

The Advent Sabbath Review and Herald

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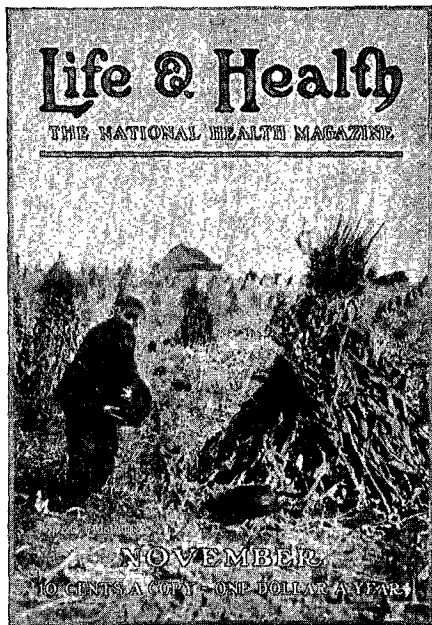


A Message From Our One Minister in the Philippines

E. H. Finster

Greetings at this week-of-prayer season from the "Pearl of the Orient." Nine million precious jewels still in the rough are waiting for the polishing of the last message. They are scattered in more than forty islands, with a score of different languages. But the last message is due them as well as to other people, since God is no respecter of nations. The enlightenment brought by the American government in its liberal education of the rising generation is causing them to lose faith in the old religion. Now is the time to work for these people. We are years behind in starting our work here, so we must redouble our efforts now. We need doctors, ministers, and canvassers to start the work in all these different languages. May the Lord help us to see his jewels while in the rough, and labor by faith, that we may see them in the kingdom, polished to shine throughout eternity.

Manila



NOVEMBER is the month of decision

NOVEMBER is the greatest month of them all for "Life and Health" campaigners. It is the month when men and women get out into the snappy, health-giving outdoor air—or else shut themselves up in stuffy houses to hibernate all winter long like bears.

NOVEMBER is a timely month to extend the health message. And the November "Life and Health"—now ready for agents—is one of the best numbers ever sent out from the Review and Herald Office. The cover alone—a magnificent color picture of a harvest-field—will sell the magazine; and the gist of good things on the inside—a report of the big public health meeting at Milwaukee, and a bundle of articles by competent writers on health subjects—will make it well worth the buyer's money.

Every reader of the *Review* should be a subscriber to "Life and Health." It gives a big dollar's worth every year. Agents should get their supplies at once from their State tract societies. New agents will find this an excellent time to begin selling this magazine.

Ten Cents a Copy - - One Dollar a Year

LIFE AND HEALTH
THE NATIONAL HEALTH MAGAZINE

WASHINGTON, D. C.

The Review and Herald

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12

VOL. 87

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, NOVEMBER 17, 1910

No. 46

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REVIEW AND HERALD

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General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

One of You

ONE shall eat bread with Me, even he Who was my friend. On him who walked with me

I could rely.

Not so; for after all of this,
He shall betray his Master with a kiss.
"Lord, is it I?"

One shall desert me, while all round about

My foes press thick and fast, with taunting shout—

"Him crucify!"

Alone, forsaken in my hour of pain,
I look for human friend in vain.

"Lord, is it I?"

One shall be idle, and shall stand
All day within the market-place, to my command

Make no reply.

The noonday sun, with beams so bright,
Looks down on harvest-fields so white.

"Lord, is it I?"

One shall be thoughtless, and shall take
no heed

Of those who faint and starve, their need

To satisfy.

One shall forget that all along the road
Are those bowed down beneath their heavy load.

"Lord, is it I?"

— Anne Porter Johnson.

With What Judgment

ELIHU, JR.

OUR future destiny depends on how we make decisions concerning our fellow men while we are passing through this life. If we refuse to forgive, we can not obtain divine forgiveness. If we fling our brother's faults in his face, God will cause ours to face us when it is too late to make amends. If we turn the cold shoulder to the sinner, or sneer at him, God will not allow us to enter his kingdom of love. If we publish the faults of our brother before an already corrupted world, God will cause ours to be proclaimed from the rooftops. There is no escaping the results of our own decisions. To use epithets shows that we have in our hearts the animus of hate, which, unless eradicated, will put us in danger of the Judgment. Sometimes the professed minister of Christ discharges his impatience in a volley of epithets. "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." And "angels, which are greater in power and might, bring not railing accusation against them before the Lord."

"Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned." "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." "Forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and running over, shall men give into your bosom."

"Whosoever [minister or layman] shall say unto his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

Let us go out of this dangerous business, and get into the place where God can bless us and make us a blessing.

Christ in You

OLIVER EATON

THE word Christian is broad in meaning, including everything that the true child of God should be. To be Christlike, a Christian, is not an easy mark to attain. The ladder of perfection must be ascended step by step. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Each round of the ladder must be taken as it comes. Effort is required to reach the top, but Christ says, "My

grace is sufficient." Aim high, aim at the mark of perfection,—Christlikeness. Never will any one reach a higher standard than he himself has set.

Those who expect to have eternal life must have the perfect character of Him who lived on this earth a sinless life. Being called a Christian is not being a Christian. Christ described the class who wish to hide their own evil ways under the name Christian. "Ye are like unto whited sepulchers," he said, "which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Paul says that not all that are of Israel are Israel. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Partaking of the divine character, obtained only through perfect submission to the Father's will, is the only way to obtain the crown of life laid up for the faithful, Christlike child of God.

Having partaken of his likeness, we become soldiers of the cross, ambassadors of the government of heaven, representatives of Jesus. Paul sums it up thus: "Christ in you, the hope of glory." When Christ is taken into partnership, self must die; Christ must live in us, his life must shine through us. Partaking of his divine nature, we live a perfect life, becoming an object-lesson to the world.

The world is saying to you and to me, "Sirs, we would see Jesus." But whom do they see? Is Christ seen, or self? Does the world see the Master in you? By our profession we say: "I am a representative of Christ, an ambassador of heaven. In me abides the Spirit of Christ. The old man of sin is dead, and in my life only the character of the Saviour is seen." It is a solemn thing to be living in this time of trial. Christ is saying: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . . And the Gentiles shall come to thy light, and kings to the brightness of thy rising." We are to be living epistles, known and read of all men. Therefore it behooves us that they read in us the divine life of the Saviour.

"We would see Jesus," is still heard from those who are longing to see him. But "what have they seen in thine house?" How sad is the answer: "All the things that are in mine house have they seen: there is nothing among all my treasures that I have not showed them." But have they seen Jesus? Those friends who came to see you from afar were sent by God to see Jesus. You showed them all that was in your house, but Christ was not there. They did not see in you the life of the Sa-

viour. In the theater, in the ballroom, in the home, they saw not Jesus. He did not visit the places you visited. Your guardian angel left you at the door, or turned and wept at your conduct; the heart of Christ was pierced afresh by your indifference and neglect. Those who came to see Jesus went away still longing to see him.

"We would see Jesus," comes the call from your own hearthstone. Your children, your brothers and sisters, perhaps your father and mother, long to see Christ in you. They might be led to the fold if they could see something in you that they themselves do not possess. Or that father and mother may be praying that you may lay hold of the strong arm of the Almighty. Choose you this day whose character shall be reflected in you. Now is the day of salvation.

"We would see Jesus," is the cry from far and near. "What have they seen in thine house?" Make sure that those who come see Jesus in your life, and that the Life-giver has taken up his abode with you. "Choose you this day."

Madison, Tenn.

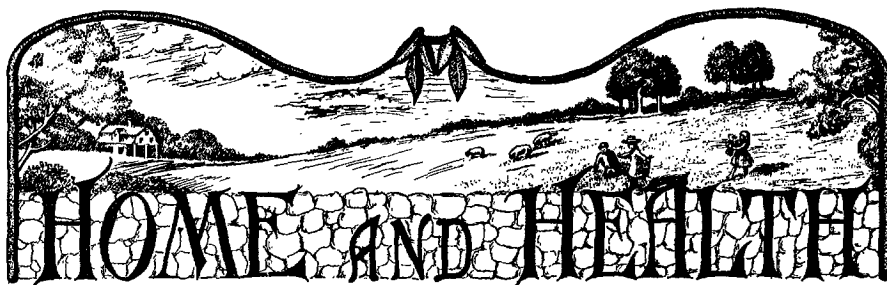
The Sacredness of a Promise

THERE are persons who make promises right and left without consideration, and break them without compunction; they promise anything, and perform nothing. It is not needful to say much about the character of such men, for they are soon known and read; they are persons whose word is worthless, and whose character is as worthless as their word.

If a man is to be worth anything, we must be able to rely upon his word; and the men who keep their word are the men of moral strength in this world, and the men who will abide in eternal strength in the world to come.

We honor the man who keeps his word; for he partakes somewhat of the character of the God of truth and righteousness. What comfort there is in the assurance that it is "impossible for God to lie." His word is immutable, his oath is unchangeable, and "by two immutable things, in which it was impossible for God to lie," he gives strong consolation to those who have "fled for refuge to lay hold on the hope" set before them. God will not disappoint his people. His covenant he will never break; for he has magnified his word above all his name. The grass may wither, and the flower fade, "but the word of our God shall stand forever;" and though heaven and earth pass away, that word shall never pass away.

As we draw nigh to God, and become partakers of his character, we turn from falsehood and deceit, and walk in the truth. And let those who believe and trust in the God who keeps his word, seek to walk worthy of God, hating falsehood, loving truth, and being steadfast and unmovable, always abounding in the work of the Lord.—*The Christian*.



Good Night

WHEN the wearisome day, with its toil and fret,
Draws near to its close, when the sun has set,

And fades the lingering light,
We sleep with a touch like a fond caress,
That bids us forget the day's distress,
And softly sink to our promised rest,
With a fond "good night."

Ah, well for us after the toil and strife,
When the sunset has closed on our weary life,

Ere we enter the morning light,
That God touches the hearts that toil and weep,
And giveth to his beloved sleep,
Calm and dreamless, silent and deep,—
'Tis his "good night"!

—Sarah A. Massie.

Teach Children to Give

THERE are many Christian people who greatly neglect one thing in the education of their children. Parents who themselves may be reasonably generous, and disposed to give their substance to the needy and for the gospel of Christ, never teach their children this lesson. Whatever is given, is given by the father, and no one else has anything to give. The result is that when the father ceases to give, all benevolence is likely to end. Worse than this, children are trained in selfishness and worldliness, and sometimes the sad spectacle is exhibited of children living for themselves, wasting their substance, perhaps ruining their health, and sometimes quarreling over the graves of their parents for possession of the little that is left.

Much of this evil might, probably, be prevented, if parents would train their children to be prudent and generous, to earn money, and to save and take care of it, and to count themselves, young as they may be, as stewards of the Lord.

Children are imitative; it is easy to teach them to be kind and generous and loving, to count all which they have as given by the good hand of God, and to remember that they are also responsible to him for the use they make of his gifts.

Parents, take your children into your confidence; make them understand the sin of robbing God in tithes and offerings, and the importance of doing good to all as they have opportunity, especially to those who are of the household of faith. Then you may expect the blessing of God upon your children as well as upon yourself; and when advancing

years shall leave you unable to bear the burdens and responsibilities of life, your place may be filled by your children, who will live to bless the world, and honor your memory.—*Selected*.

Pulling Together

THERE is a story of a bridegroom who requested his bride to accompany him into their garden a day or two after their wedding. He then threw a line over the roof of the cottage. Giving his wife one end of it, he retreated to the other side, and exclaimed, "Pull the line!" She pulled as hard as she could.

He cried, "Pull it over!"

"I can't," she replied.

"Pull with all your might!" shouted the husband.

But in vain were all the efforts of the bride to pull the line over, so long as the husband held the opposite end. But when he came round, and they both pulled at one end, it came over with great ease.

"There," said he, as the line fell from the roof, "you see how hard and ineffectual was our labor when we pulled in opposition to each other, but how easy and pleasant it is when we both pull together. It will be so, my dear, through life. If we oppose each other, it will be hard work; if we act together, it will be pleasant to live. Let us, therefore, always pull together."—*Morning Star*.

Seizing Opportunities

A LADY once writing to a young man in the navy, who was almost a stranger, thought, "Shall I close this as anybody would, or shall I say a word for my Master?" and, lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the words, "Here we have no continuing city," and asked if he could say, "I seek one to come." Tremblingly she folded it, and sent it off. Back came the answer, "Thank you so much for those kind words. I am an orphan, and no one has spoken to me like that since my mother died, long years ago." The arrow, shot at venture, hit home, and the young man shortly after rejoiced in the fulness of the gospel of peace. How often do we as Christians close a letter to those who have no hope, "as anybody would," when we might say a word for Jesus! Shall we not improve each such opportunity in the future?—*The Word of Life*.



WASHINGTON, D. C., NOVEMBER 17, 1910

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All communications relating to the Editorial department, and all manuscripts submitted for publication, should be addressed to Editorial Department, Review and Herald, Takoma Park, Washington, D. C., and not to any individual

Editorial

Clearing the King's Highway

ANOTHER week of prayer, another special season of seeking God! What will this occasion accomplish for the church in this year 1910? Will the Israel of God be strengthened and purified, and the blessed cause of truth they represent advanced? or will there come a spirit of retrogression? This question is for each believer to answer.

This occasion may be made one of spiritual strength and power to all who will resolutely set their faces Zionward, and humble their hearts to seek God. To those who fail to do this, the opposite will inevitably result.

What is the primary purpose of this occasion? Those who see in it only a round of service for the week, a concert of formal prayer and supplication, with a collection for missions at the close, fail to comprehend its significance.

The purpose of the week of prayer is to bring about a closer relationship between God and his children. It is a time when God is especially invited into the heart and home and assembly, when he is recognized as the honored Guest, whose presence, in a larger measure than ever before, is eagerly welcomed by the disciple. It is the time for heart searching, for putting away sin, for clearing away the rubbish from the door of the heart, so the Holy Spirit may come in in rich and full measure. It is the time for removing out of the highway the stones of stumbling, the sins and wrongs, over which the weaker might fall, and, falling, never rise again. It is the time to labor for the unconverted, for the discouraged and backslidden. It is, in short, the time when every heart and every home and every church, by removal of sin and consecration of life, will open the way for the gracious inflowing of the Holy Spirit.

Will the week of prayer accomplish this in your life? Will it accomplish this in your home? Will it accomplish this in your church? You who read

these lines, in a large measure, will determine the answer to each one of these questions. It is a personal work. There will be a spirit-filled church in just the proportion that there is a spirit-filled membership; and O, it is this spirit filling that we need as a people to-day! We do not need a new gospel, but a new application of the old; we do not need a new interpretation of scripture, but a revival of simple faith in the first principles. The church to-day needs a new consecration of heart and life and possessions to the service of the Master. Too greatly is the spirit of worldliness prevailing among us; too largely has the spirit of worldly commercialism taken possession of the hearts of men. Too many of our brethren, yea, and of our own workers also, have permitted the spirit of speculation and worldly business to come in and sap spiritual energy. The result has been leanness of soul to individuals, and a lessening of spiritual power in the church of God.

To-day the call of God is for the return of his people. He bids them seek for the old ways of consecration and faith and humble service. God calls the sinners in Zion to repent, to humble themselves under his mighty hand. He calls upon the discouraged and backslidden to renew their vows of consecration, and take hold of his strength. Clear the King's highway, that he may enter in. The weak he will make strong, the blind he will cause to see, the defiled he will cleanse by his grace. This is the time of his power; he is waiting to be gracious, but he can not pour out that power on the impure in heart, upon the world-loving, upon the time-serving. He will give it only to those whose hearts are perfect toward him, whose minds are resolutely set to do his bidding. Who to-day will make a covenant with God? Who in this season of prayer, will give himself and his all with new consecration to the service of his King? Those who do, those who, with a new meaning in their consecration, enter into a deeper and fuller covenantship with their Master, will receive in the days to come of his Spirit filling. Let those whom God has especially called to his work set an example in this work of humiliation; let ministers and church officers be examples to the flock. Let there be much prayer, in the church service, at the family altar, and especially when alone with God. He will be found of every sincere seeker.

When this spirit of earnestness takes possession of God's people, we shall see of his mighty movings. Workers will go forth with their faces lighted up with his glory, to proclaim the gospel of his soon coming. There will shine forth from every face the light of heaven,

and from every life will go out an influence which will tell mightily for God and his truth. All may be among this number; all may have a part in this refreshing.

When this experience is reached, there will be no lack of men for needy fields. There will be no lack of means to carry forward the work. Every heart will respond, "Here am I; send me." Every dollar of which God has made us stewards will be devoted to his service, to be used as his providence shall indicate; so that instead of the mission offering being considered the object for which the occasion is appointed, it will be only a blessed expression of a new consecration to God and to his service. What will be the fruit of the week of prayer in your life, your home, your church?

F. M. W.

No Human Substitute

THE Presbyterian Board of Foreign Missions faces a great crisis in its missionary operations. In an appeal recently addressed to the Presbyterian Church by James D. Rankin, D. D., Moderator, the following rallying cry is sounded:—

The United Presbyterian Church faces an almost incredible condition. The opportunities and demands of her mission fields at home and abroad are without parallel in her history, and yet she is embarrassed in every field through lack of funds. We face a crisis that is startling. Unless we measure up to this condition, a reaction is inevitable. The need is a revival and an endowment with spiritual power. For this power there is no substitute. Human instrumentalities are but machinery, and await the inflowing power ere they can become effective. However perfect our preparation, however zealous our effort, the desired result will await this prime necessity. The crisis is too great for man; we must fix our eyes on God. Prayer is the hand that grasps the gift. The promises of God are definite and unlimited, and so sure as we take our stand thereon, will we prevail. The power of prayer is the abiding miracle of the ages. Upon no other agency do the Scriptures lay so much emphasis, and to no other are results so marvelously promised and attributed. In this hour, we must transfer our appeal from men to God; from trust in organization to struggle in supplication. Behind all lack of enthusiasm, behind all poverty of spiritual power, behind all inactivity, behind all dearth of missionary interest, behind all lack of funds, is one lack more essential, more far-reaching—lack of believing prayer.

No plans or devisings can take the place of the Holy Spirit in the church of God. Only by the guidance of that Spirit can wise plans be devised, and only by the power he imparts can plans of Christian work become effective. The need of the church and of every believer is for more of the Spirit's power. There is no substitute.

F. M. W.

Readings for the Week of Prayer

To Be Read in All the Churches in the United States
December 10-17, 1910

The Call to Prayer

WORTHIE HARRIS HOLDEN

"In every difficulty we are to see a call to prayer."—"Desire of Ages."

As when from Moslem tower the call to prayer

Bids each believer unto Allah seek,
So to the Christian from the watchman's tower

Is borne a message to the pure and meek.

In every difficulty see a call

To bring thee quickly to the throne of grace,—

An angelus it rings unto thy soul,
To pause a moment in thy fevered race.

If all our paths were smooth, with flowers o'erspread,

Then should we fail our angelus to hear,

Nor should we sense our danger or our need

If to our sight no barrier uprear.

Pray oft; for God is yearning to bestow
More aid than mortal vision e'er can see;

The mount of danger swiftly he surrounds

With horse and chariots of fire for thee.

Pray not, and thou shalt, losing, cease to fight;

The enemy shall conquer ere thou know.

O, barter not thy soul for strifeless ease,
But, armed by heaven, vanquish every foe!

Portland, Ore.

Suggestions to Church Elders and Leaders for the Week of Prayer

For many years the week-of-prayer season has been observed by us, and the reports from all parts of the field show that each year this time of special seeking of God becomes a more blessed season. We pray that this year a still greater measure of blessing may fall upon every church and isolated believer. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10:1.

Above all, let us make it a week of prayer, and encourage the brethren and sisters to pray much at home between the meetings. Where conditions do not absolutely prohibit, let each company gather each evening for the reading, and for prayer and earnest effort in behalf

of others. Where even but two or three gather to unite in their petitions, the Saviour promises to be present by his Holy Spirit to give the answer. Let us pray for a revival in our own hearts, in our own church, in the home land, and in foreign fields. Thousands will be united day by day this week in sending petitions to the throne of grace; and every year's experience shows that this special season is blessed of God in bringing persons, young and old, to decide for the truth, and backsliding souls are reclaimed.

Arrangements for the presentation of the readings need to be made sufficiently in advance so that the one selected on each occasion shall have time to prepare prayerfully to present the reading, to be followed by a prayer and testimony service.

Some person or well-selected committee should have charge of the children's meetings. God will guide each leader or church committee in planning to make the most of the opportunity.

The first Sabbath, December 10, the regular church offering envelope should be passed to all, care being taken to send also to absent members, so that all may be prepared the next Sabbath with the annual offering for the support of the work in the needy mission fields at home and abroad. This year's need is particularly great, and calls for the largest offering we have ever made. Pray for it and work for it. Let the offering be sent on to the conference treasury at once, so that it may not be delayed in reaching the Mission Board and the fields that are waiting and praying for help.

The grace of the Lord Jesus Christ be with you all, to the reviving and the salvation of many souls.

GENERAL CONFERENCE COMMITTEE.

Go, Preach the Gospel

MRS. E. G. WHITE

(Reading for Sabbath, December 10)

WHEN I think of the history of our work during the past ten years, I can but say, See what the Lord hath wrought. Mercifully he has been working to shed light upon the pathway of his people. In spite of the hindrances that have been met with in the work, we need not feel sadness, except as we see a failure on the part of God's people to follow their Leader step by step.

It is God's purpose that his people shall be a sanctified, purified, holy people, communicating light to all with whom they come in contact. It is his

purpose that by exemplifying the truth in their lives, they shall be a praise in the earth. The grace of Christ is sufficient to bring this about. But let God's people remember that only as they believe and work out the principles of the gospel, can he make them a praise in the earth. Only as they yield their God-given capabilities to his service, will they enjoy the fulness and the power of the promise whereon the church has been called to stand. If those who profess to believe in Christ as their Saviour reach only the low standard of worldly measurement, the church fails to bear the rich harvest that God expects. "Found wanting" is written upon her record.

A great work is before us,—the closing work of this world's history. Solemn indeed is the time in which we are living, and heavy are the responsibilities resting upon us as a people. The third angel's message is now to be proclaimed, not only in far-off lands, but in neglected places close by, where multitudes dwell unwarned and unsaved. Our cities everywhere are calling for earnest, whole-hearted labor from the servants of God. The message for this time is now to be proclaimed earnestly in the great business world. Day after day the centers of commerce and trade are thronged with men and women who need the truth for this time, but who gain no saving knowledge of its precious principles, because earnest, persevering efforts are not put forth to reach them where they are.

The spiritual darkness that covers the whole world is intensified in the crowded centers of population. It is in the cities of the nations that the gospel worker finds the greatest impenitence and the greatest need. And in these same cities are presented to soul-winners some of the greatest opportunities. Mingled with the multitudes who have no thought of God and heaven, are many who long for light and for purity of heart. Even among the careless and indifferent there are not a few whose attention may be arrested by a revelation of God's love for the human soul.

The conditions that face Christian workers in the great cities constitute a solemn appeal for untiring effort in behalf of the millions living within the shadow of impending doom. Men will soon be forced to great decisions, and they must have opportunity to hear and to understand Bible truth, in order that they may take their stand intelligently on the right side. God is now calling upon his messengers, in no uncertain terms, to warn the cities while mercy still lingers, and while multitudes are yet susceptible to the converting influence of Bible truth. Often the needs of the cities have appealed to those who understand by the prophecies what is coming upon the earth, and yet comparatively little has been done to enter these cities with the warning message of present truth. The Spirit of the Lord is still urging men to undertake this work with new courage and zeal, and never cease

the effort until a thorough work is done.

For years the pioneers in our work struggled against poverty and manifold hardships in order to place the cause of present truth on vantage-ground. With meager facilities they labored untiringly, and the Lord blessed their humble efforts. The laborers of to-day may not have to endure all the hardships of those early days. The change of conditions, however, should not lead to any slackening of effort; and now, when the Lord bids us proclaim the message with power in the crowded centers of population, shall we not respond as one man, and do his bidding? Shall we not plan to send messengers all through these fields, and support them liberally? Shall not the ministers of God go to these crowded centers, and there lift up their voices in warning to the multitudes?

In the cities are people of all nationalities, many of whom, if earnest effort is put forth, will accept the truth. These will be specially qualified to carry the message to their own countrymen. How long shall these teeming centers of population be neglected? If our brethren will use their God-given ability in this work, angels of heaven will go before them, to make an impression on the hearts of the people for whom they labor. The Lord has many who have not yet bowed the knee to Baal.

I appeal to those who for many years have known the truth. It is time to wake up the watchmen. I have expended my strength in giving the message that the Lord has given me. The burden of our cities has rested so heavily upon me that it has sometimes seemed that I should die. The work in the cities is the essential work for this time, and is now to be taken hold of in faith. When the cities are worked as God would have them, the result will be the setting in operation of a mighty movement, such as we have not yet witnessed. May the Lord give wisdom to our brethren, that they may know how to carry forward the work in harmony with his will. With mighty power the cry is to be sounded in our large centers of population, "Behold, the Bridegroom cometh; go ye out to meet him."

Individual Effort

The ordained minister alone is not equal to the task of warning the world. God is calling, not only upon ministers, but also upon physicians, nurses, canvassers, Bible workers, and other consecrated laymen of varied talents, who have a knowledge of present truth, to consider the needs of the unwarned cities. There should be one hundred workers actively engaged in personal missionary work where now there is but one. Time is rapidly passing. There is much work to be done before Satanic opposition shall close up the way. Every agency must be set in operation, that present opportunities may be wisely improved.

The Lord is calling upon the men and women who have the light of truth for this time to engage in genuine, personal

missionary work. Especially are the church-members living in the cities to exercise, in all humility, their God-given talents in laboring with those who are willing to hear the message that should come to the world at this time. There are great blessings in store for those who fully surrender to the call of God. As such workers undertake to win souls for Jesus, they will find that many who never could be reached in any other way will respond to intelligent, personal effort.

A working church is a living church. Church-members, let the light shine forth. Let your voices be heard in humble prayer, in witness against the intemperance, the folly, and the amusements of this world, and in the proclamation of the truth for this time. Your voice, your influence, your time,—

and as it is done, many will awake as from a dream.

The Nearness of the End

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

The Saviour declared that before his second coming, there would be wars and rumors of wars, and earthquakes in divers places. The reports that reached us of the terrible earthquakes in Italy and Sicily tell of another fulfilment of the signs of the end. These calamities are becoming more and more frequent, and each report of calamity by land or sea is a testimony to the fact that the



DOUBLE COTTAGE, ERECTED BY OUR MISSIONARIES ON SEVENTH-DAY ADVENTIST PROPERTY AT MOKANSHAN

all these are gifts from God, and are to be used in winning souls to Christ. Visit your neighbors, and show an interest in the salvation of their souls. Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make lasting impressions upon their minds.

Strive to arouse men and women from their spiritual insensibility. Tell them how you found Jesus, and how blessed you have been since you gained an experience in his service. Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from his Word. Tell them of the gladness and joy that are found in the Christian life. Your warm, fervent words will convince them that you have found the pearl of great price. Let your cheerful, encouraging words show that you have certainly found the higher education. This is genuine missionary work,

end of all things is near. The world is filled with iniquity, and the Lord is punishing it for its wickedness. As crimes and iniquities increase, these judgments will become more frequent, until the time shall come when the earth shall no more cover her slain.

The judgments of God are hanging over our cities. We know not how soon they will be visited by just such a calamity as recently befell Italy. I pray for the deep movings of the Holy Spirit on the hearts of God's people, that this message,—the last message of warning,—may be given without delay. The day of the Lord is hastening greatly. The end is nearer than when we first believed.

Everything in this world is in an unsettled state. The nations are angry, and preparations for war are being made. But though there is among the nations an increasing unrest, though they are mustering their forces, they are as if held back from action by an unseen power. The angels are holding the

four winds until the servants of God are sealed in their foreheads.

Soon strife among the nations will break out with an intensity that we do not now anticipate. The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they realize that something great and decisive is about to take place, that the world is on the verge of a stupendous crisis.

A moment of respite has been graciously given us of God. Every power lent us of Heaven is now to be used in working for those perishing in ignorance. There must be no delay. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and to those who know the truth for this time, this work has been entrusted.

As a Lamp That Burneth

I am instructed to speak words to our people that will give them courage to do diligently the work that shall come to them in this their day of opportunity. I am instructed to urge the necessity of personal consecration, and the sanctification of the whole being to God. Let each one inquire, Lord, what wouldst thou have me to do, that the vigilance of Christ may be seen in my life, that his example may be followed by me, that I may speak sincere words, which will help souls in darkness? O how I long to see church-members clothed with their beautiful garments, and prepared to go forth to meet the Bridegroom! Many are expecting to sit down to the marriage supper of the Lamb, who are unprepared for the coming of the King. They are like the blind; they do not seem to discern their danger.

The Lord calls upon you, O church that has been blessed with the truth! to give a knowledge of this truth to those who know it not. From one end of the world to the other must the message of Christ's soon coming be proclaimed. The third angel's message—the last message of mercy to a perishing world—is so precious, so glorious. Let the truth go forth as a lamp that burneth. Mysteries into which angels desire to look, which prophets and kings and righteous men desired to know, the church of God is to make known.

It is our privilege to see the work of God advancing in the cities. Christ is waiting, waiting, for places to be entered. Who are preparing for this work? We shall not say that we are destitute of laborers. There are some workers, and for this we are glad. But there is a greater, a far greater work to be done in our cities. Far greater self-denial is to be practised in order that the word of life may be carried from

place to place, and from house to house. More and more, men and women are going forth with the gospel message. We thank God for this. But we need a greater awakening. We slide back into self-indulgence; we do not exercise to the utmost the virtues that Christ has promised if we ask in faith. That which we receive from Christ we must give to others. Just as surely as we receive, so surely must we give. None who receive the grace of Christ can keep it to themselves. As soon as Christ becomes an abiding presence in the heart, we shall not be able to see souls perishing in ignorance of the truth and be at rest. We shall make any sacrifice that we may reach them; and none of us are so poor that we can not make daily sacrifices for Christ.

The influence of the work we are doing will be felt through all eternity. If we will work in harmony with one another and with heaven, God will demonstrate his power in our behalf as he did for the disciples on the day of Pentecost. Those days of preparation, in which the disciples prepared themselves by prayer and a putting away of all disunion, brought them into such close relation to God that he could work for them and through them in a marvelous manner. To-day God desires to accomplish great things through the faith and works of his believing people. But we must stand in right relation to him, that when he speaks to us, we may hear and understand his voice.

Let not unbelief come in; for God's work is to go from city to city, from country to country. The plans of the enemies of God may be laid to defeat his work; but have faith that Jehovah will remove all obstructions to its progress. Talk faith, work in faith, and advance in faith. Obstacles will be removed as we lay hold of the promises of God. Let the Lord's people go forward, and their hearts will be made strong.

What is the promise to those living in these last days?—"Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee. . . . Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain."

Children's Lesson — No. 1

The Lord's Jewels

TAKE a potato, wheat, corn, rice, a flower, and some silver and gold coins to illustrate this lesson. Keep all covered till needed.

Show potato. What is it good for? Show the wheat. Why do we prize wheat? Produce corn. What is made of corn? Take a handful of rice. In what countries is rice most used for food?

Here are some silver and gold. What are they good for? Money buys the things we need. Where are vegetables, grain, and other things we eat stored? Where do we keep money?

Show some fragrant flower, and let the children smell it. Use a picture if you can obtain no flower. Read Phil. 4:18. The kind deeds we do are like sweet, fragrant flowers.

Read Rev. 5:8. Our prayers, when they come from sincere hearts, are like perfume. They come to God as sweet incense.

We send flowers as gifts to friends. Kind acts and earnest prayers come before God, fragrant with faith and love.

Some things are kept more carefully than money. They are called "precious stones," or "jewels." Name some, such as pearls, rubies, sapphires, and diamonds. Tell how costly they are. Some are worth immense sums of money. Such are kept carefully guarded in the safest places, and prized for their beauty.

A lady was once shown the gems and jewels belonging to some of her friends. Then they asked to see hers. She had no pearls nor diamonds, but she called her children to her side, and said, "These are my jewels."

God has jewels. They are his children. Mal. 3:16, 17. Each of us may be one of his jewels.

Sing to close, "When he cometh to make up his jewels," No. 852, "Christ in Song."

The Imminence of Christ's Appearing

G. B. THOMPSON

(Reading for Sunday, December 11)

FOR more than threescore years we have been looking forward to the time when the mystery of God would be finished, probation closed, and our blessed Lord return in all the fulness of his indescribable glory to receive his people to himself. This has been our hope through all these years. For it we have toiled, prayed, and sacrificed. Inspired by this blessed hope, many have given up home and loved ones, and gone to the ends of the earth to unfurl the banner of the message.

While waiting for the consummation of their hope, many faithful pilgrims have fallen asleep, and in the silence of the tomb are waiting the return of the Life-giver. Many more worn and aged pilgrims, who have long been journeying toward the heavenly Canaan, have their eyes upon the signs which indicate the soon return of their King, and are hoping to see him come in glory and power.

And, bless the Lord, we have not followed a false hope, or a cunningly devised fable. The coming of Jesus is a reality. Jesus is coming, personally, and in glory beyond the power of any pen to describe.

And this great event is near, even at the door. That to which prophets and holy ones through centuries and ages past have looked forward, is to be realized in this generation.

Let us review, briefly, some of the many familiar and infallible evidences which show that this is the truth.

In 1844, at the close of the 2300 pro-

phetic days, or years, of Dan. 8:14, the cleansing of the sanctuary in heaven began. This is the judgment, the final work for the salvation of man. Beyond this there is no Mediator nor probation for a lost race. This solemn truth is revealed through the sanctuary, that great center of Christ's ministry, around which most of the glorious truths of the message radiate.

Let us think soberly of what this means. It should really startle us. Sixty-six years ago the heavenly tribunal, at which we each have a case pending, opened, as described by Daniel and the beloved John. Dan. 7:9, 10; Rev. 20:11-13. Just think! This was before most of those now living on the earth were born. For sixty-six years the record of those whose names are in the book of life has been under the scrutiny of the unerring and faithful Judge. This work can not continue much longer. The verdict, settling forever the destiny of each individual, will soon be rendered. Beyond a doubt the close of probation is near at hand.

To those who really believe this solemn truth, the things of this earth will have but little value. They will live in view of an expected jubilee. Instead of adding house to house, and farm to farm, and increasing the size of a surplus bank account, they will place their treasures in the bank of heaven, to be preserved in eternity, not in perishable gold, but in blood-washed souls.

Are we really living as those who "wait for their Lord, when he will return from the wedding"? When, if not now, do the words, "Sell that ye have, and give alms," apply?

When we trace down the long lines of prophecy contained in the Book of God, we find that they all focus in the time in which we are living. For more than fourteen centuries we have been living in the time symbolized by the feet and toes of the image of Daniel 2, waiting for the stone to smite the image, destroy all earthly kingdoms, and establish on earth the fifth universal kingdom—the kingdom of Christ.

The same is true of the seventh, eighth, ninth, and eleventh chapters of Daniel. History shows the fulfilment of the events foretold by the ancient prophet with great accuracy. Not much longer will the militant church wait for the final consummation of these great events. Michael, the great Prince, who standeth for the people of God, is soon to stand up, and the saints of God will be delivered, "every one that shall be found written in the book."

The events predicted by the exiled seer on Patmos are either fulfilled or fulfilling all around us. Study the seven churches, the seven seals, and the seven trumpets. The fulfilment of these lines of prophecy is traced by the pen of the historian. We live in the midst of the very closing events in these prophetic lines.

The part our own nation is to act in the closing struggle of the prolonged controversy on earth (Rev. 13:11-18),

is being rapidly fulfilled. When we took the position, years ago, that the principles upon which this republic is founded would be subverted, there was hardly a cloud as large as a man's hand to show the fulfilment of that statement. But to-day we see Congress besieged by strong organizations, and efforts being made to undermine the pillars of Constitutional liberty. These efforts, when successful, will result in the formation of an image to the beast, and will fan into a flame the smoldering embers of a religious tyranny, resulting in persecution for the people of God, as foretold by the prophet.

For more than threescore years we have looked forward to this work, knowing it to be a signal of the near coming of the Lord. To-day the mutterings heard indicate that the storm is not to be much longer delayed.

The period when those who revere God's law can neither "buy nor sell" is near at hand. It is no time now to fix

than ever before the hope which reaches beyond the strife and turmoil of earth.

These events tell us that the end is at hand. When these things are seen, "then," says Jesus, "shall they see the Son of man coming in a cloud with power and great glory."

But most striking of all signs is that of the warning message sent to all the world, announcing that the book of human history is about made up, and the curtain is soon to drop on the final act in the drama of this world. None, it would seem, could well mistake the import of this sign. Unbelievers may deny the fulfilment of the prophecies, and scoffers may sneer at the heralds of Christ's coming, and seek to parry their force by some scientific guess. But who can explain this great warning message being sent to the world, announcing that the hour of the judgment has come, and that the Son of man will soon come, except on the basis that the end is near? If the day of God is not at the door, why



BAPTISMAL SCENE IN PERU, AMONG THE INCA INDIANS

our affections on the things of earth; but, like those who indeed wait for their Lord when he returns from the wedding, we should invest our treasures in the work of God.

The signs in the heavens, on the earth, and in the sea, foretold by the Saviour, which were to appear as heralds of the end, have either appeared or are being fulfilled all about us. History, as well as eye-witnesses, testifies to the fulfilment of the signs in the heavens. The nations are perplexed and angry. Armies are being increased; huge warships are being constructed and navies strengthened. The most deadly implements of destruction are being invented. The world is becoming one vast arsenal. The tramp, tramp, of hundreds of thousands of men training for slaughter is heard. The heathen nations have awakened from the slumber of centuries, and are preparing for the inevitable conflict. It will be a terrible hour when the flower of manhood in every nation meet on the field of battle, with the most improved weapons of slaughter in their hands. Then will appear more precious

this message now? And if this message is not from Heaven, how can the Lord ever warn the world of the end? The proclamation of the flood sent by the Lord through Noah was the surest evidence that the deluge was at hand. And "as the days of Noah were, so shall also the coming of the Son of man be." The clearest sign that Jesus is coming is the warning sent of God of that event. God has sent such a message. It has nearly

reached the limits of the earth. As surely as God's Word is true, so surely will the end come next. It is at the very door.

The recital of these evidences of the soon coming of our blessed Redeemer is a familiar story to this people. We know, in theory at least, that the Lord is soon coming. But we fear there is danger that, knowing these things, we shall let them slip; that our hearts will become cold and selfish; and we, becoming overcharged with the cares of this life, shall allow the day of God to take us unawares.

Some who once believed in the coming of the Master will be found saying, by their actions, "My Lord delayeth his coming." Herein lies our danger. There is danger that the nearness of the end will not seem so real to us as it did years ago. If it does not, there is something wrong with our spiritual perception.

Years ago the servant of the Lord said: "I saw that God's people are on the enchanted ground, and that some have lost nearly all sense of the short-

ness of time and the worth of the soul. Pride has crept in among Sabbath-keepers,—pride of dress and appearance. Said the angel, 'Sabbath-keepers will have to die to self, die to pride and love of approbation.'—*Early Writings*, page 33.

"On the enchanted ground;" "some have nearly lost all sense of the shortness of time;" "pride has crept in;" "Sabbath-keepers will have to die,"—these are solemn statements. Let us take them home to our hearts, and seriously ask, "Lord, is it I?"

The great apostle, looking down to our time, said: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13: 11, 12.

Who are here exhorted to awake?—Not the unbelievers, nor the nominal professors, but those who know the end is near. The call to awake is given to those who have fallen asleep on the enchanted ground. It is a trumpet call from the Almighty, sounding anew in the ears of those who have "lost nearly all sense of the shortness of time,"—a call to get ready to meet him.

Listen to these stirring words from the Spirit of God: "Prophecy is fast fulfilling. More, much more, should be said about these tremendously important subjects. The day is at hand when the destiny of every soul will be fixed forever. This day of the Lord hastens on apace. The false watchmen are raising the cry, 'All is well;' but the day of God is rapidly approaching. Its footsteps are so muffled that it does not arouse the world from the deathlike slumber into which it has fallen."—*Special Testimonies*, published 1898.

The great and terrible day of God, the day when he will visit the inhabitants of the earth, approaching with muffled footsteps! How important that we watch, lest we be found among the sleeping virgins! Again I quote: "The solemn fact is to be kept not only before the people of the world, but before our own churches also, that the day of the Lord will come suddenly, unexpectedly. The fearful warning of the prophecy is addressed to every soul. Let no one feel that he is secure from the danger of being surprised."—*Ib.*

Let me ask, in closing, Are we living as those must live who really expect the Lord to come in a little while? Do our lives testify to our neighbors and all about us that we are really getting ready for the coming of the Lord? Have the cares of life crowded secret prayer and the reading of the blessed Bible from our lives? Do the sleeping virgins without oil in their lamps really represent our spiritual condition? If the day of God should burst upon us, would we be taken unawares, surprised, off guard, unready?

How unspeakably glorious will it be to be found ready and waiting when

Jesus comes! How the prospect of that event should cheer our hearts! Then the disappointments and sorrows of earth will be ended, and with Jesus and the faithful of all ages we shall bask in the eternal joys of the heavenly land. "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh." Matt. 24: 44.

Children's Lesson — No. 2

Coming As a Thief

SCRIPTURE TEXT: 2 Peter 3: 10, first part.

How do thieves come?—"Still." When do they come?—"When not expected." "In the night." A brief experience may be related.

From whom do thieves steal?—From those who leave money or jewels unguarded. Tell how men guard against thieves by making safes and strong boxes of steel. Even safes and vaults are broken, but there is a safe in which we can place money and treasure where thieves can never get them. Matt. 6: 20.

Show picture of safe, or have one drawn on blackboard.

"The day of the Lord will come as a thief." Will any children be surprised? Some will be ready. Who will it be? 1 Thess. 5: 1, 2, 4.

What must we do so that day will not come as a thief to us?—"Get ready." "Pray." "Watch." Luke 12: 37-40; 2 Peter 3: 14, 17. Must hide in God. Ps. 32: 7.

Consecration Needed

R. A. UNDERWOOD

(Reading for Monday, December 12)

BEFORE the sweet voice of mercy, entreating sinful men to accept salvation, has ceased; before the awful moment fixing unalterably the destiny of all men, has come; before Jesus leaves the heavenly temple, and says, "It is done,"—the earth must be illuminated by individual light-bearers of divine truth. The gospel of the kingdom must be proclaimed to all men as a "witness" to the love of a gracious God. The commission is, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." "Unto the end of the world," is given the Lord's command: "Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work is before him." Isa. 62: 10, 11.

The magnitude of the work to be done is scarcely comprehended. There are more than one and one-half billions of human souls to hear the message of King Emmanuel. This number is so vast that we shall perhaps better appreciate its greatness when we remember that only less than one billion moments of time have lapsed into history since the beginning of the Christian era. Were it not for the fact that "all His biddings are enablings," we might draw back from the task. But in his great commission, Christ has delegated to the

church all the power necessary to accomplish the purpose of God. Matt. 28: 18-20.

Justification, or the forgiveness of sins, consecration, and the baptism of the Holy Spirit are successive steps in Christian growth and experience. Of Christ it is written, "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good." Listen to the instruction Christ gives his disciples: "Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost."

Those charged with the responsibility of giving the message of hope and warning of Revelation 14 to every nation, kindred, tongue, and people must be converted, consecrated, Spirit-controlled, volunteer soldiers of the cross, rather than persons drafted into service. "Thy people shall be willing in the day of thy power," is the promise of the great God through the psalmist.

Consecration inspires enthusiasm to accomplish great things for the cause of Christ. While fanaticism is a frenzied zeal in behalf of trifles, consecration means the dedication of life, and service, and substance to our God for the salvation of man.

Man must be born from above before he can feel the need of giving his life and service unreservedly to a cause unappreciated by the world. Man's lips must be touched by a live coal from the altar of divine truth, his iniquities must be purged, before he is ready to respond to the voice of the Lord, saying, "Whom shall I send, and who will go for us?" Isa. 6: 6-8.

The gospel call to "repent, and bring forth fruits answerable to an amendment of life," must be accepted, and become a part of the life of the messenger who is to carry the message, before he has a vision of the great need of a sinful world. When the Spirit of God brings before us the view of despairing, dying souls without Christ and hope, lost, forever lost, so that the scene appears more vivid to our sight than the agonies of the dying gladiator sculptured in marble; and when, in contrast, we see another picture, of poor, sinful, confused men and women, once without hope, but rescued, redeemed, and in full possession of the eternal treasures of heaven as a result of patient effort and consecrated service,—when we see these two pictures, I say, we can exclaim, "Here am I; send me."

It was a view of man's needs, and of the joy of seeing him redeemed, that induced our Lord Jesus Christ for our sakes to become poor, that we through his poverty might be rich. 2 Cor. 8: 9.

It was a vision of eternal things that led Moses to refuse "to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the

treasures in Egypt." Heb. 11:24, 25. It was a view of eternal realities and a touch of the divine Spirit, that changed the proud Saul of Tarsus to the humble apostle of Christ, and sent him as a missionary to a heathen world, crying out, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

"If clearer vision Thou impart,
Grateful and glad my soul shall be;
But yet to have a purer heart,
Is more to me, is more to me.

"So wash me, Thou, without, within,
Or purge with fire, if that must be,
No matter how, if only sin
Die out in me, die out in me.

"Yea, only as this heart is clean,
May larger vision yet be mine,
For mirrored in thy life are seen
The things divine, the things divine.

"So wash me, Thou, without, within,
Or purge with fire if that must be;
No matter how, if only sin
Die out in me, die out in me."

The love of Christ enthroned in the heart is the all-mastering power urging on the man of faith. "For the love of Christ constraineth us." Christ of Calvary, formed within, changes our vision and our ambitions, and with Christ we say: "My meat is to do the will of him that sent me, and to finish his work." Christ was not exclusive. He bound himself to men by ministering to them in their sorrows and joys. So the successful winner of souls will reach men where they are. The bearers of God's message must possess an aggressive as well as a meek and quiet spirit. "Speak unto the children of Israel, that they go forward," is our Captain's command. Every advance we are called to make is a test of our consecration. We are to shun hell and win heaven. It is a battle and then a march, a test and a trial, all the way to the kingdom. The secret of the Lord is not imparted to a cold, formal, fossilized soul. "If any man willeth to do his will, he shall know of the teaching."

"O Spirit, who makest all things new,
Thou leadest onward; we pursue
The heavenly march sublime.
'Neath thy renewing fire we glow,
And still from strength to strength we go,
From height to height we climb."

Consecration Fills Our Hands

"Who then is willing to consecrate his service ["fill his hand," margin] this day unto the Lord?" Of Aaron and his sons we read: "Thou . . . shalt anoint them, and consecrate them ["fill their hand," margin, Hebrew], and sanctify them, that they may minister unto me in the priest's office." Ex. 28:41. To be thus consecrated means to be anointed with power to use heart and

hand in loving service to both God and man.

A consecrated church must be a wide-awake missionary body of believers. The call to awake out of sleep is a call to consecration:—

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:11, 12.

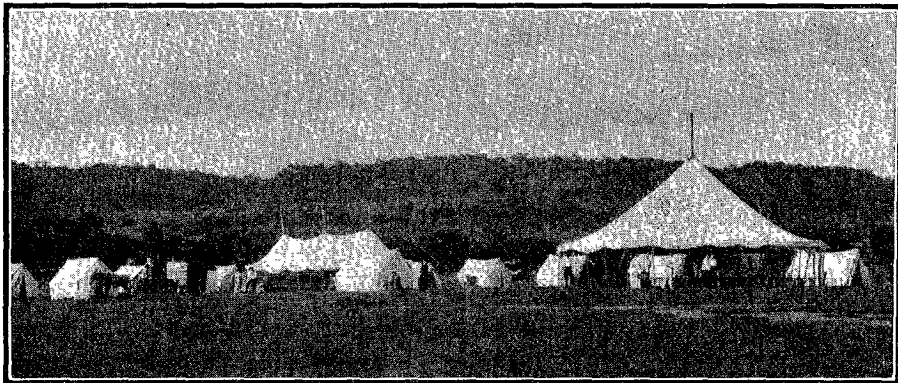
"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. . . . Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion." Isa. 52:1, 2. "Arise, shine; for thy light is come, and the glory of the 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

and reception. This promised blessing, claimed by faith, brings all other blessings in its train."—"Desire of Ages," Trade Edition, page 804.

With God's storehouse of power awaiting the demand of faith, it seems little less than a tragedy for men and women to go crippling along, suffering repeated defeat, when the powers of heaven are pledged to the support of the man of faith. The apostle assures us that we may "always triumph in Christ, making manifest the savor of his knowledge by us in every place." 2 Cor. 2:14.

It is the joy of the parent to give food to the hungry child. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13. Here is the challenge: "How much more!" This almost staggers our faith. Lord, help us to believe.

A deep consecration and the baptism of the Holy Spirit are the greatest needs of the minister. The Bible worker, the physician, the nurse, the teacher, the



CAMP-MEETING AT RIO GRANDE DO SUL, BRAZIL

come to thy light, and kings to the brightness of thy rising." Isa. 60:1, 2.

This is a clarion call to the people of God to accept their responsibility. Great power is to accompany the closing gospel message. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Rev. 18:1. As another has written:—

"The Comforter that Christ promised to send after he ascended to heaven, is the Spirit in all the fulness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ."—"Testimonies for the Church," Series B, No. 7, page 63.

"Christ has promised the gift of the Holy Spirit to his church, and the promise belongs to us as much as to the first disciples. . . . Only to those who wait humbly upon God, who watch for his guidance and grace, is the Spirit given. The power of God awaits their demand

canvasser, the farmer, the mechanic, the merchant, the mother in the home, even the children,—each needs to have a consecrated mind, heart, and hand, and to be endued with power for service.

The prophet says: "I proclaimed a fast, . . . that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance." Ezra 8:21. It is fitting that we seek the Lord to find the right way to use all our talents and substance lent us from God; for all the world is open for the gospel message.

The servants of Christ are spared from the slavery of many harmful and sinful habits, which consume the means and strength of those who know not the better way. Millions upon millions are spent for tobacco, tea, alcoholic drinks, etc., and many millions more are paid to attend theaters, shows, sports, and demoralizing entertainments.

The consecrated servant of God, in his "reasonable service," is saved from all these needless and damaging expenditures. It is appropriate that we give liberal thank-offerings to send the gospel to the uttermost parts of the earth as a fitting token of the debt of gratitude we owe for the precious gospel and its saving power to keep us from the follies of sin.

Another year has nearly passed into eternity. Let us consecrate our all to God, and unite with the agencies of heaven in proclaiming "among the heathen that the Lord reigneth: the world also shall be established. . . . Let the heaven rejoice, and let the earth be glad. . . . Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." "Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity." Ps. 96: 10-13; 98: 8, 9. "Blessed is the people that know the joyful sound: they

woman who is preparing to welcome the return of Jesus Christ! Such a one has his heart and his hands full in consecrated service.

We can not be passive, and meet our responsibility. God is calling us to meet our obligations to a dying world. We must break the awful spell of cold indifference by helping poor, paralyzed sinners to accept the cup of salvation before it is everlastingly too late. The Spirit and the bride say, Come; and let him that has tasted of the joys of saving grace say, Come. Let the enslaved soul break the bands of sin to-day, and be free. The Saviour stands ready to welcome all who will come to him. Let the aged, those in the prime of life, the youth, and even the little ones, surrender their plans, their time, their intellect, their

character of Jesus, we are like the common glass.

God has a great mirror. Exhibit chart or copy of the ten commandments. This glass does not tell how we look, but how we act. James 1: 23, 25; see 2 Cor. 3: 18. In this holy law we also see what God is like.

Rub over the mirror with a little piece of soap. The reflection is spoiled. Then clean.

What else do we see in God's mirror? — The sins in ourselves. When we have dirty hands and faces or stains on our clothes, what do we do? — Take soap and water, and wash them all away. How can sin be cleansed? 1 John 1: 7, last part.

When cleansed, what do we become? — Reflectors like the mirror. Tell how



BELIEVERS IN ATTENDANCE AT THE FIRST GENERAL MEETING IN SPAIN

shall walk, O Lord, in the light of thy countenance."

Trees, hills, and floods,—all rejoice in the hope of the coming of him who has promised to put an end to sorrow, pain, and death. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8: 22, 23.

A geologist recently said that the seismograph has shown that scarcely an hour has passed since the San Francisco earthquake, when the earth has not been in a quiver. As the result of sin, the old earth gives signs of the approach of her last congestive chill. Rev. 16: 17-21.

"All nature seems to say,
'O, why these years of waiting,
These ages of delay?'"

Happy, thrice happy, is that man or

strength, their life, to Christ our Saviour. Those who do this will unite in consecrated service now, and will ultimately join with the heavenly choir in ascribing praise, and glory, and "dominion forever and ever" "unto him that loved us, and washed us from our sins in his own blood." "Who then is willing to consecrate his service this day unto the Lord?"

Children's Lesson — No. 3

Reflectors for Jesus

Show the children a small mirror. Ask how it is made, and for what purpose it is used. It does not absorb light, but reflects it. Next show a piece of common glass, and ask why it will not do for a mirror. It does not reflect the light, but lets it pass through.

We may be like the window-glass instead of the mirror. If we receive gifts from God, and do not give them back by helping others and reflecting the

the mirror reflects the sun. Children enjoy seeing reflections from a mirror.

Christians reflect the character of Jesus, just as the mirror reflects light. Shall we be like the common glass or like the mirror?

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God's Gift of the Holy Spirit

What It Means to the Church

E. W. FARNSWORTH

(Reading for Tuesday, December 13)

SIMON, the sorcerer, greatly desired the Holy Spirit. He wanted it so much that he was willing to give a large sum of money to obtain it. But though he desired the power that only the Holy Spirit can give, he could not receive it that way. Peter plainly told him: "For thy heart is not right in the sight of God." Acts 8: 21.

This reveals the one great hindering reason why we do not have the Holy Spirit in his fulness. When the heart

is not right, the Spirit can not be given. If the gift of God could be purchased with money, as Simon supposed, many would even now be endued with the Holy Spirit. No doubt there are Seventh-day Adventists who would deny themselves many things, perhaps they might even mortgage their property, if they might obtain the Holy Spirit by so doing. But the experience of Simon shows what a sin and what profanity it is to ask for the Spirit of God for selfish purposes.

"Simon himself believed also." He professed to accept the present truth for that time. He had been baptized. "He continued with Philip." He was greatly interested in his work. But he could not receive the gift of the Holy Ghost, which was freely given to other converts, and the words of Peter reveal the reason,—his heart was not right with God. Confession and forsaking of sin must precede the reception of this gift. Others than Simon have desired to receive the Holy Spirit. They ask and receive not, because they ask amiss, that they might consume it upon their pleasures. (Read James 4: 1-3, margin.) They ask, but do not receive, because they do not ask with a proper motive.

God does not degrade nor disgrace this gift of all gifts by permitting him to be used for profane or common purposes. He will never humiliate the Vicegerent of his throne by permitting any man to use him. He is not sent to be used by any one; not to be guided, but to guide; not for men to teach him, but for him to teach them. "They shall all be taught of God." "For the Holy Ghost shall teach you in the same hour what ye ought to say." Luke 12: 12. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." John 14: 26. "He will guide you into all truth."

We would emphasize once more the fact that the Holy Spirit does not permit himself to be possessed by men; he possesses them. He governs, guides, controls, teaches, commands. The attitude of the individual must be that of one who is possessed, controlled, taught, guided. In order to be guided, he must be perfectly self-surrendered, perfectly controlled by the Guide. The moment we attempt to control or lead, there will be a separation. The more complete the self-surrender, the more will the Spirit be manifested. Have we thus surrendered to be taught and controlled? or do we still wish to control and guide ourselves? Are we willing to do the work he points out? or have we business of our own, which stands in the way? We read in "Testimonies for the Church:"—

"As the head of the church, Christ is authoritatively calling upon every one who claims to believe on him to follow his example of self-denial and self-sacrifice in working for the conversion of those whom Satan and his vast army are exerting every power to destroy. . . . Every one should be willing to be or to do anything in this warfare. When

church-members put forth earnest efforts to advance the message, they will live in the joy of the Lord, and will meet with success. . . . To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results.

"On the day of Pentecost the Infinite One revealed himself in power to the church. By his Holy Spirit he descended from the heights of heaven as a rushing, mighty wind, to the room in which the disciples were assembled. . . . And, under the influence of the Spirit, words of penitence and confession were mingled with songs of praise for sins forgiven. . . . The hearts of the disciples were surcharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying, God forbid that we should glory, save in the cross of our Lord Jesus Christ."

"The Lord will withdraw his blessing where selfish interests are indulged in any phase of the work; but he will put his people in possession of good throughout the whole world, if they will use it for the uplifting of humanity. The experience of apostolic days will come to us when we whole-heartedly accept God's principle of benevolence,—consent in all things to obey the leadings of his Holy Spirit."—*Volume VII, pages 30, 31, 146.*

Capacity to Receive Depends on Willingness to Give

When we ask for God's Spirit, and the blessings it brings, it must be understood that these blessings are not for ourselves, to be hoarded. We are to be channels through which God can reach others,—God's helping hand, to carry light and blessing to many. If we ask for the Holy Ghost for ourselves only, we ask in vain. Our capacity to receive depends upon our willingness and ability to give. If we give little, the capacity to receive will be correspondingly small. Again we read:—

"There must be an interchange of taking in and giving out, receiving and imparting. This links us up as laborers together with God. . . . All heaven is waiting for channels through which can be poured the holy oil, to be a joy and a blessing to others. I have no fear that any will make blundering work, if they will only become one with Christ."—*"Testimonies for the Church," Vol. VI, pages 116, 117.*

"Wherever we see work waiting to be done, we are to take it up and do it, constantly looking unto Jesus. . . . If every church-member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues."—*Id., Vol. IX, page 32.*

"In Christ's act of supplying the temporal necessities of a hungry multitude, is wrapped up a deep spiritual lesson for all his workers. Christ received from the Father; he imparted to the disciples; they imparted to the multitude; and the people to one another. So all who are

united to Christ will receive from him the bread of life, the heavenly food, and impart it to others."—*"Desire of Ages."*

Christ said: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6: 38.

For What Purpose Given

At one time God brought this charge against his priests: "Her priests have violated my law, and have profaned mine holy things." Eze. 22: 26. They profaned the Sabbath by using it for common or profane purposes. So we may profane the Holy Spirit by using it, or endeavoring to use it, for a common purpose.

God never designed to give the baptism of the Holy Spirit as a premium upon which to grow corn, breed cattle and sheep, erect buildings, or to speculate in stocks, bonds, or real estate. The endowment of the Spirit is not needed for such work. Jesus describes the purpose for which God anointed him. Read Isa. 61: 1-3. To do the work outlined in these verses, the divine anointing is absolutely necessary. In this sphere, success does not come "by an army [margin], nor by [human] power, but by my Spirit, saith the Lord of hosts." Zech. 4: 6.

By studying the type of this anointing with the Holy Ghost, we learn valuable lessons. It will be found that the anointing of the priests, of the sanctuary, and of all the furniture, was for service. See Ex. 30: 23-38. With reference to the oil itself, notice these points:—

1. It was made by God's direction.
2. It was a holy anointing oil.
3. It was used in setting apart, or sanctifying, these things to God's special service.
4. After anointing the vessels of the sanctuary, none were permitted to touch them but those who were set apart for this service.
5. Ten times over the term "holy" or "most holy" is applied to the oil or that upon which it was poured.
6. The oil was never to be placed upon a "stranger" or upon "man's flesh." He who offended in this respect was cut off from the people of God.
7. The oil was never to be used for a common or profane purpose, nor was any to be made like it for a common purpose. Those who did this were to be cut off from the people. Neither was it to be used for worldly profit or pleasure, on penalty of the loss of the soul.

What a solemn and important lesson is taught by this scripture! What a grave and dangerous mistake to ask God for the heavenly anointing, and have no thought of doing the work that the anointing sets one apart to perform!

It is an interesting fact that Jesus himself did not receive this special anointing till he was about thirty years of age. Although he was God's only begotten Son, yet until the time came that he changed the ordinary pursuits

of life for the special work God sent him to do, he did not receive this special endowment. The following scriptures give the experience and its results: Luke 3:21, 22; 4:1, 14, 15, 31, 32. The anointing looked forward to, and was to prepare for, a work to be done.

The apostles passed through a similar experience. After ten days' earnest supplication, confession, and humbling of heart, the heavenly anointing came in copious showers. The multitude were "confounded," "amazed," "marveled," and thousands were converted. The sick were healed, "every one." Acts 5:16. Hypocrites were killed, blasphemers put to death by the angel of God, and those who would hinder the Lord's work were smitten with blindness, or in some way set aside. Prison doors were opened, and God's servants set free. Even inanimate walls, in buildings where the disciples met, trembled in response to the mighty power of God. The Holy Spirit like a mighty warrior rode everywhere, "conquering, and to conquer."

But when the church attempted to colonize and settle down to enjoy the gifts given them of God without dispensing them to others, God taught them a lesson, and through them all future generations. (Let the leader read Acts 8:1-4.) When they went abroad, and testified of God and the special truth for that time, God also bore witness, "with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." Heb. 2:4.

This lesson is for us. It was recorded for our instruction. We, too, must go into all the world. We are certainly as dependent upon the Holy Spirit as were the disciples. We are as weak and helpless as were they without him.

How It Is Obtained

1. By getting right with God. Simon could not receive the gift, because sin controlled his heart.
2. By submitting to the control and guidance of the Spirit.
3. By imparting to others that which God gives to us.
4. By believing that God fulfils his promise. Gal. 3:14.

In "Steps to Christ" we read:—

"As they [the disciples] met together, after the ascension, they were eager to present their requests to the Father in the name of Jesus. In solemn awe they bowed in prayer, repeating the assurance, 'Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.' They extended the hand of faith higher and higher, with the mighty argument, 'It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.' And Pentecost brought them the presence of the Comforter, of whom Christ had said, 'He shall be in you.'"—Pages 80, 81.

5. By confession to one another, and by earnest prayer.

The end is right upon us. Jesus is at the door. If we would be ready, and do the work committed to our keeping, we must return to the prayer of faith and the consecration of former days. If we pray and believe and work as did the disciples, there will be a similar working of God on our behalf. "Return unto me," saith the Lord. "It shall come to pass afterward, that I will pour out my Spirit upon all flesh." This week of prayer may see these promises fulfilled to us. Shall we do our part that it may be so? The promise is sure. The scripture can not be broken. A reproduction of apostolic prayer and consecration will reproduce apostolic times.

Children's Lesson — No. 4

Sunshine and Rain

We all love the sunshine. Draw picture of sun with rays on blackboard or paper, and let the children briefly tell what it does for the earth.

But if all days were sunshiny, plants and flowers would die, springs and streams would dry up, there would be no food for man or beast. Let the children tell what rain does for us, while the picture of a falling shower is drawn on the blackboard.

God tells us to "ask for rain." Zech. 10:1. In Palestine there were two rainy seasons, which were called the "former rain," and the "latter rain." But this "latter rain" is different. Read Eze. 34:26, last part. It is this blessed rain for which we meet to pray.

On the day of Pentecost the "former rain" fell. Tell what was done because the Holy Spirit came. The "latter rain" will fall just before Jesus comes. It is for this refreshing of the Holy Spirit that we are to ask.

We are living in the time of the "latter rain," the last that will fall. We need it. God wants to give it. This week of prayer we should earnestly ask for it.



God's Providence Over His People

L. R. CONRADI

(Reading for Wednesday, December 14)

THE greatest and in some ways the hardest lesson to learn is the lesson of simple faith. Yet the remnant church needs, above all else, that never-wavering confidence and perfect patience, in order that, having done the will of God, it may receive the blessed promise. Surely in a little while Christ will come, and will not tarry; but of this very time it is said, "Now the just shall live by faith." Heb. 10:37, 38. In this same epistle to the Hebrews, Paul presents that mighty Son of God, who is not only appointed heir of all things, and by whom God made the worlds, but who upholds all things by the word of his power, and sits by the right hand of God, all power in heaven and in earth being committed unto him. There he pleads for his remnant church as the most merciful High Priest, and comforts them with the Holy Spirit.

Christ indeed has upheld all things from the beginning, and has always been with his church, and has never questioned its final triumph. When the only two beings on earth had succumbed to Satan's devices, right then there came, direct from the throne of God, the good tidings of salvation through the promised seed. When the first martyr's blood was spilt by the hand of his own brother, God gave to Adam another son, Seth (which means compensation); and under Seth's son, Enos, men began to "call upon the name of the Lord." Enoch, the seventh from Adam, who was a typical Adventist, walked so closely with God in that wicked generation that he was translated.

After the flood, when the world had sunken in idolatry, God called the attention of Abraham, the only God-fearing descendant of Shem, to the starry heavens, assuring him, "So shall thy seed be." The father of the faithful, having full confidence in God, went to Canaan, a strange land with a strange tongue, and began to erect altars and preach the name of the Lord, in spite of the giants and walled cities to be found there. His faith was so real that, instead of building a town, he dwelt in tents, looking forward to the city of God and to the heavenly Canaan, as his eternal possession. Later, Jacob saw in a dream that wonderful ladder connecting heaven with the earth, upon which angels of God were ascending and descending. Just before he died, when his eyes had grown dim with age, by faith he saw, coming forth out of Judah, that Shiloh to whom the gathering of the people should be.

When Abraham's seed were to go to Egypt, God prepared the way before them in a remarkable manner. A little shepherd boy had strange dreams. He saw the sheaves of the harvest-field bow down before his sheaf, and the sun, moon, and stars make obeisance to him. In his simplicity he related the dreams. This aroused the envy of his brethren, and they decided to kill him, that they might see what would "become of his dreams." But Christ, who upholds all things, turned their wickedness not only into a providence for Joseph, but even into a blessing for themselves. Joseph himself came from prison to the throne of Egypt, and when he saw his brethren before him, he remembered the dreams, and told them, "Ye thought evil against me; but God meant it unto good." And the psalmist says that God "sent a man before them, even Joseph."

Equally remarkable was the experience of Moses. A king had arisen, who knew not Joseph. He wanted to deal "wisely," in guiding the affairs of the Egyptian kingdom; so he decided to try to stop the increase of Israel, and prevent their leaving the country. But every means which Pharaoh devised against Israel, God caused to work for their growth. When Moses was set out in the bulrushes, lo, the daughter of this very king was led there. Seeing the helpless babe, she took him up and

adopted him as her own son; so that the future deliverer of Israel was educated and trained at royal expense.

Not less did Christ reveal his upholding power to the prophets. When Isaiah was to prophesy, he saw the throne of God and heard the cry of the seraphim, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." As the youth Jeremiah was called to his trying test of witnessing against kingdoms and kings, God assured him that he would be with him to deliver him. The Lord let him see the growing branch of an almond tree. By the rapid and miraculous budding of the almond tree, God significantly assured him, "I will hasten my word to perform it."

A number of stiff-necked Jews were carried captive into Babylon eleven years before the destruction of Jerusalem. As they would not believe in the final destruction of the city, God sent Ezekiel to them, telling him not to be afraid, though he should dwell among scorpions; for God would make his forehead as an adamant. At this very time the Lord revealed to him that wonderful vision of the chariot of the Almighty, borne by the four living creatures, and by the four wheels moving in all directions without ever turning about, ascending, descending, and full of eyes,—the providence of God,—all moving in the most perfect harmony because the Spirit of God pervaded the whole.

Zechariah was chosen to encourage the people of God concerning the rebuilding of the temple. God gave him that wonderful view of the oil flowing freely from the olive trees to keep the lamps burning brightly, which sets forth how God's Spirit is to be given to the church, that it may be a light unto the world. Zechariah also heard that promise of the coming Branch, Jesus, and saw that stone with seven eyes—the fulness of God's providence.

When Christ came in the flesh, all the prophecies pointing toward his first coming were wonderfully fulfilled. Moreover, he confirmed anew the ancient prophecies concerning his second coming in glory, and acquainted his people by parables with the victory of his kingdom, assuring them of the Comforter, through whom he is ever among them, even unto the end of the world. As he sat down at the right hand of the Father, he confirmed his promise, pouring out the Holy Spirit, and giving such power to his followers that thousands were converted by their fearless testimony.

And in the dark hour of persecution,

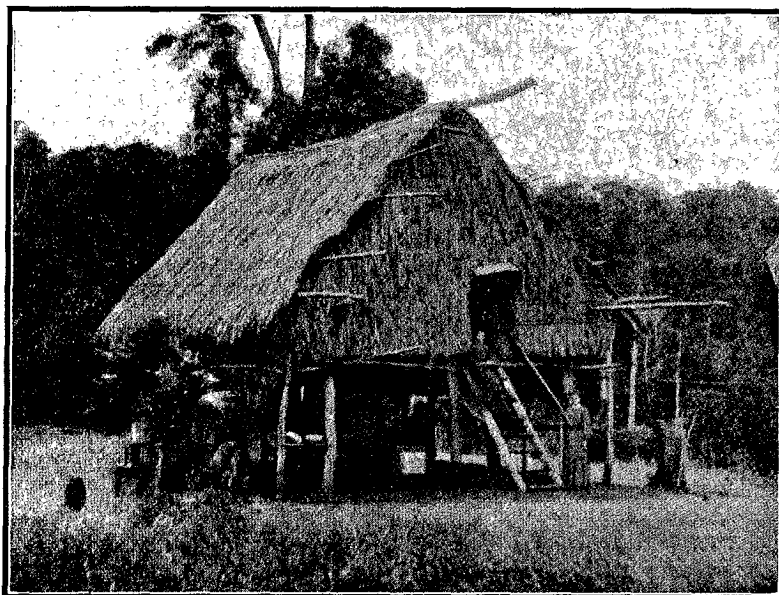
which scattered the church, just then and there, to the surprise of all, the most zealous persecutor, Saul, was turned into the great apostle Paul, to carry the gospel to the Gentiles. Going forth again and again, he testified how God's providence went before him. Thus when he came to Troas to preach the gospel, the Lord not only gave him a church there, but revealed to him in a vision the open door into Macedonia and the rest of Europe. "For a great door and effectual is opened unto me, and there are many adversaries." As God opens the doors, Satan will raise up adversaries; but if God be for us,—and he is,—who can be against the church of God, as it goes forth in divine strength?

The risen Saviour, giving the closing revelation to his people, appears to them as the Son of man standing among the seven golden candlesticks, his churches, and in his right hand are the seven stars representing his ministers. All are called to behold the Lamb, clothed

of the United States. We then had but one school, one sanitarium, and two publishing houses in all the world, and the truth was only being circulated, even in the most meager way, in four languages. There was no canvassing work. When the writer came to Europe, a quarter of a century ago, he found a few hundred believers in Switzerland, a few in France, Germany, and England, and a few hundred in Scandinavia. Europe had scarcely been touched; we had publishing houses, but no canvassers. Asia, Africa, Australia, and South America had never yet seen a Seventh-day Adventist minister.

However, God's people believed, confidently believed, that the Lord was coming soon. God's providence pointed to Russia, in eastern Europe, where we had not a member at that time. The writer went, found some interested souls, and in a few weeks the first church was organized. But at the same time we were locked up behind prison bars. There was

an open door, but there were many adversaries, just as Paul found in Macedonia, at Philippi. Twenty-five years have passed. After many struggles and trials, there are not only four thousand believers in the European portion of Russia, but we can go to-day over six thousand miles on through Asiatic Russia to the Pacific Coast, and find hundreds of faithful witnesses, throughout Northern Asia, right up to Vladivostock. This autumn a good church of twenty-five members has been raised up in Harbin, Manchuria. From there, we can visit our own people in the very heart



OUR NEW MISSION HOME IN NEW GUINEA

in the fulness of power and wisdom, as he opens the book that was sealed with the seven seals, and which sets forth the triumphs of the church until the 144,000 are sealed at the very end of time, and God's people, an innumerable multitude, are gathered around his throne. And that the remnant may not waver in the last days, there appears that mighty angel, with one foot upon the land and the other upon the sea, swearing that time shall be no longer, and that under the sounding of the voice of the seventh angel the mystery of God shall be finished, as foretold by the prophets. Everything has been done to assure the Lord's waiting children that he surely is with them, that he will carry the work to completion, and that he will soon receive them into glory.

But how has this providence worked out among the remnant? It is some thirty-three years since the writer joined this movement. There were then only about thirteen thousand believers, and of them only a few hundred were outside

of Asia, at Tashkend, north of India, and on the very border of Persia, as some of our brethren have their farms on Persian soil. Nearly one hundred believers are there. Again we turn. We travel over the great Caucasian range to the very foot of Mount Ararat, where we find not only an Armenian church, but we are in the Caucasian Conference, with one thousand believers. That is the way God works. We see these things, and still sometimes our faith wavers.

About thirty years ago, when I wanted to go out to labor among the Germans, one of our old pioneers warned me it was a hard task, and predicted, "Erelong you will come back to this printing-office." To-day there are thousands of Germans in the United States, and thousands of Sabbath-keepers of all nationalities to be found there; and yet the work is only beginning.

Coming to Europe, we found that during a decade nothing had been done for the German nation, because this field

seemed so hard. To-day in Germany proper there are about nine thousand believers, and her sons and daughters have gone forth to bear this message to the millions in Hungary, Austria, the Balkan States, Turkey, Syria, South America, yea, even to the very heart of the heathen world in central Africa.

We well remember when we first tried the canvassing work. Leading book dealers told us it was an impossibility to do such things here. To-day five hundred canvassers all over Europe are carrying the seed of truth among all nationalities and all sorts of believers, and the Lord is giving an abundant increase. God guided our steps to Hamburg; we knew not why, but he knew. The free cities of Germany, of which Hamburg is one, were the only cities where it would be possible for us as a denomination to secure property with which successfully to develop the publishing work. To-day light emanates from our Hamburg Publishing House in twenty tongues. Recently the first gospel of Matthew was issued in the African Chasu. Though the International Tract Society of Hamburg has given its entire time to missionary work, it stands here without any debt, and has started branches in Russia and Constantinople, as a monument of God's providence.

Scandinavia has seen dark days, and has had to learn lessons of sound faith. To-day over three thousand believers are there, and her sons are pushing forth side by side with other nationalities even into Africa and other parts of the world. The same is true of Great Britain, with her two thousand believers, and her own publishing and school work. When we come to the Latin peoples, hard though that field may be, we see God's providences there also. Paris has become the headquarters of a union conference. In southern France there is a conference; while in the north, churches are springing up. In Spain the closed doors are being opened, canvassers can go forth, and the membership is steadily growing. The same holds true in Portugal and Italy, and our work is already increasing in Algeria.

Bright omens are also appearing in the Levant field, where the work has gone so hard. For years our workers were hindered by restrictive laws; but to-day doors are opened,— Brother E. E. Frauchiger has lately extended his journeys clear down to Tarsus, the ancient city of Paul. Within the last few months, several scores have been baptized. Brother Z. G. Baharian has made a trip to the eastern part of Asia Minor, and he finds open doors everywhere.

In Africa some of our faithful missionaries have established a beacon-light on the border of Abyssinia. Some of our workers have even entered that closed country on a "scientific research." Let us pray that as our workers are getting hold of the different languages, God will also open ways before them. Farther down the coast, in German East Africa, there are a thousand young people in our schools, while over fifty na-

tives have been baptized, some of whom act as teachers and helpers. On the eastern shore of the Victoria Nyanza, almost in the heart of the Dark Continent, we have another thousand young people in our schools, and five mission stations have been opened. About a dozen more workers will be on their way by the time this is read, and we expect to double the number of stations in this field during the present year.

While there were but eight thousand believers in Europe eight years ago, and we had to depend upon help from America, we have been bringing in, by baptism and vote, at the rate of one thousand new members a year, then two thousand, then three thousand, and now nearly four thousand. To-day there are over twenty-one thousand believers. Already we can join hands with our brethren in China; our workers are close to the northern border of India; and the stations of the European division and the South African Union will soon meet. Thus, on the eastern hemisphere, the truth is extending over six thousand miles—from the Atlantic to the Pacific, from Iceland to the very heart of Africa, and from Northern Siberia to the heart of Asia.

Countries closed for centuries are being opened. To-day we are a young and developing denomination of one hundred thousand members; thousands of our young men and women are in training; institutions of all sorts are springing up everywhere. Even the very Gentiles are moved by the overruling providence of God that this truth may go forth according to his promise. Therefore, let us believe that the Desire of all nations will quickly come. The last stones are being placed in his living temple, and he will soon finish his work on the earth. Then let us, as we behold the providences of God, move on, be coworkers with him, place our means fully upon God's altar, take hold of the work with new zeal, have full faith and confidence; and soon we shall triumph forever.

Children's Lesson — No. 5

The "Game of Life"

Speak of games. Thousands sometimes gather to see who will gain the mastery, as in baseball, etc.

Much time and money are wasted in foolish games, but there is one in which all should be interested. All have a part to act in it, whether they wish to or not. It is the "game of life." Many watch its progress. 1 Cor. 4:9. Angels and the people of other worlds are interested in this game and in those who win.

Show pictures in last pages of "Bible Readings." Satan is playing for man's soul. It means life or death to win or to lose. There is no other game on which so much depends.

Good angels watch as man's helpers. Satan can not send them away. Only the one playing can bid them depart. Unkindness, complaining, and anger cause them to flee.

Satan seeks to make man choose pleas-

ure, anger, pride, and unbelief. If man overcomes, he must choose duty before pleasure, peace instead of anger, humility in place of pride, truth for falsehood, faith for unbelief.

How can we get the victory over Satan?

Quote scripture
Believe God
Sing
Pray
Put on Christian armor
Resist the devil

Are we gaining or losing? Tell what it means to lose. What to win. Place the following on the blackboard, writing in names of children present. The marks indicate losses and gains.

GAME OF LIFE

WE WIN

SATAN WINS

Mary // // // //
Clarence // // // //
Iva // // // //
Elsie // // // //
John // // // //
Roy // // // //

// // // // //
// // // // //
// // // // //
// // // // //
// // // // //
// // // // //

In games usually but one wins. In this game, either Christ or Satan will get the victory.

All may get the prize in this contest. Study 1 Cor. 9:24-27; Heb. 12:1-3.

The Blessedness of Giving

W. T. KNOX

(Reading for Thursday, December 15)

"It is more blessed to give than to receive." Acts 20:35. In speaking these words to the elders of Ephesus, the apostle Paul attributes them to Christ, saying, "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." While we search in vain the four Gospels for this quotation, yet we recognize that its sentiment pervades all our Saviour's teachings, and is made so prominent by him that to ignore it would be to miss the very central feature of his gospel. Doubtless the quoted statement is among the "many other things" which Jesus did and said, which are not recorded by the four evangelists.

That the blessedness of giving is a divine idea, is evident from the fact that it stands in such strong contrast to the ideas and practises of man, who too often seeks to increase and retain his belongings, instead of using them for the good of mankind, and to augment his power over his fellow men, rather than to himself serve them; this, too, notwithstanding the fact that the whole plan of our existence should teach us that life is established on giving, even to the extent of complete consumption. The acorn must perish that the oak may exist. The mother must pass through the valley of the shadow of death that the child may be born, and thereafter her whole existence is given that the new life may be reared to maturity. And so through all the realm of life is mani-

fested the great truth and principle that the highest form of existence is founded upon giving, that the most perfect phase of possession is in the ability to dispense with discretion those things entrusted to us. The degree of our success in so doing is the measure of our real happiness.

Day after day, life is ministered to us that we may live, and every organism in nature has been ordained by the Creator to minister to other organisms.

Now in this, as in other things, the natural man is found working at cross-purposes with the Lord. He seeks to make all minister to himself, imparting as little in return as possible, ignoring in his selfishness and blindness the truth so evidently set forth in nature and revelation,—that to receive and not impart can result in only stagnation and death. The flowing stream may lose its waters in the dry soil through which it flows, may even give them up and lose its identity in the great canals that lead its waters out into thirsty valleys other than its own; but everywhere it will in so doing impart the gracious blessings of abundant life. In contrast, the lake that ever receives, without giving, becomes but a dead body of water in a weary desert land, or at best its benefits are circumscribed to a very narrow sphere. So in the realm of man.

"Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." Mark 8:35.

It can readily be seen that this truth is not only applicable to man in his spiritual existence but also in his human sphere. He who lives only for self, ignoring his fellow man and his needs, closing his eyes and ears to the ever-present opportunities to minister to the necessities of others, is but as the dead seas of the world.

This principle is not confined to the earth, but is universal in its application; for it emanates from God himself. Of the angels who ever stand in his presence it is said, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. Our Saviour came to earth to reveal the Father to us. Of him it is said, "Lo, I come: in the volume of the book it is written of me, I delight to

do thy will, O my God." Ps. 40:7, 8. "I came down from heaven, not to do mine own will, but the will of him that sent me." John 6:38. The coming of Christ to earth reveals, therefore, the character and disposition of the Creator.

In 2 Cor. 8:9 we read, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." God's grace, extended to us through Christ, was at a sacrifice that involved the universe; for he who possessed all things, far beyond the possibility of our comprehension, willingly gave all heaven, with its riches of beauty and grandeur, its innumerable company of holy beings ever delighting to do his pleasure, its wealth of perfect companionship and the honor and glory pertaining to the Godhead, and took upon himself a poverty so absolute that none



ELDER E. H. WILBUR AND FAMILY, MISSIONARIES IN CHINA

who read this, or hear it read, can by actual experience appreciate it. "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." The great Life-giver, "being originally in the form of God, counted it not a thing to be grasped to be on an equality with God; but emptied himself, taking the form of a bond-servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Phil. 2:6-8, R. V., margin.

Relinquishing the glory and riches of heaven, his sacrifice brought him not only to earth as a man, but brought him as a bond-servant to men, a servant to the poorest slave as well as the richest ruler. He came not to be ministered unto, but to minister.

Now the strange feature of all this, the godlike part, is that the actuating motive in this manifestation of the abun-

dant grace of God to man, was not that it was something that must be done, something from which there was no escape, a transaction into which God was reluctantly forced; but rather this scene, which has filled the universe with wonder, and which will be the theme of the angelic hosts and of the redeemed through all eternity, was enacted because it was the natural fruit of the disposition of our God and his Son, Jesus Christ, "who for the joy that was set before him endured the cross, despising the shame." Heb. 12:3.

The sufferings of Jesus were endured that he, thereby becoming a perfect captain of our salvation, might be able to bring many sons into glory. He saw and comprehended the blessedness and eternal joyful fruit of giving. His sacrifice was to result in the complete transformation of many, changing their dispositions, causing them to partake of his character and glory. And "as many as received him, to them gave he power to become the sons of God." John 1:12.

Now it is evident that, as we are transformed into the sonship of God, we shall "be like him; for we shall see him as he is." We shall do the things Christ does. We shall find joy in those things in which he rejoices; and those things that are purely earthly will lose their attraction for us.

Those who among the children of God are truly great, will, like Christ, be noticeable for their service and sacrifice for mankind; and in so doing will find their chief pleasure.

How manifestly this is set forth in some of the Bible characters, as in Moses, who relinquished the throne of Egypt that he might serve the Israelites, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Heb. 11:25, 26. And Paul, who had within his grasp all that his people had at that time to bestow, gladly relinquished all as nothing, and as less than nothing, in comparison with the companionship of Christ and the fellowship of his sacrifices, sufferings, and service to the human family.

The same hope and sustaining experience were common to both Moses and Paul. Paul's declaration to Timothy toward the close of his life gives the secret of the power that upheld him in his long life of ministry and suffering. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." 2 Tim. 4:6-8.

Christ exhorts us, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay

up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Matt. 6: 19, 20. In another scripture, Christ shows the real principle of possession: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it," showing that true possession is not to be had in the endeavor to retain, but is found in giving. He who gives is the one who possesses, while he who strives to retain is the one who loses. This appears to be paradoxical, but is nevertheless true; for "except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12: 24.

The rapidly developing conditions the world over are calling for men and means that this gospel of the kingdom with its saving power may be carried to those who are ready to perish. Great returns are promised to those who will now enter this greatest of all enterprises, and will invest in it their energies and substance. Not the least of the promised returns will be the joy and blessedness accompanying the giving. This is shown in the parable of the talents, where to the faithful steward the Lord promises what he will at the end say to his faithful ones, "Enter thou into the joy of thy Lord."

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." 2 Cor. 6: 1. "Every good gift and every perfect boon is from above, coming down from the Father of lights." Everything we look upon as ours,—whether of intellect, physical power, ability, or possessions,—is ours only by the grace of our Lord Jesus Christ, coming to us from the great storehouse of his treasures; not to be consumed in selfishness upon ourselves, but to be so invested in the kingdom of heaven that large returns may be realized therefrom by our Lord and by ourselves; not to be hoarded on earth in the delusion that thus we are accumulating, but to be laid up in heaven, where it can really endure. And thus, as the supply-pipe, ever discharging its cooling and life-giving stream, makes continual demand upon the fountain-head, so we, in dispensing the gifts of his grace so freely bestowed upon us, are unconsciously making demands upon him who is able to "supply all your need according to his riches in glory by Christ Jesus." Phil. 4: 19.

There has never been a time in the history of this denomination when the cause of God has stood in greater need of devoted men and women—those whose lives have been purified by the live coal from off the altar. From every mission field come urgent appeals for additional help, appeals that, when understood, partake of the nature of demands that should not be ignored. Men are needed who will give heed to these calls, not from the standpoint of personal convenience or personal loss or gain, but rather from the standpoint

from which Paul viewed the world when he acknowledged himself a "debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." Rom. 1: 14. To such the Lord promises a return of a hundredfold on the investments, and the inheritance of life eternal.

There has never been a time when the promulgation of this message has called for a greater outlay of money than at present, on account of the ever-expanding field both at home and abroad. Nor has there perhaps ever been a time when the withholding of the necessary funds by the people of God would result more disastrously than just now. With an empty mission treasury, and fields whose ever-increasing necessities are daily being made known to us, we have a situation that can not be ignored.

On the other hand, all information coming from the world-wide field gives evidence that now, just now, greater results than ever before may be looked for in return for all effort put forth by the people of God in their endeavor to carry to all peoples God's gracious gift of the gospel of his Son, Jesus Christ.

Children's Lesson — No. 6 Gifts for Jesus

Write the word GIVE on paper or blackboard. Ask the children to name some of the things the Lord has given them.

Then write GOD before the word GIVE, and change "i" to "a," so you will then have GOD GAVE. By questioning get the children to tell what God has given to save us, and also what Jesus has given. John 3: 16; Titus 2: 14. As thoughts are developed, write on the blackboard till you have,—

God Jesus	GAVE	His Son His Life	For Us
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Now what can we give to Jesus? Our hearts are the gifts he loves most. We give to him when we help the poor. We can give money for missions.

We GIVE	Our Hearts Food and Clothes to Poor Money to Missions	To Jesus
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How does Jesus want us to give? 2 Cor. 9: 7; Acts 20: 35, last clause. If we have but little, and give that with our love, Jesus accepts it, because it is the best we can do. Tell the story of the widow's mite.

Sing to close, "Something for Jesus," No. 189, "Christ in Song."

The Message to all the World

W. A. SPICER

(Reading for Friday, December 16)

"WHEREUPON, O King Agrippa, I was not disobedient unto the heavenly vision." Thus spake an apostolic missionary.

Nearly thirty years before, Paul had

seen the heavenly vision that called him to carry the message of salvation into the regions beyond. All these years the voice had sounded in his soul, urging him on from land to land, never wearying, never staying.

"I have appeared unto thee for this purpose, to make thee a minister and a witness, . . . delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Time had not dimmed the memory of that scene on the Damascus road. Until his course was finished, he must be obedient to the heavenly vision.

Now, to us Seventh-day Adventists also has come the heavenly vision, revealed by the same Lord Jesus. Not to one alone, but to all, so soon as we receive the light of truth for this day, there comes the vision of the angel flying in the midst of heaven, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."

And another angel followed the first, and the third followed them, the three-fold message compassing sea and land, and gathering out a people prepared for the Lord.

That is our heavenly vision. We can never follow the Lord of the third angel's message without following him to every nation and kindred and tongue and people. The vision is just as clear to-day as when it appeared to the pioneers in this advent movement, and the urgency of its call increases with every passing year. There is for us no other business in life than to respond to it. We will follow it by our continual prayers, by every resource of means that God enables us to save and to earn, and by our personal service, until the last unwarned field has heard the cry, and the Lord himself suddenly cuts short the work. That heavenly vision is the advent hope. And it grows brighter every month and year, as the Lord leads on the work from land to land.

While we this week dedicate ourselves anew to God, and bring gifts for his blessed cause, the thoughts of our brethren in many lands are with us. We must give place to some of their testimonies, sent for this meeting,—words of cheer from every side, and appeals to renewed effort. The first to speak is Elder J. T. Boettcher, of the Russian Union, the largest and most populous union conference we have. He says:—

"We are just back from a most profitable trip in Siberia. Though the law forbade our holding general meetings, we were able to plan the work by local meetings. I send you a picture of the Russian company in Harbin. (This shows twenty-six adults, besides children.) We present these as our first-

fruits from Manchuria, by the Chinese border. As there were but three fully keeping the Sabbath, when our Russian minister, Elder E. Gnadjin, went there, these are certainly splendid results for two months' effort. These people had long called for help. A sister of this church now sends this greeting to all:—

"DEAR BRETHREN AND SISTERS: Rejoice with us, yea, rejoice with us; for the Lord has visited us through his servant, and opened our eyes to see the truth. We were on the verge of destruction, but the Lord heard our prayers. Light has gained the victory over darkness here in Harbin, and fruit is beginning to appear in a new field. Our eyes are wet with tears of joy. Accept our heartfelt thanks, dear brethren and sisters, for your kindness in sending us the light. We see you have spared no pains to love your neighbor as yourself."

So these believers thank God for the truth that brings a cross; for in the cross they find the power of God unto salvation. And while we rejoice at the splendid progress in this great field, let us breathe a prayer for some in Russia and Germany who are to-night in prison cells for the Sabbath of the Lord.

From the land of the Greek Church, we turn to the greatest Catholic field. Elder L. P. Tieche, of the Latin Union Conference, sends word:—

"Our last quarterly report shows exactly one thousand members. Please let our people know; and remind them that we have yet to bring the message to more than a hundred million souls in this union. Somebody will have to give us a lift, or the work will be delayed."

Elder Walter Bond writes:—

"The believers gathered in our first general meeting in Spain by standing vote sent their greetings to their brethren in other lands, with assurances that they are one with them in carrying the message to the world in this generation. Prospects never seemed brighter for our work here. The Lord is opening ways faster than we can follow. Our force of laborers is so small! As we think of the millions about us without hope, our hearts cry out for the outpouring of the Holy Spirit in more abundant measure. Pray for poor, priest-ridden Spain."

Amid the revolution in Portugal, Elder C. E. Rentfro rejoices that at last another worker is coming from Switzerland to join him. Changes are coming rapidly these days, and prophecy is fulfilling. The heathen East is astir also. Just a word from various workers there. Elder W. A. Westworth sends a word of cheer, and adds, in a personal note:—

"I hardly see how to say what we want to in a word. The longer we are here, the greater the burden seems to be; and to tell you the truth, brother, just now we are wondering what next. With the sickness among the workers you can see we must have better arrangements to retain what we have. And still the work goes forward—we can not stop it nor keep up with it. Woe be to us if we fail to step into the openings!"

From the interior of China, Elder J. J. Westrup speaks:—

"The brethren of the Central China Mission greet the believers in other lands. Many of our Chinese brethren are suffering persecution for the truth's sake. Thank God, with persecution and a real burden for souls comes pentecostal power. There is a great movement toward the truth among the Chinese. They come to us from all directions asking, 'What is the truth?' and, 'Can you teach us?' O for time to answer these calls! While on this mountain, I have studied with two bright young men from Hankow who accepted the truth last week; and one of them, full of enthusiasm, went home, and the last we heard from him he was preaching to a company of thirty-five. O, how the Lord is working and opening doors! Who will with us enter in?"

Words of progress come from Korea. You must have read not long ago Elder I. H. Evans's report in the REVIEW, of

more than one needy Oriental mission where a few workers are laboring in whitening fields. That means passing Japan, the Philippines, Singapore, East Indies, and Burma—over a hundred million unwarned souls in those five words. You must have read not long ago, in a report from Brother J. S. James, of that South India sister who, on baptism into Christ, changed her heathen name to one signifying, "A woman of gold." That transformation the truth is working for many. And we have read also of that baptism in East Bengal where a Hindu heathen who witnessed the scene embraced one of the candidates coming out of the water, exclaiming, "God bless you, brother." Wherever the truth is preached, similar things are seen. We had expected to have at this service a word from Elder J. C. Little, leader of our work in Bengal. But Sister Little sends the word:—

"As you know ere this, the card from Europe asking for a message from Ben-



GROUP OF SABBATH-KEEPERS AT HARBIN, MANCHURIA

the nine thousand sick people who had passed through that little thatched hut of a dispensary at Soonan within eighteen months. Here is a word from Dr. Riley Russell, giving us just a glimpse of the daily round:—

"Last night a poor woman came to a large stone near the corner of our house to offer sacrifices to Satan because her child was sick. I gave her a tract, 'The Way of Salvation,' and told her Jesus loved women and loved her baby. We also gave her some medicine, and asked her to bring us her child. When we see these poor souls suffering and dying without Christ, we think, What more can we do? Within two days I have had five calls to visit different companies of believers; but next Sunday, school must begin, and we have accommodations for only a little more than half of our boys, and as yet nothing for the girls. At times we get bowed down with the amount of work which must be done. God grant that men and means may be poured into the Orient. Our God is mighty, and Korea's workers are all of good courage."

On the way to India, we must pass by

gal came too late for Mr. Little to reply. Yet his death may be the strongest appeal that could be made. He was willing to spend his life working for India; but God, for some reason I do not understand, ordained otherwise."

And Elder W. W. Miller says this loss emphasizes anew their need of more workers and more facilities in unhealthy lands, and pleads for help to come out to fill the gaps. He says:—

"Sister Little, instead of returning home, longs to take up the work her husband has laid down, and be with it to the close. Never in the history of our work in India, have we realized as at this time our great need of workers and means to answer the calls."

And Africa, too, sends messages. Elder Conradi has spoken for the East African work. From West Africa, to which recruits ought to be on the way at this moment, Elder D. C. Babcock speaks:—

"The little band of workers for the millions of West Africa, send greetings to all our dear people, who have so liberally supported the cause of the Master in this dark corner of the earth. The

Lord is greatly blessing the efforts put forth. The field is wide open, and facilities are rapidly increasing for pushing into the interior. Only a few hours' ride on a steamer, and we come to the new railroad penetrating to the very heart of the darkest spot of all West Africa. Before this year closes, we hope to establish our work in the interior—one station among the Mende people, and one among the Temnes. We appeal for men and means to close up the work in West Africa. Pray for us."

Elder R. C. Porter speaks for South Africa, where we have been longest at work:—

"The work in South Africa is moving in a much stronger way than any of us anticipated, and in a manner that taxes our resources and strains our force of laborers to the utmost. It is so in the book, the medical, and the educational departments. The conferences are pressing an aggressive campaign of evangelistic city mission work, which is bringing a harvest of souls into the truth.

"Our missions are staggering under the tremendous burden. At Solusi, our oldest station, where Elder M. C. Sturdevant is, the attendance within just over a year has been multiplied by three, with others knocking at their doors. In Nyasaland, where the field is so large, and the laborers are so few, we have now nearly a thousand students in training. But the calls for the extension of the work are pitiful. Elder J. C. Rogers writes, 'What shall we do?'

"From Somabula, Elder W. C. Walston reports an urgent call to open a new station, and asks, 'Shall we go forward?' Elder W. H. Anderson sends word from beyond the Zambesi: 'I find the work in this field has doubled during my absence on furlough. Can you provide additional funds for immediate extension?' Elder F. A. Armitage is opening a new station in Zululand. He sends a telegram: 'Send me a man, and I will meet half the salary personally for one year.'

"These are but a few of the calls. If the reader could hear these natives, so lately from heathenism, speaking intelligently the praises of God, and see the tears of joy streaming from their eyes as they sing the songs of Zion, he would say, Go forward, and the men and means shall be provided. Shall we go forward? or shall we hold back from these hungry souls calling to us in the darkness? The offerings from our people for the foreign mission work must answer the question. What shall the answer be?"

Three or four testimonies now must close the service, though many more would gladly speak. Elder J. W. Westphal, of South America, says:—

"To our brethren assembled for the week of prayer, greeting from the Neglected Continent. The last year has been one of progress with us. In the great city of Buenos Aires, where it has seemed so hard to get a foothold, doors have opened, numbers have been bap-

tized, and their meeting-place, formerly larger than necessary, is too small. An impression is being made in Rio de Janeiro, Brazil, the second largest city of the continent. In North Brazil the openings are more than can be filled. Sabbath-keepers who have never seen a minister call for help. West and east among the Catholics, and among the Indians, we have open doors. Some of the Indians have been baptized, and others have thrown away idols, and ask us to teach them the way. We can not carry the work alone. We must look for help from our brethren in the home lands."

This longing, prayerful look toward the home fields by those who have gone out from America and Europe and the colonies touches every chord in our hearts. We will stand by as God may enable us. In writing a personal letter to a friend in America a little time ago, Elder Westphal broke off the thread of his communication and cried out: "It is getting so we can hardly keep the out-



WORKERS ATTENDING GENERAL MEETING AT HIROSHIMA

posts. Lord, send us help." The laborers in these fields where but a few face millions, can only cry to the Lord of the harvest, and go on winning souls within reach.

From one-time cannibal Fiji, Elder B. J. Cady writes:—

"At our last missionary meeting thirty of our students testified their willingness to go on to New Guinea or other heathen islands. They are nearly all adults. I can say of our brethren here that their eyes are on the field, and they are willing to do what they can to help. I wish you could hear their touching prayers for the heathen. One of the student volunteers was once a cannibal. When he prays for these fields, his voice breaks; and with eyes filled with tears, he beseeches God to have mercy on them in their darkness, and to send them the truth. O, that we all may have the same burden that our Fijian brethren have!"

The next testimony comes from Smyrna. "Unto the angel of the church in Smyrna write," was the word so long ago from Him who is "the first and the last, which was dead, and is alive." Now Elder R. S. Greaves sends greeting from

the church in Smyrna. He says:—

"Smyrna has changed from what it was in the early days of the gospel; but he who is 'the first and the last' remains the same. So though our denomination has been spoken against in the pulpit, and denounced in the press, we still hear the words to Smyrna, 'Fear none of those things,' and we trust we may be faithful unto the end."

Last of all, from Jerusalem, where the Saviour gave the great commission, "Go ye into all the world," the word from Brother Ludwig Krug, of the Jerusalem Health Institute:—

"We are so thankful to our brethren for the financial aid that has enabled us to provide new quarters for our work. Many sick and lame in the ancient city of Jerusalem and about its gates have found healing or relief of their pains at our health institution. As we secure an entrance among the many nationalities by the medical missionary work, it is our heart's desire that yet again a strong church of God's people may be

gathered in Jerusalem, as in apostolic days. Two souls were recently baptized here. Greetings from Jerusalem to all the brethren and sisters."

Thus to-night, as Isaiah says, "from the uttermost part of the earth have we heard songs, even glory to the righteous." Isa. 24:16. Wherever the eye of faith turns, it sees those angel messengers of the Lord Jesus

flying through the midst of heaven, with the message for every land and tongue. The Lord tells us that when the witness has been carried to all nations, he will come. He only can finish the work; and he will do it when his church obeys his command. Wherefore, by his grace, we too, as Paul, will not be disobedient to the heavenly vision.

The word of prayer, in closing, comes from Elder R. W. Munson, of Java, in the far East Indies, who sends the text, Num. 6:24-26: "The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."

Children's Lesson — No. 7

Children's Work

Opening song for this meeting, "Master, Hast Thou Work for Me?" No. 571; "Christ in Song." Assign parts to different children to be learned as given in the following program:—

1. Let a boy tell the story of Joseph, as found in Acts 7:9-14.
2. A girl may recite the story of the little maid, found in 2 Kings 5.

3. Another boy can tell how Samuel served the Lord in childhood. 1 Sam. 2:18, 19; chapter 3.

4. A little girl may repeat the story of Jesus as a boy in the temple. Luke 2:40-52.

5. Let the children learn and repeat in concert Matt. 21:15, 16.

6. The one who conducts the exercise may give a brief account of the work done by the children in 1844, and close by reading this paragraph:—

"In the last days, the children's voices will be heard proclaiming the message. As Christ in the temple solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth, children in their simplicity will speak words which will be an astonishment to men who now talk of 'higher education.'"

In conclusion let all the children repeat:—

"There'll be something in heaven for the children to do,

Not a moment of idleness there;
And the children who'll go to that beautiful home

Are the children who do something here."

A Call to Greater Endeavors to Finish Our Work

A. G. DANIELLS

(Reading for Sabbath, December 17)

"WHAT meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not." Jonah 1:6.

This earnest appeal of the master and crew of a storm-tossed vessel was made to the prophet Jonah. The circumstances under which it was made, indicate that it voiced the mute appeal of the people of Nineveh, to whom Jonah was refusing to give the message the Lord had commanded him to proclaim to them. And as "whatsoever things were written aforetime" were "written for our admonition, upon whom the ends of the world are come" (Rom. 15:4; 1 Cor. 10:11), may it not be that this appeal for help represents the cry of many a helpless, perishing soul at this time, to whom God's people are neglecting to give his message of warning?

To-day impending doom hangs over the cities of the nations, and they are soon to fall. But before they fall, God's people must make known to their inhabitants his last message of mercy and salvation. That message is the three-fold message of Rev. 14:6-16. Wherever that message shall be proclaimed, men and women will accept it, and of them it will be said, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

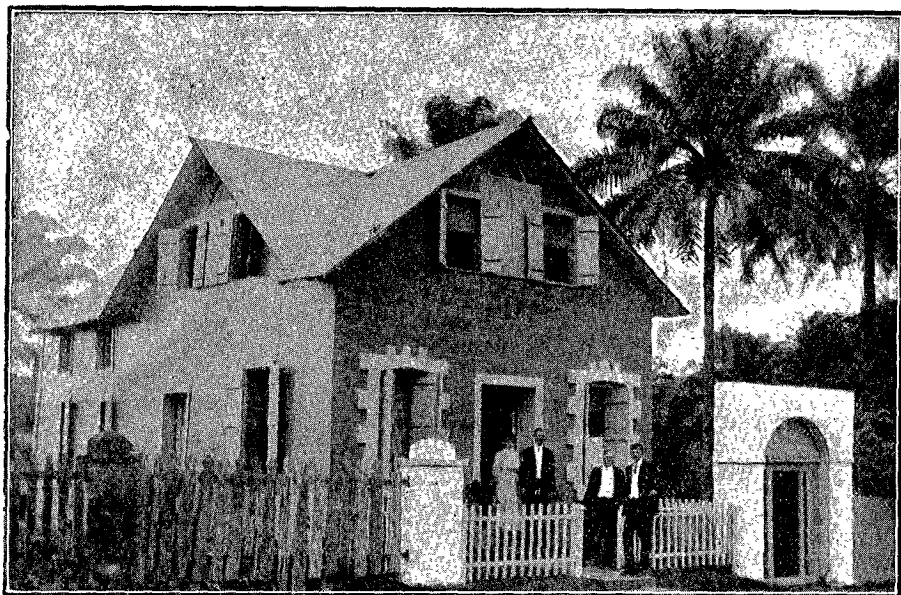
The time for the proclamation of this world-wide message came in 1844, and true to the sure word of prophecy, the message made its appearance at the exact time specified. Men were led to understand it, and impelled to proclaim it. That set on foot the great world-

movement of the message, which is to be finished in a single generation. For sixty-six years the movement has been developing and extending. Enough evidence of every kind has been brought to light during that time to give those connected with the movement unbounded confidence in its divine origin and its certain triumph.

It is not too much to say that this movement of the third angel's message is demonstrated to be of divine appointment by the strongest proof that has ever been given of the genuineness of any movement in God's great work among men. The proof John the Baptist gave to the people that his message and work were absolutely genuine was the fact that they fulfilled the word of God as given through the prophet Isaiah. John 1:19-23. There can be no stronger evidence of the divine origin and character of a movement than that it fulfils what God has foreseen and foretold.

we have regarding the great religious movement with which we are connected. It began at the precise time set for it by the prophecy, namely, in 1844. Its message of warning and instruction is being proclaimed in the very words and setting of the prophecy. It is covering the whole earth, as the prophet said it would. It is doing the kind of work among men that was prophesied regarding it. The movement fulfils what the prophets foretold. Its proofs of genuineness are exactly like those that Jesus and John gave to the world regarding the source of their messages and work.

With this strong assurance that the message we have received has come from God, and that the world-wide work we are carrying forward is under the Lord's direction, every believer should make a resolute and unreserved consecration of all to the advancement and triumph of this cause. This, dear brethren and sisters, is the most im-



NEW SCHOOL FARM HOME, WATERLOO, WEST AFRICA

When John was in prison, and sent messengers to Jesus to ask, "Art thou he that should come, or do we look for another?" Jesus gave to John that same absolutely sure and reliable evidence of his messiahship. He said to these messengers, "Go and show John again those things which ye do hear and see." Matt. 11:4. The things they heard and saw were just what the prophecies had foretold that the Messiah would say and do.

This is the strongest, most reliable, and most assuring evidence that can be given in support of a movement that claims to be from God. If this can not be relied upon, there can be no certainty regarding anything purporting to be a revelation from God.

We do not point to numbers, position, wealth, facilities, nor to the extent of the work, as sure evidence, of themselves, that this movement is from Heaven. It is only as these features fulfil the specifications of prophecies relating to this time, that they can be considered as unfailing evidence that the cause is God's.

Now this is just the kind of evidence

portant step we can take during this week of prayer.

Such a consecration can be made only by the grace of God. When it is made, the Lord can have his way with us. Then he can give us his Holy Spirit without measure. This will endue us with power for any service to which he calls us. Living that consecrated life will place ourselves, our children, and our means at the Lord's command, to be used as he may direct. That will lead ministers, Bible workers, canvassers, physicians, nurses, teachers, and all other workers to put forth their highest energies for the advancement of the Master's work. It will lead our farmers, mechanics, business men, and all other wage-earners to pay a full tithe into the Lord's treasury. And when that is done, at least five hundred thousand dollars in tithes will be added to the treasury for the prosecution of this work throughout the world.

This last statement is really startling, but it is true nevertheless. It is made on the basis of very careful and conservative reckoning, and it is accepted

as true by scores of our leading men who have given the question study. With an increase of half a million dollars in tithes annually, which the conferences would gladly dedicate to needy fields beyond their borders, we could at least double our entire force of workers in the mission fields. And if that additional number of consecrated messengers could just now enter the open doors of India, China, Japan, Korea, Africa, and the island groups, what a marvelous work would speedily be done! And so the question and admonition to Jonah from the Master of the sinking ship, are direct appeals from God to us: "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not."

O brethren! for the sake of our divine Redeemer and his glorious work, let us make this consecration now. For the sake of perishing souls for whom

offerings are gathered, let all unite in dedicating the gifts of money and hearts to God in prayer.]

countries. It hardly seems possible that in so short a time, and with such limited resources, we have been able to establish our missionary operations in so many lands. Yet it is just what the message calls for. Nothing short of this would be consistent with our understanding of the work we are to carry forward in the world.

But this situation, as already pointed out, calls for the greatest effort on our part that we have ever yet made. It calls for the sending forth of a large force of additional workers. But this would mean a great increase of funds, because the workers can not go without money. And all this is possible because of the prosperity God is giving his people. What is needed to change this possibility into an actual fact is a great awakening on our part to the needs of the hour, and a resolute determination to do our duty. May God arouse all his

offerings are gathered, let all unite in dedicating the gifts of money and hearts to God in prayer.]

Children's Lesson — No. 8 Soldiers for Jesus

Boys like to play soldier. Nearly all wish to be a general, and tell others what to do.

Every boy and girl may be a real soldier. 2 Tim. 2:3. Jesus is the great Commander, but each of his soldiers may be a general. Write on the blackboard, or on paper, what these soldiers have to command:—

2 eyes	1 mind
2 ears	pennies
2 hands	nickels
2 feet	dimes
2 lips	dollars
1 tongue	

All these things sometimes wait for orders from very small generals.

What commands are we giving these soldiers of ours?

Children have real battles, in which they win or lose. Their enemies are strong and many. The devil wishes to destroy each little general and all his soldiers. Every soldier must be true to his king and country. Soldiers for Jesus must be loyal to him, and never betray his cause to the enemy.

Draw on blackboard or paper a picture of a wall, thus:—

Slang	Misspent Money	Bad Books
Unkindness	Evil Thoughts	Lying
Bad Words	Disobedience	Misspent Time

Briefly tell the story of the capture of Jericho. Write in the blocks the things we should fight. We must fight the battle of faith. 1 John 5:4.

Those who enjoy the comforts of home are very likely to lose sight of the real value of the common, every-day blessings given by the Lord. But let them, as do our missionaries, enter some distant land, like China, India, Africa, or the islands of the sea, and these common comforts at once spring into very appreciable prominence. A drink of sparkling, pure water, for example, from some bubbling spring, would cause many a missionary in India to pour forth a tribute of thanksgiving. After visiting the bazaars (markets), and observing how foodstuffs are handled, with what joy would the missionary sit down to your table, spread with fruit and vegetables fresh from the farm and garden. "Little things," you may think; but they are not so small when it is impossible to get them in the burning heat of the tropics. Let us think what our comrades are giving up to take the truth to these dark lands, and not count it a burden to give of our means to hasten the message to the ends of the earth.



TENT-MEETING AT KRAGERØ, NORWAY

this whole movement has been set on foot by the Lord, let us take hold of this work now with a new grip, and with a resolution born of God's grace to do all in our power to hasten its progress until its work is accomplished.

Brethren, we must awaken to the fact that the Lord has led us out into a large place, that we may do a larger work than we have been doing. We are facing the greatest and most serious problem that has ever confronted us. In harmony with the character of our message, we have been resolutely pressing onward from one land to another until we are to-day operating missions in nearly every country in the world. According to a table of missionary statistics recently published in the *Missionary Review of the World*, the different Protestant mission boards and societies throughout the world are carrying on missionary work in fifty-seven lands. We find upon comparing these statistics with our records, that we are conducting missionary enterprises in forty-three of those fifty-seven lands. According to the table referred to, the largest number any other denomination or board is operating in is ten. Only two are working in that many

people, and move them to great endeavors.

The experience we have had in our efforts to establish this cause in all lands should fill our hearts with unflinching courage. Wherever the message has been proclaimed, men and women have accepted it. Thus it has taken permanent root among all nations. And wherever it has taken root, it has grown, and spread, and developed into a working factor among the people. In not one instance have we suffered defeat and been compelled to retreat.

With all these encouraging omens, how can we do less than consecrate our all to-day for the finishing of this work?

Note to Elder or Leader

[Here let the annual offering to missions be taken. Before asking for the gifts of money, let the leader,—if the circumstances make it appropriate,—ask all in the congregation to first give themselves fully to the Lord, in the spirit of the Macedonian believers. Read 2 Cor. 8:1-5, 9. This last day of the week of prayer is a day to aim especially to lead any who have not yet yielded to the Lord to take their stand. Then, as the

Obituaries

MESSER.—Prentiss S. Messer was born in Bloomingdale, Mich., March 3, 1869, and died Oct. 19, 1910, aged 41 years, 6 months, and 16 days. He was married Sept. 3, 1891. His wife, with seven children, is left to mourn. At the age of fifteen he was converted and baptized, uniting with the Seventh-day Adventist Church, of which he continued a faithful member to the time of his death. He has always endeavored to help others, and lead them to a knowledge of the Saviour.

E. W. CATLIN.

BENNETT.—Joseph Bennett was born Jan. 22, 1852, and died Oct. 24, 1910, aged 58 years, 9 months, and 2 days. He was born near Fairview, Ohio. July 27, 1881, he was married to Miss Dora Rader. To this union were born three sons and four daughters. Four children, with their mother, survive him. He was a faithful member of the Seventh-day Adventist Church. The funeral services were conducted in the M. E. church at Beaver, Ohio, by Elder R. R. Kennedy, of Mount Vernon, Ohio.

EDMONDSON.—Died at Kalona, Iowa, Oct. 25, 1910, Mrs. Rebecca A. Edmondson, aged sixty-nine years. Sister Edmondson experienced religion at an early age. Six years ago she accepted present truth, remaining steadfast to the end. Although her family was isolated from others of like faith, her ardor for the message was undimmed, and her influence was widely felt. The funeral was attended by a large proportion of the citizens of Kalona. The services were conducted in the Baptist church, by the writer.

M. N. CAMPBELL.

GILMAN.—Elizabeth Gilman, wife of Wm. Gilman, died Sept. 7, 1910, at her home in Chicago, Ill., aged 54 years, 8 months, and 18 days. She was born at Ridge, in Gloucestershire, England, but had lived thirty-one years in Chicago. She was the mother of six children, four of whom, with her husband, are left to miss her loving ministrations. Sister Gilman first heard the advent message in 1885, and joyfully received it. Since then, in harmony with its truths, she has lived a faithful, consistent life. The funeral services, were conducted by Elder M. H. Serns, assisted by Brother Bartlett and the writer.

E. F. COLLIER.

POST.—Joel Myers Post was born in the State of New York, Jan. 11, 1832, and died at his home near Durham, Okla., Sept. 20, 1910, aged 78 years, 8 months, and 10 days. He came with his people to northeastern Iowa, locating at Postville, which was named after his father. From there he moved to Dodge County, Minnesota, where he enlisted in the army, serving till the close of the war, when he was married to Martha I. Reed, Nov. 27, 1865. They had eight children. One daughter, with a large circle of relatives, still lives to mourn the loss of a kind, generous-hearted father. He was a student of the Bible, and believed in the principles held by the Adventist denomination.

C. F. STEVENS.

CHILDS.—Died in Battle Creek, Mich., Sept. 4, 1910, Elvira Vincent Childs, in the sixty-fifth year of her age. Sister Childs accepted present truth about forty years ago, and has since been a faithful member of the Seventh-day Adventist Church. She was educated at Oberlin, Ohio, and devoted many years to teaching in the public schools. Her burden for the conversion of children was characteristic of her life, and she witnessed many hopeful conversions as the result of her work. She gave liberally for the spread of the message, especially for the work in the South. She rests in bright hope of a part in the first resurrection. Her husband survives to mourn her loss.

RODNEY S. OWEN.

(New York, Ohio, and Pennsylvania conference papers, please copy.)

POWERS.—Charles Edgar Powers was born in Berrien Center, Mich., Oct. 20, 1849, and died at Anacortes, Wash., Sept. 29, 1910. Brother Powers had lived in Anacortes for twenty-four years, and was highly respected for his business integrity. Although not a member of the church, he was a believer in the message for this time, and was careful in his observance of the Sabbath. He leaves a wife, one son, and one daughter, with a host of friends, to mourn. We laid him to rest, trusting that he will come forth to a new life.

J. W. BOYNTON.

POGUE.—Myrtie Estella Pogue was born near the present town of Kackley, Kan., May 21, 1876, and died in St. Joseph's Hospital, at Concordia, Kan., Oct. 13, 1910, aged 34 years, 4 months, and 22 days. Sister Pogue was a faithful member of the Rydal church. Her home was in Kackley, Kan., where the funeral was held in the Baptist church. A large company of friends gathered to pay their last respects to one who was beloved by all who knew her. She leaves a father, mother, one brother, and three sisters to mourn. Words of comfort were spoken by Elder J. E. Johnson, of the Swedish Baptist Church, from Job 14: 14.

MRS. A. W. ANDERSON.

KIVITT.—Oscar V. Kivitt was born March 4, 1864. He was instantly killed by a falling tree, July 21, 1910, at the age of 46 years, 4 months, and 17 days. He was married to Rosa Peckovis in 1892. To this union five children were born, who, with the faithful wife and mother, are left to mourn. Brother Kivitt spent the years between 1895 and 1900 at the Battle Creek Sanitarium, where he made many friends. The next eight years were spent at Lexington, Ky., from which place he moved to Sloan, British Columbia, and no man was better known or loved in this valley. The last few years of his life were spent in earnest preparation to meet the Lord in peace. His constant prayer was that his loved ones might be kept through the trying scenes before them. Words of comfort were spoken by the writer, from Rev. 2: 10, last part, to a large company of friends and neighbors.

E. M. PHELPS.

NOTICES AND APPOINTMENTS

Addresses

THE post-office at Cholo, Nyasaland, has been discontinued. This necessitates our receiving all mail for the Malamulo Mission and the workers here, at Blantyre. Will all who write us kindly address as follows: (name), Malamulo Mission, Blantyre, Nyasaland, British Central Africa. Brother and Sister Konigsmacher receive their mail at Matandane, Neno, Nyasaland.

J. C. ROGERS.

Business Notices

THIS department is conducted especially for the accommodation of the Seventh-day Adventist readers of this paper.

No advertisements of "agents wanted," or "partners wanted," and no "promotion" nor "colonization" enterprises, will be printed in this column. Brief business notices will be published, subject to the discretion of the publishers, and on compliance with the following --

Conditions

Any person unknown to the managers of this paper must send with his advertisement satisfactory written recommendation. The fact that one is a subscriber does not necessarily make him "known" to the managers, nor constitute sufficient recommendation. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing, and send it.

We open no accounts for advertising, and cash must accompany each order.

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents. No discount for several insertions.

WANTED.—To correspond with some one who can tell me where I can buy good land cheap, or where homesteads can be found in Wyoming. Address E. H. Pullen, Donnybrook, N. D.

FOR SALE.—Sanitarium in good condition, complete equipment, good place for a physician or surgeon. Good reasons for selling. For further particulars address the Sanitarium, Newark, Ohio.

CHURCH-SCHOOL.—Any of our brethren who would like to locate in a rural community with church-school privileges are invited to correspond with Nelson Talbott, R. F. D. 2, Grain Valley, Jackson Co., Mo.

CALIFORNIA DRIED FRUIT.—Excellent quality this year. Early varieties ready to ship now. Advantage of car-load freight rates to many points. Let us send you our Circular R right away. Address St. Helena Home Fruit Co., Sanitarium, Napa Co., Cal.

FOR SALE.—New five-room house, ¼ acre land, splendid location, four blocks from church and school. Interurban for Everett and Seattle passes the door. Suitable for poultry. Good reasons for selling. Address Mrs. F. St. John Humphries, Snohomish, Wash.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely; 5-gallon can, \$4.30; 10-gallon can, \$8.45; ½ bbl. (30 gallons), 79 cents a gallon; 1 bbl. (50 gallons), 78 cents a gallon. Address Sanitarium Cooking Oil Co., Louisville, Ky.

FOR SALE.—New, inspiring Scripture postcards. Beautifully embossed. Lead everything in the market. 200 assorted, post-paid, 90c per 100. Send for sample (5 for 10c). Don't delay to order, but write at once. Address the Waterbury Specialty Co., Brandon, Wis.

HYGIENIC VEGETABLE COOKING OIL.—5 gallons, \$4.50; 8 1-gallon cans, \$7.75; 2 5-gallon cans, \$8.50; ½ bbl. (about 32 gallons), 80 cents a gallon. Nothing better. By freight from Louisville, Ky., or Chattanooga, Tenn. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

FOR SALE.—In western Nebraska, irrigated from famous government canal, 1 improved farm, 1 unimproved, and 1 relinquishment, each 160 acres. Not far from town. Church privileges. Healthful climate, good water, easy terms, rare opportunity. Write immediately. M. J. Fritz, Mitchell, Neb.

BIBLE MOTTOES.—1,000,000 Bible Mottoes, size 12 x 16. Assorted: 100, \$5; 200, \$9. "Father" and "Mother" lead. Desirable Post-cards—Christmas, New-year's, Birthday, Bible Texts. 100, 75 cents; 200, \$1.25. Express prepaid. Enclose stamp. Hampton Art Co., Lock Box 257, Hampton, Iowa.

Publications Wanted

THE following-named persons desire late, clean copies of our publications, sent post-paid:—

Geo. R. Close, Sanitarium, Melrose, Mass., *Liberty* and religious liberty tracts.

Mrs. C. L. Burlingame, Northport, Neb., *Signs, Watchman, Life and Health, Liberty*, also tracts.

Ellen Drake, 605 N. Webster Ave., Scranton, Pa., *Signs of the Times, Watchman, Liberty*, and foreign papers. Also papers pertaining to temperance.

Clifford M. Loveland, 5 Magnolia Court, New London, Conn., large quantities of denominational papers, tracts, and books. Postage or freight must be prepaid.

M. J. Barrett, Fernie, B. C., Canada, care Fernie Lumber Company, papers and tracts in the French, German, Swedish, Norwegian, Polish, Greek, Japanese, Chinese, Italian, Hindu, and English languages.



WASHINGTON, D. C., NOVEMBER 17, 1910

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WE are glad to report that Elder A. G. Daniells is now rapidly convalescing from the illness which led to the postponement of the General Conference Committee Council to the twenty-third.

THE children's exercises following the daily readings for the week of prayer, in this issue, were prepared by Mrs. Vesta J. Farnsworth. Each study follows the leading theme of the reading for the day.

THIS number of the REVIEW is largely devoted to the readings for the week of prayer, December 10-17. These readings will also appear in the German, Danish, Swedish, French, Spanish, Hungarian, and other languages.

A NEW edition of "Bible Readings" in the Zulu language, South Africa, has been prepared by Elder W. S. Hyatt. A Zulu scholar was secured to read the proof. The book is confidently expected to accomplish great good among these people, where the light of the Word is so much needed.

TWO sisters who recently traveled from Australia to England, calling at our Singapore Mission on the way, have felt deeply interested in pleading for help for that mission. Hearing of the shortness of funds, they have just sent one hundred dollars to help pay the transportation of a missionary to Singapore.

OUR brethren who are finishing the medical course at the George Washington University, in this city, report that the university has arranged with the British medical authorities so that graduates may take examinations for British qualifications. This is very gratifying to those looking toward service in British fields.

STILL we hear of good experiences with the Ingathering REVIEW. Thousands have been given a new view of what this gospel message is doing, and many gifts for missions are being gathered.

THE Young People's Missionary Volunteer Department has just issued its "Morning Watch" calendar for 1911. It is again a beautiful little document, with a text for morning prayer for every day in the year.

THOUGH not under missionary appointment, we may chronicle the sailing of Miss Dorothy Leith, of Takoma Park, to engage in teaching in Germany. Sister Leith is a teacher and a nurse, and will be a missionary wherever she goes.

By post-card from Saratov, Russia, Elder J. T. Boettcher writes: "I am among the churches along the River Volga. We go by boat and team from church to church. We find a good interest on the part of the general public."

FROM Baku, on the Caspian Sea, Brother F. F. Oster, formerly of the West German Union, writes: "Glad to report my safe arrival. It seems as if I can almost look over into Persia; at least, we can get a glimpse of Persian life, as many thousands of these people live in this city."

WRITING from Sierra Leone, West Africa, Elder D. C. Babcock says:—

I do plead for a man for the Gold Coast now. I see no way but to lay down that work unless there is immediate help. "Send us help." It is a pressing need.

Three things have long been listed as first needs by the Mission Board, to be supplied as soon as possible,—a worker for West Africa, for Singapore, and for the Philippines. May the cries of need find response in believing hearts.

What the Situation Demands

WITH each succeeding year, this people have, by their representatives in council, planned for a constantly increasing work in the proclamation of God's message of mercy. Invariably they have liberally given of their substance to support these plans.

The General Conference of 1909 and the General Conference Council in April last were no exception to this rule. The missionary efforts arranged for by that Council called for a very large increase in our work at home and abroad. It has been generally understood that the

present scope of our work calls for a expenditure by the Mission Board during 1910, in mission fields at home and abroad, of at least \$400,000. The general verdict of the people has been that this is none too much to expend in the giving of this message in needy fields in view of the times and development confronting us.

For the past six months, the General Conference has been striving with all its energy to find the necessary means to keep the different mission fields properly supplied, but we have had only partial success in this effort. Lately we have been unable to send to some of the missions their usual monthly remittances, and in no case have any been supplied as the conditions demand.

Brethren in the home field, what shall we do? What will you do? Shall we leave our brethren in far fields with only half of the meager allowance voted to them, and without sufficient funds to move about from station to station to care for the already developed interests? None of us are willing that such conditions shall exist.

The situation confronting us has not been created by a falling off in donations, but by the fact that our work has outgrown the former measure of our gifts. A greater liberality, with its accompanying sacrifices, is now demanded in order that we shall be able to continue to carry on our present work.

We hope that the week of prayer will witness a hearty and an unusually liberal response by all.

W. T. KNOX.

Opportunity for Students

THE Foreign Mission Seminary can give several persons the opportunity to work part or all their way in school. The work is clearing land, farming, dairying, firing, and general work. Some may work for half their expenses, and attend school; others may spend their entire time in manual labor this winter and next summer, placing the amount above necessary expenses to their credit for next year's schooling. With the great need of efficient laborers, there ought to be mature persons, who need a short preparation, who will take advantage of this opportunity. The Seminary will receive regular academic students, who can not obtain such opportunities in our other schools.

M. E. KERN.

Teachers Wanted

THE Educational Department of the General Conference is asked to supply several church-school teachers as soon as possible. I would be glad to hear from any teachers who can respond to these urgent calls.

H. R. SALISBURY,
Secretary.