Like Paul we should be ready not only to be bound, but if need be to die in God's service.

"Self-sacrifice is the keynote of the teachings of Christ. Often it is presented and enjoined in language that seems authoritative, because God sees that there is no other way to save man than to cut away from his life the selfishness which, if retained, would degrade the whole being.

"Christ became poor that we might be partakers of the far more exceeding and eternal weight of glory." 2 Cor. 4:17. We are to practise the same self-sacrifice that led Him to give Himself up to the death of the cross, to make it possible for human beings to have eternal life. In all our expenditure of means, we are to strive to fulfil the purpose of Him who is the alpha and omega of all Christian effort.

"We are to place in the Lord's treasury all the means that we can spare. For this means, needy, unworked fields are calling. From many lands is sounding the cry, 'Come over and help us.' Our church members should feel a deep interest in home and foreign missions. Great blessings will come to them as they make self-sacrificing efforts to plant the standard of truth in new territory. The money invested in this work will bring rich returns. New converts, rejoicing in the light received from the Word, will in their turn give of their means to carry the light of truth to others."—"Testimonies," Vol. IX, p. 49.

What Real Sacrifices Have We Made for God?

As we face our work with all its pressing needs, shall we not ask ourselves what real sacrifice we have

"If we are in earnest we shall give as we pray."



made, what hardships and sufferings we have borne? With these thoughts in mind, let us listen again to the following earnest appeal given us by Pastor I. H. Evans at the last General Conference:

"Our Saviour, in conversation with His disciples, strongly stressed the spirit of sacrifice and self-denial. And while I know that sometimes we sort of pet ourselves, and flatter ourselves that we are making great sacrifices, I do not believe we are. I do not believe we have yet touched the finishing of this work with the sinew, the very heart and strength, of this people. If we were baptised with this spirit, there would be no shortage of funds to push this work wherever the providence of God opens the way for its proclamation. And we are right down here face to face with a situation that ought to stir the heart of every man, and he ought to settle it on his knees with God, that as far as he is concerned, he is going to put his life into the finishing of this work.

"I know that a great many people say, 'I am giving my life to this work.' I say it sometimes, I suppose, like other people, though I do not make any pretence that I have ever made a sacrifice of any great importance. I do not think I ever did. But I do believe, brethren, that there ought to come, and there must come, and there will come, to this people an experience. We are those who are going to see the wind-up of this work, and we are to lay ourselves on the altar, not simply that we may administer our affairs to take care of ourselves, and still say it belongs to the Lord; but we are to be where the Lord can have the funds and the strength and the very life of those who make that profession.

"And, brethren, if that hour is not here, then I want to know when we are going to finish this work. We can go on indefinitely at the rate we are going,

and not finish the work. Eighty long years have come and gone since we started the proclamation of this message, . . . and today there are countless millions in the world who know not that there is such a thing as we call the third angel's message. As a people in a Conference like this, it is not for us to think of resolutions, not to give ourselves up to the consideration of who is going to be this or that, but to give ourselves to the solving of the great supreme problem of how we are ever going to finish this work. We must do something more than we have yet undertaken.

"But people say we are giving splendidly. Why, my friends, we have not yet tasted real giving. We must put ourselves, all our strength, our lives, into this work until there is nothing left of us. That is the only way we are ever going to finish it."

Brother, sister, shall we advance where God is so evidently showing the way? The cry from our leaders in the field is, "Advance." They wish to move on into new territory. There are men and women trained and ready to answer these calls, yet we are waiting for the funds to send them. How long shall we delay and frustrate God's work? God's people have been greatly prospered. The Lord wants to show Himself with increased power among us. Let us come to the altar with our choicest gifts and God will meet with us. Israel brought their tithes, their second tithes, their freewill offerings, their first fruits and other gifts. The contributions required of the Hebrews for religious and charitable purposes amounted to fully one-fourth their income. Shall the people of God today do less?

Since then an appointed meeting place of God with man has been about the altar. In ancient times, man in faith brought there his devotion, his choicest gifts, and there God wrote His name and manifested His power and presence.

(Reading for Thursday, June 9)

God's Opening Providences Our Opportunity

BY W. H. ANDERSON AND F. A. STAHL

WHEN Jesus and His disciples sat beside Jacob's well, the disciples saw nothing but a Samaritan woman drawing water; but Jesus saw an opportunity to reveal Himself to that woman and, through her, to the whole community. The disciples saw simply an outcast, a despised Samaritan. Jesus bade them look on the fields, and see a great harvest ripe and ready to be gathered in for the Master.

When the Syro-Phoenician woman came to Jesus, imploring help for her daughter, the disciples saw only a heathen woman whom they regarded as little better than a dog. Jesus saw a world beyond the boundaries of the chosen nation, pleading for at least the crumbs of the bread of life.

Only Anointed Eyes See the Whitened Fields

The disciples' eyes were so riveted on the uppermost seat in the kingdom that they were blind to the needs of a perishing world. It was not until the Holy Spirit had

been given the disciples at Pentecost, to Cornelius at Caesarea, to the Gentiles under the labours of Paul and Barnabas, that they began to comprehend the magnitude of the work that had been given them of God.

Now, in these last days, when God is again pouring out His Spirit upon the earth, Jesus wants us to see the needs of the world as He sees them. He wants us to see the millions of heathen who, like the Syro-Phoenician woman, are hungering for the crumbs of the bread of life. Jesus wants us to see the opportunities He has created for us now, in this little time of apparent peace, for finishing the work.

Look on China, India, and the South Sea Islands

Brethren and sisters, look at China, torn and bleeding from civil war. See the great unentered provinces, inhabited by millions of people, fields white to the harvest.

Now turn your eyes to India, where one-third of the

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

people go to bed hungry every night. See up there in the trees the prayers they have hung up. They are S O S calls to us to answer those prayers with this message. The Buddhists are losing confidence in their idols. The old Hindu customs are breaking down. The leaven of emancipation from caste is working. Just now is the opportune time to reach them with this truth.

Look at the islands of the sea. There idolatry, savagery, and cannibalism have reigned for generations. See them turning from their idolatry. See them giving up their cannibalism. See them waiting and pleading for the law of the living God.

Rich Harvests in Africa Waiting

Turn your eyes to the Barotse nation in Africa. See



Native teachers on the island of Choiseul, Solomon Islands, taken with Brother Gray.

the royal barge of the king descending the Zambesi River for hundreds of miles to visit Brother S. M. Konigsmacher, and hear his urgent invitation to enter that country with this truth.

Behold chapels and schoolhouses built by the natives in scores of African villages, and then see delegation after delegation coming year after year to the mission stations, pleading for teachers. See their disappointment when told there is no one to go.

Hear the call that comes to Brother J. R. Campbell from the north of the Transvaal,—hundreds of villages untouched, chief after chief asking for help. Who is willing to go?

In many places in the South African Union the seeds of this message have been sown, and now companies are springing up here and there, asking for baptism, asking to unite with us in keeping the commandments of God.

In the Belgian Congo, Pastors French and Boger travelled through thickly populated districts for forty days, and found not a single representative of the gospel of any denomination there. Still the native chiefs in

every village pleaded for teachers. What an opening providence!

In Angola, Africa, there are eight million souls, and we have scarcely touched them. On the Kunene River four years ago, a native chief threatened to kidnap me and compel me to teach his people. He is still waiting for his teacher. Nikapamba, a Lunda chief, tried to cause me to become lost in the forest, so I could not find the villages of a rival chief, and would return to him and his twenty-six villages and establish a mission for them.

French Equatorial Africa, including the Cameroons, contains over twelve million people. No Adventist, so far as I can learn, has ever crossed the border. What a mighty challenge to us to annex new territory for God! If God spares my life and gives me health, I am going in there before the end of the year.

Faith Sees That Ransomed Host Before the Throne of God

All around the world the opening providences of God are urging us on. Surely God is working in the lands today. There are openings on every hand. Opportunities innumerable are ours today. Shall we seize them, or let them pass? Shall we improve them, or neglect them? Shall we recognise that today is the day of opportunity for salvation, or shall we wait for a more convenient season?

May God anoint our eyes that we may see as Jesus sees. May we look on the fields that are ripe for the harvest. May we grasp the opportunities that are ours today. May we press into the great unentered fields, where the cries are going up to God for help. And when Jesus comes, may we see a great multitude that no man can number out of every nation, kindred, people, and tongue, stand on the sea of glass before the throne because we today have walked in the opening providences of God in the mission fields.

W. H. ANDERSON.

Doors Open in the Amazon Region

For years God's people have been praying that He would open doors for His message, and their desires have been fulfilled in a most remarkable way. In all parts of the world there are now wonderful opening providences. I have been impressed very much to see how the Lord has gone before us in a new part of the great field, the Amazon region, not only giving us favour with the white people, but with wild savages as well, a people who are living in gross darkness and superstition, never having heard about the living God. Many of them have not even seen a white man, and those who have come in contact with him, know him only as some one to be greatly feared. By the blessing of the Lord, they soon found that we were there, not to cheat them in trading or to do them harm, but to bring them the message of salvation, which is free to all.

We began a mission for these people on the headwaters of the Amazon, at a place called Perene, and now, after only a few years' work, nearly one hundred of these people have been baptised and organised into a church.

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

In this section two companies of white believers have been raised up. At one place a man has made us a standing offer of 150 acres of fine land for mission purposes, with a clear deed. At the other, down on the Perene River among the Chuncho Indians, the people have sent messengers to notify us that they have built a



Miss Totenhofer and her school girls at Batuna, Solomon Islands.

fine large building for church and school purposes, and have cleared and planted five acres of land, which they will turn over to the mission at once. They are waiting for a teacher. I was really astounded to see how wonderfully God has prepared the way.

A Fierce Indian Tribe Transformed

On my last trip away down into the interior of the Amazon region, while cutting my way through the almost impenetrable forests to where the Amuesha tribe lives, I visited company after company of these wild Indians, spending weeks among them, and found them all, without exception, ready to hear and accept the message and anxious for schools and teachers. When I left the Amuesha Indians and emerged at the Port of Bermudas, which is located on the Pitches River, the authorities came to me in a body, and asked that a work like that done in the district of Perene be started among them. They knew how dangerous and savage the Indians in the district of Perene were before the mission was located among them, and noted the difference now. These people are now friendly, and are the marvel of that whole locality for their gentleness.

"At Last You Have Come!"

Leaving this port, I journeyed on, arriving at the large city of Iquitos, on the shore of the Amazon River. I had no more than arrived when I was met by a group of the best men of that city, who received me most cordially. I shall never forget the words with which one of these men greeted me as he heartily shook my hand, "At last you evangelists have come to us." The people crowded around me, and begged that I teach them the precious Word of God.

Among these was a young woman, about seventeen years of age, the daughter of a prominent priest in that

city. I was compelled to leave my only remaining helper there, who has since been labouring in that city. In a letter just received from him he pleads for us to return to the field at once to help him.

Into Wilds Where No Missionary Had Ever Before Penetrated

From Iquitos I proceeded alone on my missionary tour of investigation, hiring guides as I went along. Most of them were savages unknown to me and I unknown to them, but somehow the Lord touched their hearts, and they showed me the most kindly consideration, helping me in every way possible, even to endangering their own lives.

Going up the Napo River, I met the tribe of Yahua Indians. These people were shy at first, but as I explained to them my mission and they heard the story of Jesus, they immediately pleaded for a teacher. I travelled up the Ucayale River, visiting the Conibo Indians. This tribe of Indians are noted for their fierceness and cruelty. I well remember the first encampment I visited. As I entered the clearing and they saw me, they snatched up their weapons ready to attack me. As my guide called out that I was the pastor from among the Campa Indians, they dropped their weapons and came forward to greet me in a most friendly manner. They begged me to stay among them. I told them I would have to go on, but the Lord willing, I would return or send some one. Then they asked me to ask the Lord to bless them and their children, which I did, laying my hands upon the children as they were brought forward. I thought this a wonderful thing for crude savages to do. When I mentioned this circumstance to some white men whom I met in that region, they were astonished, and could not account for it. But we know, for God had touched their hearts.

A Young Man Whose Heart God Touched

While going up this river, I met a young man, twenty-seven years old, going up to connect with a plantation to do mechanical work. I talked with him about our work and the message. He smoked cigarettes incessantly, lighting one with another, even smoking in the middle of the night. The third day he said, "I am going to quit smoking. I am going to give up drinking. I see these things are not right." He expressed a wish to accompany me on my missionary tour into this interior region. I consented, and he proved a wonderful help to me on my journey. He knew the country well, knew several of the Indian dialects, and as we journeyed he became more interested in the message, and after a few weeks gave his heart to God and became an entirely changed man. He would take nothing for his valuable service, only requesting that a Bible be sent him so he could continue the study of God's Word.

Since arriving in the States I have received letters from this young man, telling me that he has been among the Cashibos, the great cannibal tribe of Indians, and has told them about our work. He has spent days and days among them, and writes me that these people, putting it in his own language, "are desperate that we return soon and teach them also." "I have explained about God," he says, "and they want to be taught. I have told them that you are a friend to all the Indians."

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

Indians Praying to the Unknown God for a Missionary

On the Urubamba River I met Chief Ticoli, a man who has great influence among the Piro Indians. Later, one day my path was suddenly obstructed by a group of these Indians. Never shall I forget this chief as he with his sister stepped out, took my hand in both of his, and looking up into my face, pleaded most earnestly that we would give them a mission, the same as we had established in Perene. He said, "We want to learn about the true God. It is too far to go where you have the mission. Our children and our women cannot make this hard trip, and we want you to come and teach us."

My heart was full. I did not know what to answer. After a moment I said, "Chief, pray to God for a

teacher. Pray to God for a mission." Then I taught him how to pray. He said, "It is well."

So even now, brethren and sisters, there are savages kneeling along those trails in the silent forests, lifting up their hearts to God in simple prayer and faith, asking Him for teachers that they also may know about the true God. Shall such prayers be denied by the Father in heaven?

I am so glad for this Week of Prayer. I have great faith in prayer when all our brethren and sisters unite their voices in petitions to the great God of heaven. And I am glad for the privilege of joining with you in pleading for special blessings, that God will help us to answer the many calls coming to us from all parts of the great harvest field.

F. A. STAHL.

(Reading for Friday, June 10)

He Bids Us Pray

BY PASTOR C. H. WATSON

IT is the duty of every individual Christian to give the gospel to the heathen. The consciousness of this responsibility must rest on the heart of every true believer. The Saviour's appeal, "Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest," was spoken not merely to the ministers of His cause, but to His church, and it remains a solemn charge to each individual church member as long as time shall last and there is work to be done in His name.

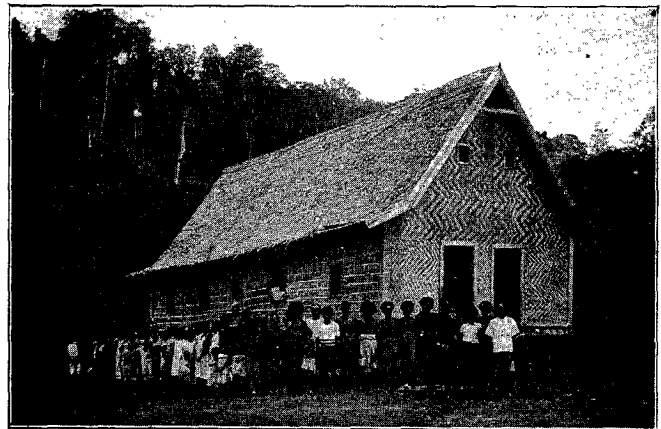
The words that precede this appeal show clearly that care for the harvest is the dominating thought in the Saviour's mind. "The harvest truly is plenteous, but the labourers are few." It is not merely the raising up of workers that He calls for, but the sending forth of labourers into the harvest. It is not enough to have the labourers, they must be sent forth into the harvest. It is not sufficient to call and train and equip workers; they must be sent forth into the fields—the place of need—and save the wasting harvest. Not one word is said by the Saviour in this scripture about raising up workers for the harvest. His appeal is, "Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest."

"The harvest truly is plenteous." The need is pathetic. Look where we will in our own island world, —to the north, to the east, to the south, or to the west, and our eyes fall upon the whitened fields all ready to harvest, and in them but a pitiful handful of labourers. Is it not time that the church of God in the consciousness of its great responsibility shall pray the Lord of the harvest that He will send forth labourers into His harvest?

In most wonderful ways the Spirit of God is going before us in heathen islands and opening doors of opportunity through which we are urged to pass; but in the tardiness of our service we linger far behind, and the places of greatest need and most encouraging opportunity are almost wholly unmanned. At this very hour we are urged by savages in the wilds of New Guinea to advance

our missionary work into their territory. Shall such appeals come to us unheeded? Is not the only satisfactory response that can be made to such a call, labourers sent forth into the harvest?

From the New Hebrides come many calls for us to enter new territory. On every hand we are urged to penetrate farther and farther into the awful heathenism of that most depressing group. Malekula is yet cannibal. Its people invite us to send forth our missionaries into its darkest regions. Shall we deny them the right to hear and accept the gospel of Christ? Tanna, to which island Mr. John G. Paton went many years ago,



Our Ghoghobe Mission church on Choiseul, Solomon Islands. It was at this mission that Brother and Sister Gray were located while on Choiseul. On the hill at the back of the church, their little daughter Amy lies sleeping.

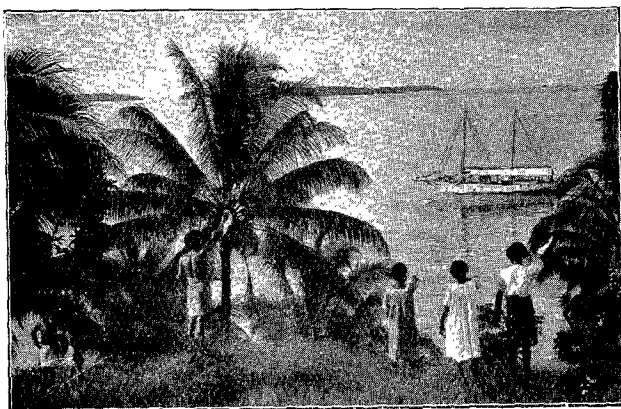
is in part yet unchristianised. A large portion of the island is still savage. We are invited by these savages to establish the work of God amongst them. We have reason to believe that unless we act speedily in this case this door of opportunity will be closed against us. Shall we not in the consciousness of responsibility which the Saviour's specific charge presses upon us, pray the Lord

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

of the harvest that He will send forth labourers into Tanna while its door of opportunity is open to us?

The Solomon Islanders, with still more clamorous demands, urge us to extend our work for them to many parts of their group. Rarely has a more inviting situation been offered to a missionary church than is presented to us in the Solomons, but we are falling far short of meeting all our opportunities there. Indeed, through illness of the workers, so many of our missionary families are now absent from their stations in the Solomons, that to maintain the work being carried on in that group there is special need of the church's prayers. So, for strength to advance, for means to extend our efforts, for labourers to go forth into the fields, it is imperative that we implore the Lord of the harvest at this time.

It may be that we have depended too much upon committees and boards, or we have trusted too fully human effort and material means. Certainly we have



The "Melanesia" off Batuna, Solomon Islands.

not failed of appealing to men for funds and facilities. But we find in this appeal from the Saviour no mention of such things. With whitened fields everywhere before us and with few labourers to gather the harvest, He bids us *pray*. Pray the Lord of the harvest that He will send forth labourers into the harvest.

In these days of urgent calls, lacking, as we do, both men and means, hearing the cries of the unsaved and yet powerless to help, we must turn to God with all our hearts and cry to Him for workers. "The harvest truly is plenteous," but where is the profit of a plenteous harvest if the grain is permitted to lie ungathered? Surely this time of most urgent need and of unparalleled opportunity in the experience of the church must be also a time of most fervent and prevailing prayer.

It is necessary to the completion of our task that at every point of opportunity to go forward we shall be there with the forces needed to advance. Jesus, our Master, is in every such opening. It surely must be displeasing to Him that we lag so far behind. It is possible that the remarkable success of our island mission work during recent years may prepare us the more readily to accept such a situation, for we are prone to measure our present pace by comparison with the movement of former years, and be satisfied. But of this we must beware. It is not for the grain in the garner that the Saviour expresses anxiety, but for the *ungathered* harvest. The evidences of God's willingness to make

our labours abundantly fruitful is with us in every company of believers that has been won from heathenism, but no abatement of zeal, or relaxation of effort, no shifting of the burden of anxiety must be permitted while fields "white unto harvest" remain unentered and the harvest of the earth is wasting. I cannot but believe that the right time for us to enter any place with the work of God is the hour in which He makes the opportunity for us to go in. We need much of His help to save us from being behind hand in His work.

Our missionaries on every frontier line in our island fields are tense in their eagerness to push on farther. It is well that in every Australasian church, every preaching place, every Sabbath school, every Adventist home, prayers for the means to send them forward will ascend simultaneously to the Lord of the harvest. Thus only shall their courage be cheered and their faith rewarded. Who amongst us can measure the results of such communion with God in behalf of our missions? Were it maintained through this Week of Prayer only, it surely must bring to us all a more vivid realisation of our responsibility to the unreached of our field. But were it with us a continuous, earnest, loving presentation of the missionary claim upon His church, there would be a more generous sacrifice of our substance for the cause of missions, a more cheerful consecration of talent and service to the work of our missions; there would be more constant sympathy with our missionary families away upon the mission fields, and there would be a truer and more abiding fellowship with Jesus, the divine Leader in all our missionary endeavour.

Let every man and woman, boy and girl, who desires the quickening of our church in Australasia so that she might effectively do the work committed to her within her Australasian borders and in the remotest of her island fields, now pray the Lord of the harvest that He will send forth labourers into the harvest.

"Lord God of Hosts! Open Thy people's eyes
That they may see earth's whitened harvest field
Widespread. May note the precious grain that lies
Unreaped. Open! that they may see the promised yield
Perish because no sickles touch the grain,
Making Thy Son's great sacrifice in vain.

"Lord God of Hosts, quicken Thy people's hearts!
Cause them to feel what pain, what grief is Thine
While wasted lie these heathen lands, vast parts
Of Thy domain, untouched by Love divine.
Help them to share Thy bitter grief,
And move them, Lord, to send relief.

"Lord God of Hosts! Open Thy people's purse,
That they may give—not less, but more and more.
O, may they never taste the bitter curse
Of Meroz! Help them their treasures all to pour
Into this saving work of grace,
Thy coming hastening on apace.

"Lord God of Hosts! Call forth our young and strong
Into Thy harvest field where die the lost
In sin's black night of fear and hate and wrong.
Lord! call them forth to toil at any cost
To self in gain and home and life;
Baptise them for earth's final strife.

"Lord God of Hosts! Open Thy church's door!
Send forth Thy flock, north, south, and east and west,
To reap the ripened fields! Upon them pour
Thy pentecostal power to toil, not rest—
That ransomed multitudes may stand
With those who reaped, at Thy right hand."

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

(Reading for Sabbath, June 11)

God's Power as Revealed in the Experiences of His Children

BY L. H. CHRISTIAN

HE delivereth and rescueth, and He worketh signs and wonders in heaven and in earth." Dan. 6: 27.

The Lord is a living God, ever present, and ever aching for His children. As a loving Father He has a direct and personal interest in each one of us. He knows all our failings, yet He loves us, and we are never out of His thoughts for a moment. The hand of His kind care constantly intervenes for our good.

This in a special way applies to the remnant church. The advent people are a people of prophecy, and to write of the advent movement is but to record one divine providence after another. These miracles of God's care will through eternity be recounted in songs of praise, and we must tell of them here. To do so gives new courage and confidence.

In no previous time in all history has God revealed His love and care as He does today. He has blessed mankind with numberless temporal mercies. Compared even with twenty-five years ago, we have better food, better clothes, better homes, lighter work, quicker travel, and many other comforts, such as mail, telephone, etc., which make life easier and more pleasant. Books, papers, schools, and hospitals abound.

There is not only more comfort, but more freedom. Millions chained in social and church slavery fifty years ago, through autocratic government, have been set free. Nearly all the world is enjoying such liberty as was never before known. But greatest of all are God's spiritual gifts. The Bible is printed in so many languages that nearly the entire human family now has access to the Word of God. Missionaries by the thousands are bringing the gospel light to all the world. And the capsheaf of all God's gifts to this generation is His saving advent message.

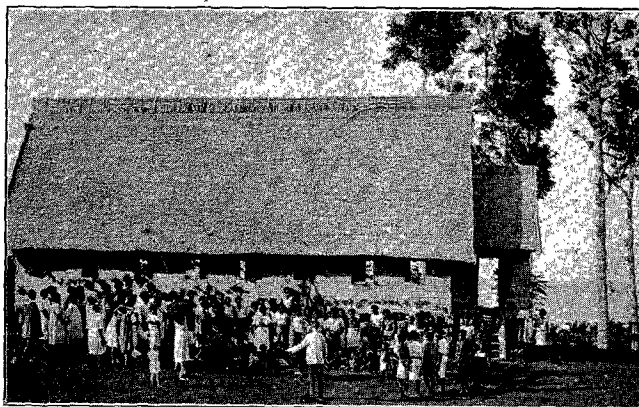
The reign of sin was never in any way so strong as now. We see this in broken homes, in cruel, unusual crimes, and not the least in the lawlessness and atheism of youth. "A power from beneath is leading men to war against Heaven. Human beings have confederated with satanic agencies to make void the law of God. . . . The powers of Satan are at work to keep minds diverted from eternal realities. The enemy has arranged matters to suit his own purposes. Worldly business, sports, the fashions of the day,—these things occupy the minds of men and women. . . . In the broad road that leads to eternal ruin there walks a long procession."—*"Testimonies," Vol. IX, pp. 43, 44.*

God's Message of Grace

Yet in our day and in this fearful reign of sin the honour and character of God will in a most marvellous way be vindicated. Men will come to see that they cannot rebel against the Ruler of the universe and go

unpunished. As we can but faintly understand now, the close of probation, the seven last plagues, and the coming of Christ in all His glory will unfold the majesty of the divine justice and the awful results of sin.

To prepare mankind for these transcending events in the immediate future, God today sends forth a last warning message. This message is His great remedy of grace for the evils of this generation. Rev. 14: 6-12. This message exalts Christ and His power to save. It sets forth the holy and perpetual claims of the law of God. As a definite truth it makes known that the hour of God's judgment *has* come. Warning mankind of the



Our new church building at Dovele, Solomon Islands.

apostasy of fallen Christianity, it points to God's broken law and His holy Sabbath. Ex. 20: 8-11.

This threefold, divine message will not be proclaimed in smooth, æsthetic preaching. It is strong both in spirit and in doctrine, with reason and logic presenting truths and facts concerning the relation of the Creator to His creatures that cannot be controverted. In this gospel movement we dare not make doctrines secondary and preach a tame message, as do other churches that have lost their first love and united with the world. 2 Tim. 4: 3-5.

An Example of Loyalty

Down in Southern Europe the elder and another brother from one of our new churches were haled into court a few months ago. The judge commanded them to leave the advent faith and return to the Catholic Church, threatening them with heavy punishment if they refused. His words were repeated and emphasised by the priests present.

"You are trying to get us to leave the advent doc-

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

trines," our two brethren replied, "and to go away from the path where we have found freedom from our sins through the blood of Christ. Your Honour, rather than to deny our blessed Lord, we will lose all we own in this world. Indeed, we would sooner give our lives and die a cruel death than to give up our religion."

"Are you willing to have these words entered upon our records with your signatures?" said the angry judge sternly.

"Indeed we are, and we sign our names in the fear of God," was the reply.

So, in that court the loyalty of our brethren to this message stands recorded. We should be as faithful to our message in times of peace as they are in the midst of persecution.

But to be loyal to this message is not a mere profession or form. We may assent to all the doctrines, stay in the church, and yet give up the truth. Loyalty to this message is living, primitive godliness. "The kingdom of God is not in word, but in power." 1 Cor. 4:20. "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost." 1 Thess. 1:5,6.

Barriers Broken Down

God is going before us. His providences are revealed today in a marvellous manner. We speak of the World War as a fearful experience, and so it was; yet through that war God prepared the way for this advent movement. Before the war it was almost impossible to preach and baptise in many places in Europe. Today, for example, in Vienna, where before the war we were forbidden to enter, we have several churches with a growing work and a deep interest. Before the war the czarist government in Russia banished our workers, closed our churches, and confiscated our literature. When the Great War broke, we had twelve ordained ministers in Russia in prison, aside from seventy-five other believers. These were all liberated, and now there is freedom to go anywhere in that vast country with this message.

Before the war the entire Mohammedan world was as a door closed and locked and never to be opened. Today we find a great change. God's providence is beating down those age-old walls of bigotry and prejudice. In many lands thousands of Moslems are flocking to Christian schools. Many more buy and read the Bible, and there is, to a large extent, freedom both to preach and to accept the gospel.

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

A Prayer-Answering God

The story of our mission progress these past few years is the story of answered prayer. Out in Central Africa a few months ago our missionaries were in great difficulty and danger. There was no rain, and a famine began. The medicine men blamed our brethren, and stirred up the multitudes against them. They came to the missionaries and half pleaded, half challenged them, saying, "You claim that your God is the greatest, that He has all power, and that He loves us. If this be true, why doesn't your God send rain and save our children and our flocks? Call upon your God to give us rain."

The missionaries, firm in faith, accepted the challenge. They gathered the chiefs out in an open field, knelt down together under the cloudless sky, and prayed for rain. In less than an hour mists appeared over the mountains, and before sundown the whole country was watered with a most refreshing rain. That rain not only moistened the earth, but it softened hearts, and today tens of thousands of benighted heathen in those districts are turning to God.

In another mission territory not long ago the work was going very slowly. The ignorance and slavish fear of the heathen and the spell of the medicine men beggared description. One poor woman had been coming to the mission. All her people opposed it. She was bitten by a serpent whose poison is fatal, and in spite of all the medicine men could do, was given up to die. In fact, she was greatly swollen and nearly



Our old church at Dovele, Solomon Islands, now used for school purposes.

unconscious when the missionary arrived. At his coming the medicine men ran off. He gathered the father and children, and knelt around the mother lying at the point of death. In earnest words he pleaded with God to save the woman and to raise her up. In less than two hours she was well. We met her on a recent trip to Africa, and our brethren rejoiced to tell how this marvellous deliverance had opened the doors for the gospel message in all that region.

The Fruit of Childish Faith

Some four years ago, right after a baptismal service

in South Central Europe, a mob attacked the eleven people who had been buried with Christ in this sacred ordinance. As these candidates ran over a bridge to escape, they were caught and thrown into the river. One of the members, a young widow with two little children, was cruelly killed and left unburied on the river bank. It seemed as if the gospel work must stop at this place, but in a few weeks others, some even of her relatives, were ready for baptism.

And this is not all. The Roman Church took her little boy and girl, about ten years of age, put them into a Catholic home, declaring that they would bring them up for the church. But this little boy and girl did not forget their mother's instruction, and God did not forget them. The first Sabbath they hid away in the haymow, and studied their Sabbath school lesson and the New Testament. In the afternoon the man in whose home they were, found them and flogged them mercilessly. The next Sabbath the children hid away in the woods, and studied their lesson as before. They were found again and beaten. The third Sabbath this was repeated, and just as the bigoted Catholic began to strike them (and he had said he would kill them if they continued to keep the Sabbath), some neighbours came upon him and he was arrested.

When the story was told in court, the judge became very angry, and sentenced the man to be flogged just as he had beaten the children. Then the little boy arose with tears in his eyes and said, "Judge, it is true that this man has beaten both me and my little sister very hard, just because we love Jesus and keep His Sabbath as mother told us. But I do not want him beaten. In our Sabbath school lesson this week we learned that we must pray for those who hurt us. And so I pray you to please forgive him."

The court was much moved by the artless words of the child. The man was freed. He soon accepted the truth, and now he is the elder of our little Adventist church there, and doing his best to train those very children for the kingdom of heaven. Indeed, we have found again and again that those who have persecuted our brethren the most severely, often turn to the truth later, and become some of our very best members. Paul was not the last persecutor to become a faithful believer and earnest servant of the Lord.

In another place the police took the elder and the deacon and cast them into prison. They put iron chains on their wrists and necks and bound them to the cold stone floor, where they were left in the winter with scarcely any food or water. The men said, "If you were thieves or murderers or traitors, we would not treat you so brutally, but you are the servants of the devil, and we propose to kill you."

Every morning they were offered their freedom on the condition that they should renounce their faith, but they replied, "We are ready to give our lives, but not to deny Jesus." This experience, difficult as it was for these dear brethren, caused the light of this message to shine throughout all that part of Europe.

The leader of our colporteur work in those parts was called into court one day and threatened very severely. The judge said, "What do you Adventists intend to do? You sell your books, and increase your members. We

think you are a danger to this country. We propose to destroy Adventism. We will tear it up root and branch."

The brother turned quietly to them and answered, "You cannot destroy Adventism. It is a spiritual thing. It is in the heart. You can imprison the Adventists. You can, if you will, hang or shoot every Adventist here, but even if you kill all of us, you will still have Adventism."

The judge said, "Is it something that must be in this country? Is it indigenous here?"

"Yes, it is indigenous to every country, because it is God's work at this time in the hearts of men."

The Power of Personal Experience

It is this power of a personal testimony that gains the victory. No matter how difficult and hard the trials are, God finds the way out. He helps us to give the right answer.

A short time ago one of our colporteurs was arrested. That is not an unusual thing. In a recent meeting, out of twenty-five colporteurs present, twenty-four had been in prison, and twenty-three had been flogged because of this truth: yet not one had given up the work. The judge, a kind man, said to this colporteur, "I dislike to condemn you. You look like a good man. Why are you selling these books?"

The colporteur said, "I am not doing it for pleasure. I would far sooner be home with my wife and children. I am not doing it for money, for I can earn more at my trade; but, do you know, Judge, I am selling these books because I am compelled by the Spirit of God in my heart to do it? I would feel eternally lost if I did not."

The judge was so impressed with his earnestness that he released the man, and in doing so opened the door for what is now one of our best colporteur efforts in Europe.

Over in another country a sister whose husband was not an Adventist, was visited by the priest. He wanted to know if her children, a little girl and boy about twelve years of age, attended church and where they went to school. She said, "They do not go to the Catholic church because I want them to learn of Christ in the right way." He commanded her to send them to the church. When she refused, he said, "I know what we will do. We will take that boy and make him a priest, and your little girl will be trained as a nun. In less than a week we shall take those children away, and from that time on you can see them only once a month."

That was no idle threat, for the priests have power to do those things. Weeping and distressed, this sister got some members of the church together and told them the story. They said, "Let us pray. Let us place the power of prayer against the power of Rome." They did so, and in less than one week that same priest was utterly disgraced and banished, and the children are still faithful members of our little Sabbath school and happy in the Lord, as is their mother.

A Test of Faith

In some countries it has been a real test to our people to bring in their tithes and offerings. Wages are low,

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

and it is difficult to get even the very plainest of food. We have hundreds of families in the larger cities earning less than twenty-five shillings a week. Yet living is often as high as it is in America and other expensive countries. One of these members, a father of a large family, recently lost his position. When he came home with the last pay envelope, he said to his wife, "Shall we pay tithe when there isn't enough to buy food for this week?" They prayed about it, and decided that the Lord should have His portion anyway, and they asked Him to provide another place to work.

In simple faith the brother went to the city mayor and told him what he had done and why he had paid tithe. The city officials questioned him very closely,

and said, "A man who lives up to his religion in that way can surely be trusted." They not only gave him a good position, but helped another of our members who had just lost his place to get work.

God delights to reveal His power in behalf of His people. We need a firmer faith in His divine guidance. This message is His message. He has the care of His people. Without His help we are lost. The world is against us. We are no match for them. But God delivers. We need to know His power in our hearts and in our homes. We must daily experience the joy and rest and victory of answered prayer. As we watch for and follow His opening providences, trusting His loving care, this message will sweep on from triumph to triumph until the Saviour comes to gather His loved ones home.

Here Let the Annual Offering Be Taken

The Children's Lessons

No. 1. The Story of Enoch

[EDITORIAL NOTE: The lessons for this Week of Prayer are on the general subject of "Preparation for Translation." Bible stories have been chosen which are designed to help the children in their everyday life. Try to make religion very real and practical, for only in this way can any one walk with God as Enoch did, and be prepared for translation as he was. God says to us, "We may bring hundreds and thousands of children to Christ if we will work for them."—*"Counsels to Teachers,"* p. 172. With this assurance, can we not enter upon the work of this week with faith and courage? For your own personal encouragement, please read "Counsels to Teachers," pages 165-200.

The lessons have been prepared by Miss Sarah E. Peck, formerly connected with the General Conference Educational Department. Miss Peck's long experience in connection with our church school work enables her to write helpfully for children.]

SEED THOUGHT: Pleasing God and Preparing for Translation.

MEMORY VERSE: Matthew 5:48.

BLACKBOARD MOTTO: "Trifles make perfection, but perfection is no trifle."

TO THE LEADER: Study "Patriarchs and Prophets," page 70, last paragraph; also page 74, last paragraph.

The time will soon be here, boys and girls, when Jesus will come to this earth with all the holy angels, and every righteous person will be translated to heaven. The Bible says His coming will be like the lightning, so bright that the wicked will be slain by the brightness. They will be left to lie here on this desolate earth. You and I will be either among those who are translated, or among those who will be destroyed. We all want to be taken to live with Jesus, and this Week of Prayer is to help us to get ready.

The Bible tells us of two persons who have been translated, Elijah and Enoch. Who saw Elijah when he was translated? Did any one see Enoch depart? We are told that some, of both the righteous and the wicked, saw when Enoch departed, but they thought he had been taken to some place where he often went to pray. They hunted and hunted for him, but could not find him. The Bible says, "He was not; for God took him." Gen. 5:24; Heb. 11:5.

When Enoch was a little boy like some of you, Adam was still living on the earth, but he was an old, old man. He was Enoch's great-great-great-great-grandfather. The garden of

Eden was here, too, with bright angels guarding its entrance. Adam often took his little grandson to the gates of Eden and there he told him about the beautiful home where he had lived before he disobeyed God. Then he taught him how terrible it is to do wrong. He taught him about the Saviour, and how some day if they pleased God by doing right, Jesus would come and take them to live with Him. Enoch loved to listen to these stories, and he decided that he would love and obey God.

When Enoch grew to be a man, he had a little boy of his own. Who can tell his name? Gen. 5:22. A father loves his baby boy very dearly. Never before had he understood so well how much his Father in heaven loved him. Now he realised better how much it meant for his Heavenly Father to give His only Son to die to save him. As Enoch looked at his own son, he could not get out of his mind the thought of God's great sacrifice. Day and night the wonderful love of his Heavenly Father for him filled his mind, and he could not bear to displease God. The Bible says, "Enoch walked with God after he begat Methuselah," and "before his translation he had this testimony, that he pleased God."—*"Patriarchs and Prophets,"* p. 74.

Before we can be translated, we too must please God. The record that the angel is making of our life today must read, "Alice pleased God today," or, "Thomas pleased God today."

Sometimes we think it would be easy to please God if there were no naughty children around us. How often I have heard children try to excuse themselves for some wrong act by saying, "I wouldn't have done it, if it hadn't been for John. He is to blame." No, my dear, John is not to blame for everything you do. You are to blame yourself. Enoch lived right among the wicked people who were before the flood, and they made fun of him for trying to do right. But he did not do wrong to please them. He bravely, resolutely pleased God.

Illustrative Story

Once a young man who was attending college, in doing his daily domestic duties had to pass a room in which the cooked foods were kept. Usually the door to this room was locked, but one day it was left open. As he passed by, he saw the good things to eat. He knew it was wrong to take that which did not belong to him, but there was no one looking and the food tempted him. "No one will ever miss the little that I take," he thought, as he helped himself. Was no one looking? Ah, yes. The eye of the Lord was upon him, and in heaven this evil deed was recorded against him. For a time it troubled him. But he stilled his conscience and soon forgot all about it. But did God forget? Years came and went, and this same young man became a preacher of the gospel. Finally he became very ill, and he knew he could not live. "Am I prepared for translation?"

£3,000 for the Solomon Islands, with an overflow for boat urgently needed by Pastor Jones.

he thought. He had wanted to please God. He had intended to live as Enoch lived. But now he seemed face to face with God, and he prayed earnestly, "O God, is my record in the books above clear? Show me what I must do to be prepared for translation." As if a picture had been held before his eyes, he saw himself stealing food from the college storeroom. It was as plain as if it had happened only an hour before. He sank back upon his pillow, and thought it all over. He *must* please God. He called a friend who was caring for him, and told him the whole story. "Take money from my purse," he said, "and send to the college seven times as much as the food was worth, together with its interest for twenty years." Then as he prayed for forgiveness, a great peace filled his soul, for he knew that the angel had written across his record in heaven, "Forgiven! Prepared for translation."

TO THE LEADER: Make it plain to the children that no wrong is small in God's sight, and that there is but one way to walk with God, and that is to make every wrong right, and refuse to yield to temptation. Encourage them to pray that God will show them their sins.

No. 2. The Tabernacle

SEED THOUGHT: Beauty of Character.

MEMORY VERSE: Psalms 45: 13, or I Samuel 16: 7.

BLACKBOARD MOTTO: "Handsome is as handsome does."

TO THE LEADER: Study "Patriarchs and Prophets," chapter 30.

Today we are going to talk about how to be beautiful. Most of us are not very beautiful. Did you ever wish you had beautiful eyes, or soft, wavy hair, or dimpled cheeks, or pearly teeth, or a rosy complexion? I have even heard people wish they had pretty clothes, as if this would make them more beautiful! But, boys and girls, it is not these things that make one truly beautiful. The most charming boy or girl in the world may have none of these outward attractions. On the other hand, a boy or girl with all of them, but who is cross and unkind and selfish and unobliging and complaining, will soon be thought positively ugly by those who know them best.

When God told the children of Israel to build the beautiful tabernacle, it was because He wanted to teach them about true beauty—the beauty of Christ our Pattern. But the chief beauty of the tabernacle was *within*—the table and the altar overlaid with gold, the candlestick beaten out of solid gold, the ark with the mercy-seat and overshadowing angels of pure gold, and all the walls overlaid with gold. The inner covering was made of beautiful curtains of blue and purple and scarlet with figures of angels exquisitely embroidered with gold thread. That beauty was beyond the power of words to describe. At the very heart of this beautiful tabernacle, inclosed within the golden ark, beneath the golden mercy-seat with the two golden angels, was God's law, written with His own finger, and above all this was the dazzling brightness of God's glory. As the law was in the heart of the tabernacle, so it was in the heart of Jesus: "I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40: 8.

The tabernacle is to teach us that the only way to be truly beautiful is to have the glory, or character, of God in our hearts just as His glory filled the tabernacle. God's law must be in our hearts as it was in the heart of Christ, and we must delight to do His will. Our earnest prayer will be, "Create in me a clean heart, O God." Then our lives will be fragrant with gentle words and loving deeds to all about us, just as the incense from the tabernacle filled the camp with its fragrance. It is only a Christlike life that gives one the charm of true beauty. The Bible says, "The King's daughter is all glorious *within*." Nothing but this inner beauty of character will prepare us to meet Jesus.

Illustrative Story

"I know I am plain looking," said Rosa as she stood before the looking-glass. There was no pretty dimple in her cheek, no large winsome eyes, no tiny clear-cut nose, no smooth white forehead, no clear pink cheeks. Rosa had a freckled face, small eyes, thick lips, and a large nose.

"What a fright!" she exclaimed, as she turned from the

mirror. And she laughed such a merry little laugh that the sunbeam through the window caught its echoes and passed them to the clouds beyond. Rosa took up her sewing by the window; and when that was finished, she picked up her most interesting Reading Course book, and was soon buried in her reading.

"Rosa, dear," called her mother, "I should like to have you run to the corner and match this silk." She was right in the middle of *such* an interesting chapter, but quick as a flash she threw down the book, and returned in a few minutes with the article desired. Then she resumed her book.

"Sister Rosy-Posy,"—the voice came from a little chubby boy of five,—*"won't you please tell me a story?"*

"Why, of course I will, my precious," said the young girl, seizing the little fellow; and he eagerly listened while she told him stories until he was fast asleep.

"I think I will not read any more now," said Rosa to herself. "It is time to run over those scales." She darted away, and had just opened the piano when her father appeared in the doorway.

"You would oblige me, darling," he said, "if you would close that piano. My head aches dreadfully."

"All right, father. I will get up early tomorrow and finish the exercises." And she closed the piano softly, and then quietly left the room as her mother entered.

"What a beautiful disposition that child has!" said the father. "Her features are not what some would call beautiful, but to me she is a little beauty, and she grows more beautiful every day."

The next day, Rosa cut a large bouquet of sweet peas from her flower garden. She picked out the prettiest, and put them in a dainty vase on the dressing table where her mother would find them when she went to take her nap. Then she thought of Belle Clark.

"Mother," she said, "may I take Belle these flowers? You know she is sick."

"Certainly," answered her mother. "I am sure Belle will like them. I am glad my little daughter thinks of others and tries to make them happy. Put some of those large oranges in your basket, and take them along too."

Soon Rosa was on the tram on her way to Belle's humble home. On the tram was a pale-faced girl of about eleven and a sick boy of four. Their dress told at once that they were very poor. Rosa saw the children looking wistfully at her. She smiled at them. After a while she left her seat and crossed over to them. She laid one hand caressingly on the boy's thin cheek, as she asked the girl:

"He is your brother, is he not? Is he sick?"

"Yes, Miss, Freddy has never been very well. We are going to the park to see if it won't make him feel better. There are so many pretty flowers there maybe he'll forget that he is sick."

After riding a few blocks farther, Rosa left the tram, but not until she had given the girl some of the sweet peas and had placed two delicious oranges in the hands of the sick boy, saying sweetly as she did so, "They will taste good when you get to the park after so long a ride."

"What made her so good to us?" Freddy asked his sister.

"I suppose it's because she's beautiful inside," answered Sue.

No. 3. Miriam and Paul

SEED THOUGHT: Respect for Leaders in God's Work.

MEMORY VERSE: Acts 23: 5, last part.

BLACKBOARD MOTTO: If you cannot speak well of a person, do not speak of him at all.

TO THE LEADER: Study "Patriarchs and Prophets," chap. 33, last five pages; Numbers 12; Acts 23: 1-5.

The attention and interest of the children may be secured by a Bible game, such as is described in "True Education," Book Two, page 194. Begin by saying, "I am thinking of some one that the Bible tells about whose name begins with 'M.'" Before long the name "Miriam" will be given. Having secured the attention, sketch briefly the story of how faithful Miriam was when only a little girl, and how God used her to protect her baby brother Moses. Because she was a faithful child, when she became a woman she was made one of the chief women in

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

Israel. God even honoured her as a prophetess. But Miriam has one blot upon her otherwise beautiful life—she “spoke against Moses.” Num. 12:1.

God had called Moses to lead His people. Moses had done nothing to warrant Miriam’s criticism. He was “meek, above all the men which were upon the face of the earth.” Num. 12:3. God showed how terrible was her sin, for He came to the door of the tabernacle with the serious reproof, “Wherefore then were ye not afraid to speak against My servant Moses?” Num. 12:8. Moses was Miriam’s younger brother, to be sure, but he was God’s servant. Doubtless Miriam did not realise how wrong it was to speak in a critical way against Moses, but that was no excuse for her. She displeased God, and He left her. Then she became a leper. Was Moses angry because Miriam talked unjustly against him? Oh, no! He could not bear to think of his sister being separated from the camp of Israel, even though she had done him a wrong. He cried unto the Lord, saying, “Heal her now, O God, I beseech Thee.” But God said, “Should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.”

But suppose the teacher or the minister or some other worker for God has really done wrong. Would it not be all right then to talk against them? One time, that noble apostle Paul was taken prisoner and brought before the chief priests and all their council, where he was allowed to speak for himself. As soon as he began to speak, the high priest with bitter hatred commanded those who stood near Paul to smite him on the mouth. It seems impossible that a leader in God’s work could ever give such a wicked and insulting command. But God has some good reason for allowing an unworthy worker to remain in a position of trust, and so long as he is there, it is our duty to treat him with respect. No wonder Paul did not recognise this man as God’s high priest, as he answered, “God shall smite thee, thou whited wall.” As soon as he was told that it was the high priest who gave the command, he very courteously apologised, saying, “I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of thee ruler of thy people.” Acts 23:5.

If we are to please God as Enoch did, if we are to be prepared for translation when Jesus comes, the terrible evil of speaking disrespectfully of our parents, our teachers, or any of God’s workers, must be entirely put out of our lives.

More than that, it is a great wrong to speak evil of any one. We have no right to say that John is a hypocrite, even if he does do something wrong after he has said he is going to live for Jesus. God is the great Judge. He alone knows John’s heart. He knows all our struggles. He knows all the battles we are fighting in our desire to live for Him. He knows, too, how sincerely we repent when we kneel before Him in secret prayer. If we knew as God knows, instead of condemning our associates when we see them fail, we would feel sincerely sorry for them, and would try to help them by speaking words of kindly encouragement.

O boys and girls, let us pledge ourselves before God this day that no critical or unkind word shall ever escape our lips. Let us consecrate our lips to God, and pray, “Set a watch, O Lord, before my mouth; keep the door of my lips.” Ps. 141:3. Let us remember that in the judgment, “by thy words thou shalt be justified, and by thy words thou shalt be condemned.” Matt. 12:37.

No. 4. Ananias and Aaron

SEED THOUGHT: Truthfulness.

MEMORY VERSE: Revelation 21:27.

BLACKBOARD MOTTO:

“Truth for ever on the scaffold, Wrong for ever on the throne,—

Yet that scaffold sways the future, and, behind the dim unknown,

Standeth God within the shadow, keeping watch above His own.”

TO THE LEADER: Study Ex. 32:21-24; Acts 5:1-4, 7, 8; “The Acts of the Apostles,” pp. 71-76; “Patriarchs and Prophets,” chap. 28.

In approaching today’s study, attention may be secured by placing the following texts on the blackboard, asking different

grades or different rows of children to find the text assigned to that grade or row. The one who finds the text first may read. Tell the others to watch for a word that is used in each text. The texts are: Rev. 14:5; Ps. 32:1, 2; John 1:47; Zeph. 3:13.

These verses tell us something more about how to please God as Enoch did, so that we may be prepared for translation. I wonder if we understand their meaning. What was the word that you noticed in each verse? It was “guile” and guile means deceit. Of the redeemed God says, “In their mouth was found no guile [or deceit]: for they are without fault before the throne of God.” Those who are redeemed will not try to cover up the exact truth. They will not try to make their parents or teacher or any one else believe something that is not really true. They will not copy a word in spelling, or a problem in arithmetic, and hand it to the teacher as if they had done the work themselves.

“Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.” There must be no deceit not only in our mouths, but in our spirit, or thoughts. Those who think they are better than some one else are deceiving themselves. The Pharisee deceived himself when he thought he was better than the poor publican, but God accepted the publican instead of the proud Pharisee. [Help the children to believe sincerely in the integrity of others, even though after confessing Christ they may woefully fail.]

Into the New Jerusalem, that wonderful capital of the new earth, “there shall in no wise enter . . . anything that . . . maketh a lie.” Rev. 21:27. Not only must we not speak deceitfully, or think deceitfully, but we must not act deceitfully, for that is what it means to *make* a lie. When Aaron made the golden calf, he *made* a lie about it. When Moses asked him why he had made the golden calf, he tried to shield himself and lay the blame on the people by telling Moses that they gave him the gold and he threw it into the fire, and there came out this calf. As much as to say, How could I help it if the gold came out of the fire in the form of a calf?

The sin of Ananias and Sapphira is another illustration. [From this show that telling only a part of the truth is a most deceptive and wicked lie. Help the children to build honesty into their characters more fully than ever before. The song, “Building for Eternity,” No. 33, in “Christ in Song,” is a fitting one to close the meeting.]

Illustrative Story

Burt and Johnnie were delighted when their Scotch cousin Willie came to live with them. He was little, but very bright and full of fun. He was as far advanced in his studies as they were, and the first day he went to school they thought him remarkably good. At the close of school, the teacher called the roll, and the boys began to answer “Ten.” When Willie understood that he was to say “Ten” if he had not whispered during the day, he replied “I have whispered.”

“More than once?”

“Yes, sir,” answered Willie.

“As many as ten times?”

“Maybe I have,” faltered Willie.

“Then I shall mark you zero,” said the teacher, sternly, “and that is a great disgrace.”

“Why, I did not see you whisper once,” said Johnnie, after school.

“Well, I did,” said Willie. “I saw others doing it, so I asked to borrow a book; then I lent a slate pencil, and asked a boy for his knife, and did several such things. I supposed it was allowed.”

“Oh, we all do it,” said Burt, reddening. “There isn’t any sense in the old rule, and nobody could keep it; nobody does.”

“I will, or else I will say I haven’t,” said Willie. “Do you suppose I will tell ten lies in one heap?”

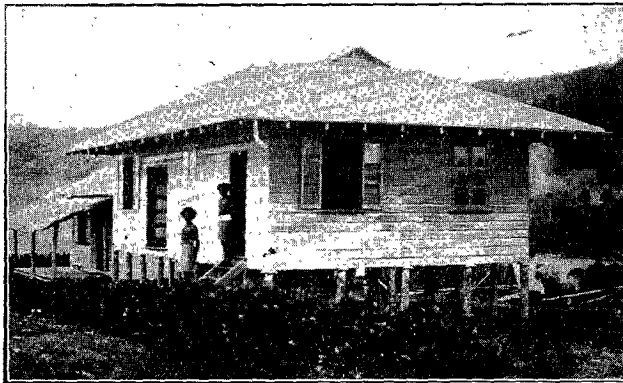
“Oh, we don’t call them lies,” muttered Johnnie. “There wouldn’t be a credit among us at night if we were so strict.”

“What of that, if you told the truth?” laughed Willie bravely.

In a short time the boys all saw how it was with him. He studied hard, played with all his might in play time, but according to his account, he lost more credits than all the rest. After some weeks the boys answered “Nine” and “Eight” oftener than they used to, yet the schoolroom seemed to have grown

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

quieter. Sometimes when Willie's mark was even lower than usual, the teacher would smile peculiarly, but said no more of disgrace. Willie never preached at them, or told tales; but somehow, it made the boys ashamed of themselves, just seeing this sturdy, blue-eyed boy tell the truth. It made them feel like cheats and story-tellers. They loved him, if they did nickname him "Scotch Granite" because he was so firm. At the end of the term Willie's name was very low down on the credit list. When it was read, he had hard work not to cry, for he had tried hard to do right. But the very last thing that day was a speech by the teacher, who told of once seeing a man muffled up in a cloak. He was passing him without a look, when some one told him that the man was General ———, and a great hero. "The signs of his rank were hidden, but the hero was there just the same," said the teacher. "And now, boys, you will see what I mean when I give a little gold medal to the most faithful boy, the one really the most conscientiously perfect in his deportment among you. Who shall have it?" "Little Scotch Granite!" shouted all the boys at once.



Our Printing Office at Batuna, Solomon Islands.

No. 5. Samuel and Jonah

SEED THOUGHT: Obedience.

MEMORY VERSE: Ephesians 6: 1, or John 14: 15.

BLACKBOARD MOTTO: All obedience worth the name must be prompt and cheerful.

TO THE LEADER: Study 1 Sam. 2: 11-26; 3: 1-15; Book of Jonah; "Patriarchs and Prophets," chap. 55, last two paragraphs.

I am thinking of two little words each of which has four letters. One of these words begins with the letter L, and the other with O. These words are so closely related that we might call them twin sisters. They are two of the most wonderful words in our language. In fact, I think they are the most wonderful, for they tell us how to be really happy in this life, and how to secure eternal life. I wonder if you can guess what they are. If you succeed, I shall write them on the blackboard. [Let the children spend a moment or two guessing. The words are "Love" and "Obey."]

I am going to tell you two stories to show you how important these words are. When Samuel's mother took him to the temple, he was about five years old, but he did not refuse to go—he had learned to obey his mother. "The child did minister unto the Lord before Eli the priest." The Bible does not say what he did at this early age, but there are many useful things that even a child of five can do. He may only have loved Eli, and comforted him when his sons gave him sorrow. But the important thing for us to know is that he did whatever Eli told him to do—he obeyed Eli as he had obeyed his mother. In spite of the fact that the influence of Eli's wicked sons was ever before him, we are told that he was kind, generous, obedient, respectful, helpful, and affectionate. No wonder that as the child grew he "was in favour both with the Lord, and also with men." After a time Samuel was given regular duties to perform. We are told that these duties were not always pleasant, but he did them the very best he could, and with a willing, cheerful heart. Among his duties were trimming the lights of the candlestick and opening the doors of the temple. These duties

had to be done every morning at sunrise. How many boys and girls who listen to this story rise every morning at sunrise to help father or mother, and do it with a willing heart? But Samuel was *told* to do these little acts of helpfulness, and he obeyed. He believed that he was God's servant, and that his little daily duties were God's work. He was faithful because he loved God, and really wanted to show his love by some little service. If we are God's children, every duty that comes to us is really and truly work for God, and we should do it the very best we can.

One time Samuel was called at night. Did he wait to be called the second time, and then slowly find his way to answer the call? Oh, no; he answered at the first call, and ran to Eli. He obeyed promptly, even though he was called several different times the same night. It may not have been pleasant to be thus disturbed, but he obeyed promptly and willingly. When your mother calls you, or when the bell rings to close recess, will you obey as promptly and as willingly, and run to answer the call? If so, you will please God as Enoch did, and God will give you larger duties to do as you grow older. We are told that such men as Samuel "are needed at this time. God has a work for every one of them." Will you be one of these workers? God wants every child who is rightly educated to be a witness for Him in this closing work. God is pleased when even little children give themselves to His service.

The other story is of a man who did not obey. God told him to go and help some people, but he did not want to go. The people were proud and wicked, and he thought it would do no good to say anything to them. By hesitating and not obeying promptly, he opened the door of his heart to Satan, and Satan discouraged him. This man, whose name was Jonah, ran away from his duty instead of running to it, thinking that then he would not have to obey. God even had to punish him very severely. Then a second time God told him to go and help those wicked people. This time he obeyed promptly, and the people repented and turned from their evil ways. But he did not obey willingly and cheerfully. He was angry because God forgave the people. Jonah was like the naughty child who was so disobedient that his mother had to whip him. Then she said, "Will you obey now?" "Yes, mother," said the child, "but I hate to." Poor Jonah! He needed to learn the lesson that all obedience worth the name must be not only prompt, but willing and cheerful and with a heart full of love.

Boys and girls, when you are told to do something, don't loiter and scold. It won't do any good. If you have the right kind of teachers or parents, you will have to obey in the end just as Jonah did, and it is so much better if you mind at once. Do you really want to please God as did Enoch? Whom, then, are you going to be like—Samuel or Jonah? Remember that obedience is a proof of love, and *acting* our love is far better than speaking it.

[The little poem, "Which Loved Mother Best?" might be used to advantage by some. (See "True Education," Book Two, p. 135.) The song, No. 495 in "Christ in Song," is appropriate for this meeting, making it read "love and obey" instead of "trust and obey."]

No. 6. Daniel and Pilate

SEED THOUGHT: Courage and Loyalty.

MEMORY VERSE: Luke 16: 10.

BLACKBOARD MOTTO: "Fear to do base, unworthy things is valour; if they be done to us, to suffer them is valour, too."

TO THE LEADER: Study "The Desire of Ages," chap. 77.

During this Week of Prayer we have been learning something about true beauty—inside beauty—beauty that shows itself in what we do and say instead of in some mere outward attraction. One of the most truly beautiful characters that we have any record of is Daniel. Little children love to listen to the wonderful stories of his noble life, and even grown people are just as much interested as children are. Why is it that the life of this man is so much appreciated by all? What is there in his life that you most admire? [If thought best, a little time might be used in letting the children respond to this question.] I believe it is because Daniel was not afraid to refuse to do wrong. He could say "No," and stick to it.

When Daniel and the three young men with him were in the king's school, they were given their food from the king's

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

table. With this food, wine and other harmful things were given them. Not only had Daniel been taught that it was wrong to injure his body by using these harmful things, but he also knew this food had been offered to idols before it was given them, and to eat of it would be to deny the true God whom he purposed loyally to serve. So these young men asked that other food be given them. Other students, heathen young men, may have made fun of them for doing this, but Daniel and his fellows had the courage to do what they knew to be right, even if sport were made of them. They could firmly say "No" to wrong.

Of what value to you, boys and girls, is this event in Daniel's school life? Do you ever eat anything that is not good for your body? What about lollies? Why not have a "missionary lolly bank," and every week put into it the same amount of money that you have been accustomed to spend for sweets?

There is another event in Daniel's life that called for true courage and loyalty to principle. Daniel was now a man occupying the position next to the king. But this did not exalt him. He was never too busy to go to his room three times a day and pray. And God gave him wisdom and good judgment and justice so that he was respected and loved by the people. This made some of the princes jealous, and they plotted to destroy Daniel. [Tell further details of the story. Helpful reading is found in "Prophets and Kings," pp. 539-548.] Was Daniel afraid to be seen in prayer, even though he knew the den of lions awaited him? Have you the courage to be loyal to God and do right, even though you may have to suffer for it?

President Garfield once went camping with some young fellows who were not particularly religious. When night came, he said, "This is the time I usually spend in reading my Bible and in prayer. If any of you wish to join me, I shall be glad." His friends admired his loyalty to God, and joined him in his devotions.

Pilate was very different from Daniel. We think of him as a wicked man. He was wicked because he was a base coward. He delivered Jesus to be crucified, not because he was a cruel-hearted man, but because he was afraid of the fierce mob. Three times he told them that Jesus had done nothing worthy of death, and that he found no fault in Him. The Bible says, Pilate even "sought to release Him." But just because the people said, "If thou let this man go, thou art not Caesar's friend," Pilate dared not do what he knew to be right. God knew Pilate's weakness, and tried to help him by sending an angel to Pilate's wife with the message, "Have thou nothing to do with that just man." Again, Pilate parleyed with the mob, and weakly tried to reason with them. They knew his weak and yielding character, and they refused to listen. Then Pilate washed his hands saying, "I am innocent of the blood of this just person." But was he innocent? Are we innocent if we consent to wrong though we may not ourselves directly commit the wrong?

Boys and girls, God wants us to be loyal to Him, no matter what the consequences. While you are young, learn to say "No!" to every wrong thing. Never, never violate your conscience, for God speaks to us through our conscience. "Dare to do right; dare to be true," and God will reward you as He rewarded Daniel.

No. 7. The Little Captive Maid

SEED THOUGHT: Witnessing for Christ in Our Daily Work.

MEMORY VERSE: Isaiah 41:6.

BLACKBOARD MOTTO: "The path of duty in this world is the road to salvation in the next."

TO THE LEADER: Most of the children attending our church schools are thinking more or less definitely about preparing for a place in God's work when they are old enough. The purpose of today's study is to make service for God a very real and present experience with the children. It might be well to preface the lesson with an informal talk with the children about their plans for future service. Do they plan to be teachers, or Bible workers, or ministers, or nurses? Encourage them in their ambitions, but help them especially to realise the opportunities for real service that are theirs today.

I am sure God is pleased to know that so many of you are getting ready to have some part in His closing work. But did

you ever think, boys and girls, that God's work is right where you are today? And the best preparation you can have to work in God's great harvest field when you are older is to help some one today? People often think there is nothing children can do to bring others to a knowledge of God and His Word. But this is not true. A family of well-behaved children is one of the best sermons that can be preached.

Do you remember the little maid of Israel who was taken captive by the armies of Syria? As a slave, it was her duty to wait upon the wife of Naaman, the captain of the king of Syria's army. Every day it was just the same routine of work, perhaps washing dishes, tidying the room, or running errands for her mistress. How could she do any service for God? But she did. Before she was taken captive, she had been taught by her mother to do her best in her work at home. And now by doing her little duties faithfully for Naaman's wife, her mistress learned to love and trust her. Although far from home, this little maid knew that the God of Israel was watching over her. As she ministered in that heathen home, her sympathy went out to her master, for he was a leper. If only he could be healed. She could not heal him, but she remembered the wonderful miracles of healing that God had done through the prophet Elisha. At last she decided to tell her mistress.

"Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy," she said. Naaman was told her words. He had confidence in her because she had done her duties in his home thoroughly and well. Thus she had been a strong witness for God. If her work had been carelessly or slovenly done, do you think Naaman would have had confidence in her religion? But this little maid's faithful service caused the captain to listen to her word, and he went to Elisha the prophet. When he was healed, he exclaimed, "Now I know that there is no God in all the earth, but in Israel." Through her faithfulness to duty, and her kind sympathetic desire to help others, this little maid did the very work God had chosen His people to do.

Some children never seem to see what they can do to help others. They think it is a great trouble to do an errand for a neighbour, and they do not want to be bothered. They think only of themselves and their own convenience and pleasure. At best they feel that they should be paid for every little service. They have no idea of doing some little favour merely for kindness' sake. Not long ago a boy went to a neighbour to borrow a book. The lady had been washing, and was carrying a heavy basket of clothes to the house. "Certainly, I shall be glad to lend you the book," she said pleasantly. Did the boy offer to help her to carry her basket? Ah, no. He did not seem to see his chance to serve. Yet he did not mean to be ungentlemanly. Unless this boy learns to help others, what kind of worker for God will he make? Probably selfish and unaccommodating. Surely not very thoughtful of others.

How many of you will decide now to watch for some opportunity every day to oblige some one, and thus fulfil the law of Christ? Such a life will please God, and will make us truly beautiful within.



Rangaso and Jimuru, brothers of Peo, who are connected with the printing and translating work in the Solomon Islands.

"God calls not only for your benevolence, but for your cheerful countenance, your hopeful words, the grasp of your hand."

No. 8. The Record Books in Heaven

SEED THOUGHT: Confession and Forgiveness.

MEMORY VERSE: I John 1:9.

TO THE LEADER: Study "The Great Controversy," chap. 28, and "Early Writings," p. 52.

[Today's study may be introduced by holding up the Sabbath school register or a class record. Show briefly what it contains—list of pupils' names with a record of each absence and tardiness, etc.] Every sanitarium and publishing house has its record book, some of which are very large. Every worker in these institutions has one or more pages in these books for his individual record where a careful account is kept of his work. Every business firm has its books of record. Without these record books, justice could not be done to the people concerned.

Just so. God has record books in heaven, and every person who has ever lived on this earth has an accurate account of his life-work in these books. God has told us of three books, or sets of books—the book of life, the book of remembrance, and the book of death. When we accept Christ as our Saviour and God as our Father, our name is recorded in the book of life. Phil. 4:3. This is the family record book, containing a complete list of names of all who have ever professed to be children of the family of God. Adam's name comes first. Then follow the names of many others. The name of Enoch and Noah, Abraham, Job, Daniel, John, Paul, and thousands of others are written in the book of life. If you have accepted Jesus, your name is there too.

Malachi 3:16 tells us of another of God's record books. [Let some one read this verse.] What is the name of this book? This verse tells us that whenever we speak to one another about Jesus, our words are written in this book. Even when we think upon His name, this is also written. God delights to have us think gratefully and speak lovingly of Him, and this record book He keeps "before Him." Only our good deeds are written in the book of remembrance. Every time we refuse to yield to temptation, every kind word we speak, every sympathy we express, every gift we make to advance the cause of God, every suffering we endure patiently, every confession of sin, every faithful effort we make to do our work well in school or at home,—every one of our good deeds is written in this book which God loves to keep near to Him.

The other book is called the book of death. [See "Early Writings," p. 52.] What a sad, sad record this book contains! Every unkind look and act, every idle, cruel word, every deceitful practice, every wrong thought, even the secret wrongs of our lives—evils that no one else but God knows anything about—these are all recorded in the book of death.

When our cases come up in the judgment, all that has been written both in our book of remembrance and in our book of death will come before the great Judge. Eccl. 12:14. Are we ready to have our records examined? O, if we could only have everything erased from the book of death! Can this be done? Let us read the message God has sent to us through the prophet Ezekiel. [Read carefully with the children Eze. 33:11-16, until they understand when and how the records in either of these books may be blotted out.] From these verses we learn that if we turn away from our wicked ways, all the evil that has ever been written in our book of death will be blotted out, just as if we had never done one wrong thing. And all the good deeds in our book of remembrance will remain. On the other hand, if we turn away from doing right and close our life record in evil, all the good deeds will be erased from our book of remembrance, and only the deeds in the book of death will remain. It will be as though we had never done one good deed, and all the evil deeds will stand against us. Nehemiah understood this when he prayed, "O my God, . . . wipe not out my good deeds that I have done." Neh. 13:14.

When our records are examined in the judgment, if pardon is written after each evil deed in the book of death, Jesus will say, "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." Rev. 3:5. But if one sin remains unconfessed and unforgiven in the book of death, our name will be blotted out of the book of life, and we shall not be counted as members of God's family.

There is only one way of getting our records clean before God. Let us recite together that wonderful promise, "If we

confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Have we been untruthful? Have we been deceitful? Have we been dishonest in the preparation of our lessons or in our examinations? Have we prepared our lessons carelessly? Have we been selfish and unaccommodating? Have we been unkind on the playground? Have we been disobedient to our parents or our teachers? Have we been disrespectful or discourteous to our elders? If so, shall we not confess our sins and ask Jesus to write "forgiveness" after each one in the record above? Boys and girls, we are living in a very solemn time. Soon, we know not how soon, Jesus will say, "He that is unjust, let him be unjust still: . . . and he that is righteous, let him be righteous still." Rev. 22:11. Only when our records are made clean and kept clean from day to day, are we ready to meet Jesus when He comes.

Word to Church Leaders

ANOTHER year has passed and today we stand one mile-post nearer home. The people of the world rush on, careless of the times so momentous in human history, and thinking little of the approaching end. In these solemn hours God calls His people from the paths of their activity to spend a week in supplicating His throne.

God's closing message speeds on its way, gaining further triumphs. As we view the work of the year with a recognition of heavenly protection, guidance, and blessing, and with a sense, too, of our many mistakes, we dare not face the future without thanking God for His goodness and without pleading forgiveness for our failures.

Recognising the need of daily victory, realising that divine power alone can give us such victory, every worker and every church member is called to plead for the power that God longingly waits to bestow upon His people. There is power in prayer, and at this time when believers throughout our Union Conference are seeking God together, may we not confidently expect that power will be given in richer, fuller measure for His service?

Let us pray for the spirit of genuine revival among us. Let us pray for an experience of individual victory through Christ Jesus.

Sabbath, June 11, is the time for the Annual Offering. Our goal is £3,000 for the Solomon Island field, and it is sincerely hoped that there will be an overflow sufficient to provide Pastor Jones with a boat in order that he may reach souls who are seeking for light in coastal villages and remote parts of his field.

On the first Sabbath of the Week of Prayer, that is June 4, announcement should be made by the church elders relative to the Annual Offering. On this Sabbath see that the envelopes are distributed, so that during the week the gifts may be made up. During the week also remind the people that the call is the call of God for an extending work.

We would recommend that our workers and church elders as they give the reading, plan to read it connectedly throughout, without interruptions for making comments; for in this way the congregation is better able to grasp the subject. Opportunity should be given for seasons of short, earnest prayers in which all may take part, rather than for the time to be occupied by one or two long prayers.

Leaders for the children's meetings should be appointed early in order that they may have time for thorough preparation.

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