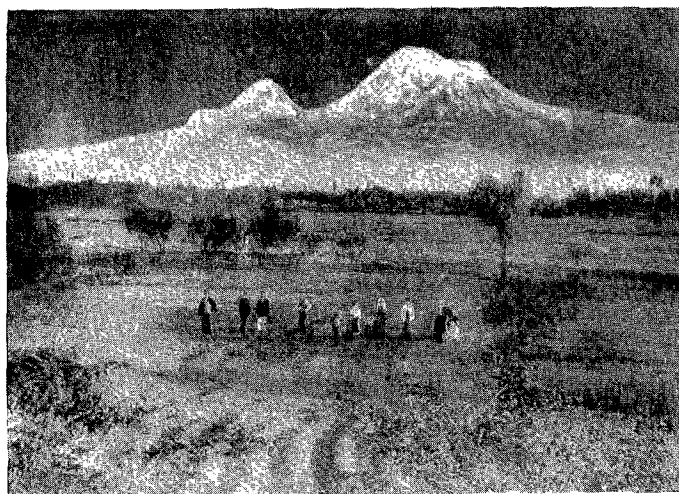


The Advent Sabbath Review and Herald

Vol. 89

Takoma Park Station, Washington, D. C., November 14, 1912

No. 46



MT. ARARAT, WHERE THE ARK RESTED

The group in the foreground are Seventh-day Adventist believers of the Caucasus.

The last message is sounding in the regions where the history of man began anew after the flood. Of Noah, who invested his all in the message for his day, the witness is borne: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11:7.



Burdell. 10.

Special Club Rates

These special reduced rates are good only from November 15 to February 1, 1913. After that date you will have to pay regular prices, which are 15 to 25 per cent higher.

... ON ...
S. D. A. Periodicals
 ... FROM ...
 November 15 to February 1

Now is the time to place your orders; for we will start the papers as soon as orders reach us, and give you the balance of this year with the full year of 1913.

Present subscribers may renew at club rates the paper or papers they are taking, for one full year from the date of expiration of the present subscription, and add the other papers listed in any one club.

All clubs must include the Review, and be sent to one address.

Suggestive Clubs

After each paper the regular price is given. The totals of the regular prices give cost of the papers when taken separately at regular rates. The special club prices appear in large figures to the right. Papers of same price may be substituted, one for the other, in any club, excepting the "Review Family Group."

A Good Home Club

Review	\$2.00	} Club Price Until Feb. 1	\$4.50
Education	1.00		
Worker .....	.35	
Instructor	1.00		
Life and Health	1.00		
Regular Price	\$5.35		

A Good Missionary Club

Review	\$2.00	} Club Price Until Feb. 1	\$5.20
Signs (weekly)	1.75		
Watchman	1.00		
Protestant	1.00		
Liberty .....	.35	
Regular Price	\$6.10		

Workers' Club

Review	\$2.00	} Club Price Until Feb. 1	\$4.50
Signs (monthly)	1.00		
Protestant	1.00		
Liberty .....	.35	
Life and Health	1.00		
Regular Price	\$5.35		

Teachers' Club

Review	\$2.00	} Club Price Until Feb. 1	\$4.00
Education	1.00		
Worker .....	.35	
Life and Health	1.00		
Liberty .....	.35	
Regular Price	\$4.70		

Review Family Group

7 "The Perfect Number" 7

IN ONE CLUB, TO
ONE ADDRESS ONLY

Review . . .	\$2.00	} Club Price Until Feb. 1	\$5.00
Instructor . . .	1.00		
Life and Health . . .	1.00		
Protestant . . .	1.00		
Education . . .	1.00		
Worker . . .	.35	
Liberty . . .	.35	
	\$6.70		(No substitution in this list.)

Children's Club

Review	\$2.00	} Club Price Until Feb. 1	\$3.10
Instructor	1.00		
Little Friend .....	.60	
Regular Price	\$3.60		

Young People's Club

Review	\$2.00	} Club Price Until Feb. 1	\$4.20
Life and Health	1.00		
Instructor	1.00		
Education	1.00		
Regular Price	\$5.00		

Review	\$2.00	} Club Price Until Feb. 1	\$3.30
Signs (weekly)	1.75		
Regular Price	\$3.75		

Review	\$2.00	} Club Price Until Feb. 1	\$5.30
Signs (monthly)	1.00		
Watchman	1.00		
Life and Health	1.00		
Protestant	1.00		
Liberty .....	.35	
Regular Price	\$6.35		

Review	\$2.00	} Club Price Until Feb. 1	\$2.90
Protestant	1.00		
Liberty .....	.35		
Regular Price	\$3.35		

Review	\$2.00	} Club Price Until Feb. 1	\$2.60
Watchman	1.00		
Regular Price	\$3.00		

Review	\$2.00	} Club Price Until Feb. 1	\$2.90
Education	1.00		
Worker .....	.35	
Regular Price	\$3.35		

Review	\$2.00	} Club Price Until Feb. 1	\$3.10
Instructor	1.00		
Little Friend .....	.60	
Regular Price	\$3.60		

Review	\$2.00	} Club Price Until Feb. 1	\$3.70
Life and Health	1.00		
Protestant	1.00		
Liberty .....	.35	
Regular Price	\$4.35		

Review	\$2.00	} Club Price Until Feb. 1	\$2.90
Watchman	1.00		
Worker .....	.35	
Regular Price	\$3.35		

Review	\$2.00	} Club Price Until Feb. 1	\$2.90
Worker .....	.35	
Liberty .....	.35	
Little Friend .....	.60	
Regular Price	\$3.30		

Review	\$2.00	} Club Price Until Feb. 1	\$3.70
Watchman	1.00		
Protestant	1.00		
Liberty .....	.35	
Regular Price	\$4.35		

SEND ALL ORDERS THROUGH THE CONFERENCE TRACT SOCIETY

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. 89

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, NOVEMBER 14, 1912

No. 46

Editorial

The Week of Prayer

THE week of prayer this year should be a season of great refreshing to the people of God. Our needs as individuals and as a denomination were never so great as at the present time. We can not be content with the same measure of blessing that we enjoyed last year. To advance no farther in our experience than we did then is to retrograde. God's providences are moving on before us. The demands of his work are increasing. The forces of error arrayed against us are stronger. To meet the demands of the situation to-day requires a deeper consecration, a brighter hope, a stronger faith.

The week of prayer will prove a blessing to the church in proportion as it proves a blessing to the individual members of the church. The church will never be baptized with the Spirit of power in a collective sense. The seal of God will be placed upon the foreheads "of the men that sigh and that cry" over the prevailing iniquity, and who by an application of the blood of Christ to their own hearts and lives cleanse themselves from every taint of the evil influences that surround them. Nor will the blessing be bestowed upon families as such. "Though Noah, Daniel, and Job, were in it [the land], as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness."

Our relationship to Christ is an individual relationship. The Lord looks down from his high and holy habitation and recognizes every heart that is open to receive his blessing, every hand that is stretched out for aid. He will not pass by a single honest, earnest suppliant, no matter where he may live or what may be his name. On the other hand, neither position in the world, office in the church, wealth, education, influence, nor power will bring his blessing to the indifferent. God recognizes in the church no aristocracy, no exclusive classes, no race or color or condition. He "is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

The promise, dear reader, is for you,

whoever you may be, in whatever lot your life may be cast, however lowly your position. Even if you have wandered into paths of sin and find yourself to-day without God, like the prodigal son, it is your blessed privilege to return. The Father calls you. He comes to meet you with arms outstretched to welcome your return. Accept his loving invitation. Make this season of special prayer a time when you shall give yourself anew to God, and with firm and settled purpose and holy resolve dedicate your life to him for future service.

If you, dear reader, are enjoying to-day the freedom of deliverance from sin, then may Christ roll upon your heart a great longing burden for those who are still in bondage. Seek the outcasts, and reach out after the wandering sheep. Remember especially in your prayers and in your effort those who have once been connected with us as a people, but who have become ensnared, and have fallen into the net of discouragement and sin. Reach out for them and seek to reclaim them through God's grace. You will find perhaps that the Spirit has preceded your effort in that it has gone before you and prepared these broken, discouraged, longing hearts for the reception of the seed which you may be privileged to sow.

Let all unite in making the coming season the best and most glorious, the most powerful and far reaching in effect, of any season we have ever enjoyed. Expect great things from God, attempt great things for him.



Making That Better Choice

If all men realized the extent of heaven's interest in them, there would not be so many careless sinners in the world, nor so many lukewarm Christians.

God has a purpose in view for every soul that has ever come into the world. That purpose is the formation of a character with which he can trust the priceless gift of immortality. To confer that gift upon a promiscuous host of such persons as have inhabited the world during any epoch of its history, would be to invite the everlasting continuance of every sin with which that age was polluted. That God will not do that is shown by his declaration to John on the

Isle of Patmos: "Behold, I come quickly; and my reward is with me, to render to each man according as his work is." Rev. 22:12. The verses following that quoted show how the division is made. Those who have washed their robes are given the right to enter the city of God and partake of the fruit of the tree of life; but the other class, the breakers of God's law, whose robes are soiled and polluted with sin, are left out. Inside that city is the blessed presence of the eternal Father, the Creator and Redeemer; and those who are accounted worthy to obtain that world are such as are in harmony with his will, who have made the choice of righteousness and the unfading joys of the eternal world. Such will find a continual unfoldment of pleasure in the purity of heaven's associations.

The other class, having chosen those things and lived for those things that are out of harmony with the will and purpose and character of God, would find no pleasure in such associations. Their chief sorrow will be in the knowledge of the fact that they are cut off from the pursuit of the things they love. The course of the libertine is ended, the worshiper of gold can glut his greed no more; the disciple of fashion must lay that all down forever; the devotee of "society" has revealed away his last night on earth. All, or nearly all, of these love life; but they love it for what they can get out of it—not for its opportunities for good, not for the gospel privilege, not for the hope it holds out of an everlasting inheritance in a kingdom of righteousness. Thus by pandering to their own purposes, they have literally unfitted themselves for the associations of heaven. The heaven which they would choose would be one in which they could pursue their selfish course unhindered by any of the restraints of law. God has no heaven for such. Envy, selfishness, hatred, jealousy, anger, evil-speaking, greed, profanity, falsehood, lust,—these can not inhabit the immaculate palaces of eternity.

That sin and its results are entirely outside the purposes of God is shown by the fact that God has made no provision for the continuance of the sinner. He has no permanent place in the universe. The sinner is to be "cut off from the

earth." Sin is to be burned up "root and branch." There are to be "new heavens and a new earth, wherein dwelleth righteousness." Before sin entered the universe, there was nothing but righteousness in it. God's purpose is the perpetuation of righteousness; therefore his purpose that man shall attain a righteous character. When the wicked are finally "cut off," then will only righteousness, true and tried, abide forever. There is no pleasure to Jehovah in the destruction of the wicked. He declares on this point: "I know the thoughts that I think toward you, saith Jehovah, thoughts of peace, and not of evil, to give you hope for your latter end." Jer. 29: 11. Again: "I have no pleasure in the death of him that dieth."

How insignificant appears the short life in this world devoted to the pleasures of self and sense when compared with the purpose that God has in view for every soul upon the earth! We can fritter away our little day here, and then wither and lie down like a seared and crinkled autumn leaf, worthless and spent; or we can shape our lives, by his abundant help, in harmony with his purpose concerning us, and, with the accepted robe of Christ's righteousness upon us, receive the crown of eternal life, the seal of an enduring righteous character. While mercy still lingers, let us make that better choice.

C. M. S.

The World's Unrest—No. 4 A Revolution Imminent

WE have fallen upon evil times in this world's history. Religiously, politically, and commercially, sweeping and far-reaching changes are being effected. We have presented some of the elements at work in this transformation. We give in this number the portent which attaches to the working of these revolutionary forces as viewed by some of the leaders of public thought:—

Says Canon George William Douglas, in the *New York Times* of Sept. 15, 1912:—

Few Americans, except politicians and settlement workers like Jane Addams, know how great the danger in this country is of a real revolt of labor. On Labor day there comes to us on every side a discordant, exasperated cry whose substance is, Give us the rewards of labor! We have not a fair share! It is the discontent of the poor; and for this we, in no small measure, are ourselves to blame, if blame there can be; for we, the better educated, have given to the poor—nay, forced on them—the microscope of education. We have sent them to school, and thereby we have taught them to expect more of life, more even than a living wage. And when they behold (for we are not backward to disclose it) our luxury, displayed before their eyes more generally and conspicuously than ever in the history of man-

kind, the poor want to share it and feel what it is. Nevertheless, their expectations are suffering a severe and immense disappointment.

In a speech of similar import, Prof. Frederick Harrison, of England, says:—

I have studied these labor troubles too long and too closely to dream of any legislation, or conference, or agreement whatever doing more than patching up a truce for the moment; and I hold the necessary reorganization of society to be far too deep, and wide, and complex to be brought about by any panacea, or in any one revolution of industrial life. One who for all these fifty years has watched this growing unrest, and has been in close touch with the best labor leaders and the most enlightened chiefs of industry, could not give way to optimism to-day. I see long and arduous struggles before both workmen and managers in our anarchic industrial world. And I know what menacing obstacles face both, whether political, economic, or social.

H. G. Wells, a prominent writer of Great Britain, in the *New York Times* of Aug. 11, 1912, sounds this note of warning with reference to the conditions that threaten Great Britain, and for that matter the whole world:—

Our country is in a dangerous state of social disturbance. The discontent of the laboring mass of the community is deep and increasing. It may be that we are in the opening phase of a real and irreparable class war. Whither are these forces taking us? What can still be done and what has to be done to avoid the phase of social destruction to which we seem to be drifting? . . . The thing our society has most to fear from labor is not organized resistance, not victorious strikes and raised condition, but the black resentment that follows defeat. Meet labor half-way, and you will find a new cooperation in government; stick to your legal rights, draw the net of repressive legislation tighter; then you will presently have to deal with labor enraged. If the anger burns free, that means revolution; if you crush out the hope of that, then sabotage and a sullen general sympathy for anarchistic crime.

We shall conclude quotations of this character by one from Dr. C. H. Parkhurst, of New York City, as reported in the *New York Evening Journal* of May 6, 1912:—

Certainly to the observant eye the signs of tempest are already in the air; and to one who looks across the world with a glance that takes in the whole collective scene, it is not easy and it is not reasonable to maintain one's self in perfect serenity of mind. . . . The more serious thing to consider is that what we listen to here is but a few notes of the general concert of discontent that prevails on both sides of the sea, and that that discontent is everywhere declaring itself in tones that are increasingly confident and bold. And, so far as appears, nothing essential is being done to stay the forward march of dissatisfaction. We had civil war half a century ago, and the mutterings of another civil war of an economic kind are distinctly audible.

Many similar statements from other thinking men might be quoted did space permit. It is left alone to the student of the prophetic word to estimate the portent of the great conflict, and even he, because finite, can do it but imperfectly. The apostle James, speaking with direct reference to these times, says:—

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist thee." James 5: 1-6.

These conditions he sets forth as those that should obtain in the world immediately preceding the coming of the Lord. While palliative measures may be adopted which for a time will bring relief, while arbitration committees and governmental influence may patch up temporary peace pacts, we know that the conflict will deepen and grow more bitter. Christendom is confronted to-day by a great menace in the aggressions of Romanism, but another and greater danger, so far as the world's social relationships are concerned, is found in the growing menace of industrial war with which we are surrounded. The one only hope of relief in one case as well as in the other is in the reign of the Lord Jesus, who will put down the rule of anarchy, banish sin from the universe, and establish his own blessed rule of peace and righteousness. For this glad day our hearts devoutly yearn.

Our Relation to the Situation

But what lessons should we as a people learn from the present situation? How should we relate ourselves to these conditions? Permit a few suggestions:—

1. We should recognize in the great industrial conflict a significant sign of the last day, a precursor of the rapidly approaching end of all things.

2. While recognizing the dangers that confront us, the elements of evil that are at work, and the fact that both parties to the conflict are governed by wrong principles, we should keep from our hearts all partizanship. Free from prejudice, we should labor for the men on both sides of the controversy, striving to lead them to find rest in God, and to recognize the times in which we live. We should be careful, even when dealing with these conditions as signs of the

last days, not to arouse a spirit of partizanship by what we may say or write. Great discretion will be needed in dealing with these questions.

3. As has already been suggested, the conditions are continually growing worse. We have reached the evil times of the last days. Our cities, the great centers of population, are the chief scenes of conflict. Soon residence in these cities will become unsafe. Soon it will be difficult to proclaim freely the truth of God and obtain from the public an impartial hearing. Now, as has been emphasized by the spirit of prophecy, is the time to work the cities. This is God's time, our time, the most favorable time that we shall have, for the accomplishment of this work.

4. While the cost of living has greatly increased, due in a large measure to increased price of life's commodities, and due also in part to increased extravagances and a departure from simplicity, a higher price is paid in the commercial market for every article of barter or trade. The members of this church, a large majority of whom are farmers and producers, can obtain a high price for their products. This year affords most generous fruitage; the harvest has been a large one. This is the time above all others when we should encourage liberal contributions to the cause of God. We believe the time is here when our people should respond to the exhortation to "sell that ye have, and give alms," and that our brethren and sisters, instead of adding farm to farm and house to house, should recognize this as God's time in which they can dispose of the properties which have been entrusted to them, at a high market value, and invest their means in the cause of God.

5. This is the most favorable time we shall ever have in the history of this work to rid our denomination of institutional indebtedness. We can not tell how soon another great financial crisis may sweep over the land. This is the time for us to place our institutions in such a condition, by the refusal to incur further indebtedness and by an earnest effort to liquidate present indebtedness, that they will stand unmoved through the stress and storm of the future. It is probably safe to say that the present affords the greatest material prosperity which this world will ever see. Peaceful conditions will not long continue. The crises of the future will afford small opportunity for the adjustment of financial obligations. The present is the time for action. As individuals and as stewards of our Lord's goods, we should set our houses in order in this period of prosperity and opportunity.

6. In order that these results may be accomplished for our work, in order that the burden of debt may be lifted, and

that our people may have means whereby they may give liberally to the extension of the work, the doctrine of simplicity of living should be taught and practised. In common with the world, we have partaken of the extravagance of the age. The luxuries of a few years ago appeal to us as present-day necessities. We must come back as a people to the old-time simplicity of faith and of life which once characterized our church. We must bind about our supposed wants. We must recognize the cause of God and its needs as the paramount interest in our lives, as the object for which we should labor.

7. We are in the perplexities and trials of the last days. The mutterings of the coming storm are plainly discernible. The world's wild unrest will soon meet its culmination in the last great battle of Armageddon. The nations are angry. Pent-up passion will soon find vent in the fearful conflict of the last days. But this is the day of our opportunity. In the midst of the gathering darkness, the church of God is to unfurl the banner of light and truth. Recreant will the church be if she is not prepared to play her part as the representative of the Prince of Peace in the closing scenes of earth's drama.

With the perplexing problems before us, with the obstacles confronting us, with the powers of evil arrayed against us, the church faces the greatest crisis in its history. The employment of no human means or agencies will fit the church for the work before it. It can not trust to human genius or devising. It can not rely upon diplomacy or numbers or knowledge. Plans and resolutions and church machinery will not afford it motive power. The power which the church needs to-day is the power of the Holy Spirit. The need of the church of God to-day is for men and women who know what Israel ought to do. Hence, above every other blessing, we should seek for the outpouring and the infilling of the Holy Spirit. The King's highway should be cleared, the stones of stumbling removed, the idols cast down from every heart, and the Spirit of God, which will bring every other blessing in its train, received as a most welcome guest.

With the possession of a spirit of consecration that will place all upon God's altar; with the simplicity of faith and childlike confidence that will take him at his word and believe his promises, together with a simplicity of living that will enable us to discard the pleasures and luxuries of the world, devoting to God our lives, our property, our all, we may be enabled to bring to our work such earnestness of purpose and such devotion of heart that God will be pleased to let his face shine upon us,

and let his Spirit descend in copious showers upon his people. For this personal and individual experience in God let us earnestly live and labor.

F. M. W.

Turkey in the Light of Prophecy

FROM the press reports and editorials in the newspapers and magazines it is evident that the terrible conflict of the last fortnight between Turkey and the Balkan allies is commanding the serious attention of the civilized world.

Our people are especially interested in this struggle because of its bearing on the future of Turkey and the further development of the Eastern question.

The interest that is felt and the inquiries that are being raised seem to call for a restatement of the views we have held for more than a half-century regarding the future of Turkey and what will follow her loss of empire in Europe.

Turkey as a nation occupies a prominent place with other nations in the prophecies of the Scriptures. Its rise and marvelous triumphs as a world power are clearly foretold in the ninth chapter of the book of Revelation. Its character and its methods of procedure are also outlined. And in that great chain of prophecy recorded in the eleventh chapter of Daniel, which gives an outline of the world's history from the Medo-Persian empire to the end of time, Turkey holds an important place. This prophecy foretells the overthrow of Persia by Grecia. It tells of the division of Greece into four parts at first, and later of the two kings, which are described as the king of the north and the king of the south. The kingdom of the south was that of Ptolemy in Egypt, south of Palestine. The kingdom of the north was that of Seleucus, extending from Persia in the east, through Asia Minor, to Greece and Macedonia, north and west of Palestine.

As far as we are able to understand the specifications of this great line of prophecy, it appears that to the close of the prophecy the king of the north and the king of the south must be those nations which in the course of the time covered by the prophecy may at any time occupy these territories north and south of Palestine.

After years of wars, revolutions, and changes, the Turks came into possession of nearly all that territory originally occupied by the king of the north, and thus became the king of the north. It was during the thirteenth and fourteenth centuries that the Ottoman Turks extended their conquests over Asia Minor and eastern Europe. At the close of the fifteenth century Turkey ruled from Persia to Austria, and from the Black Sea to Upper Egypt, and as far west as Algeria, with a territorial area of two

million square miles, and a population of fifty millions of people.

It is at or near the zenith of its power and glory that Turkey comes into the prophecy of Daniel as the king of the north. The prophecy of Revelation foretells the rise and development of the Turkish empire, and the prophecy of Daniel its downfall and extinction.

The king of the north and the king of the south are both reintroduced in Daniel's prophecy at the close of the French Revolution. They are said to be in conflict with that power which represents France, and by the help of other powers they are both represented as holding their ground. After this the king of the south is not mentioned, but of the king of the north it is said: "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Dan. 11:45.

This foretells the fall and extinction of the king of the north. At the time this specification of the prophecy has its application, the king of the north is Turkey. According to this, what have we to look for in the career of Turkey after the revolution that occurred in France a little more than one hundred years ago?—Her disintegration and fall.

The history of Turkey shows that she began to lose her power, prestige, and possessions about the time of the French Revolution. As early as 1783 Russia took from Turkey the Crimea and all the country eastward to the Caspian Sea. In 1787 Turkey took up arms against Russia to recover this territory, but failed. Speaking of this event, the Standard Encyclopedia says:—

The Eastern question, as far as concerns Turkey, was now fairly begun.

From that time on to the present Turkey has been steadily losing her possessions. Greece was lost by the establishment of her independence in 1828. Algeria, with her 5,000,000 people, was taken by France in 1830. Egypt, with 6,000,000 became independent in 1867. In the same year Servia and Bosnia, with a population of 3,500,000, were lost. In 1878 the treaty of Berlin recognized the independence of Bulgaria and Roumelia, with 3,000,000; Roumania, with 5,000,000; Montenegro, with 250,000; and only one year ago Tripoli, with 2,000,000, was taken by Italy.

And now the reports come to us that Albania and Macedonia, with a population of about 6,000,000, have been wrested from Turkey in the fearful struggle that is still going on.

Thus during the last century Turkey has lost all her possessions in Africa and Europe, save Constantinople, the capital. This has reduced both territory and population to only one third of

what they were when Turkey came into the prophecy of Daniel as the king of the north. The prophecy foretold her decline and fall. The century has fulfilled much of the prophecy.

And now what next? "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain." This we understand means the transfer of the capital of the empire. And what else could be looked for? The capital is in Europe. But all her former territory and subjects in Europe, save the capital, are gone. All in Africa is gone. What remains is in Asia. The natural thing to do would be to transfer the capital to a safer and more suitable place within the empire.

This we understand the prophecy declares will be done, and it points to the place to which it will eventually be transferred—"between the seas in the glorious holy mountain." That we understand is Mount Zion, where Jerusalem, the city of David, was built. Palestine belongs to Turkey. It is not at all incredible that under the conditions in which Turkey now finds herself she should make Jerusalem her headquarters. If we rightly understand the prophecy, this will be done. How soon this step may be taken no one can tell. It looks as if that must be the next move.

But "he shall come to his end, and none shall help him." The prophet saw not only the disintegration that has taken place, but the extinction of the empire. "He shall come to his end." This will be fulfilled as surely as every line of the prophecy up to this hour has been fulfilled.

One of the reasons given by the prophet why he shall come to his end is because "none shall help him." All kingdoms that have risen have had more or less support from others. This has been true of Turkey. During the century that she has been going down she has been receiving help all along from the different powers of Europe. At different times England, France, Austria, and Russia have stood by her. Had it not been for this, she would have come to her end long ago. But the time will come when this help will be withdrawn. "None shall help him." Then he will come to his end.

In the fierce struggle now going on, no help has thus far been given Turkey to stand against her victorious foes. She has appealed to the European powers for help, but up to the present none has been given.

But the most important feature of the prophecy relating to the fall of the kingdom of the north is that great event which is to take place in close connection with it. Daniel says:—

"And he shall plant the tabernacles of his palace between the seas in the

glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was, since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 11:4; 12:1-3.

Here the standing up of Michael, the time of trouble, the resurrection of the dead, and the rewarding of the righteous are all closely connected with the coming to his end of the king of the north. It is this that gives such great meaning to the disintegration and final ruin of the king of the north. Michael is Christ. His standing up is the beginning of his reign. That will be the greatest event in the history of the world. It will bring the battle of Armageddon. It will close human history, and bring to an end the long, cruel reign of sin.

Viewed from the standpoint of the world, the events that have been taking place in the Turkish empire during the last century are full of interest and serious import to the nations. But in the light of the Scriptures the meaning of these events is greatly magnified. The fulfilment of the Word of God is the most important matter in the world. All through the ages events have been transpiring that have fulfilled the inspired prophecies of the Bible. And it is even so to-day. Of prophecies now being fulfilled before us, we may say, as did the Saviour to the people of his day, "This day is this scripture fulfilled in your ears." Luke 4:21.

A. G. DANIELLS.



The Law and the Gospel

EMPHASIZING the necessity of "going to the bottom of the matter" in instructing the church in the principles of righteousness, the *Advance* of Sept. 19, 1912, says this of the importance of proclaiming the law and the gospel:—

One of the Chicago pastors interviewed in last week's *Advance*, said, "What the world needs is the ten commandments." Another said, "The chief business of the minister is now, ever has been, and always will be to proclaim the everlasting gospel of the Son of God." Both are right. The world needs the law and the gospel; the two are one. The law reveals and condemns sin, and the gospel is the remedy for sin. This is the bottom of the matter, and there can be no successful treatment of the ills of the world by the ministry unless this is felt. All reforms will be superficial unless the pulpit gets down to this root matter of sin.



Come, Let Us Live With Our Children — No. 7

Family Worship

ARTHUR W. SPAULDING

THERE is much need among us of a fuller observance of family worship, and there is much need of many improvements in the manner of conducting family worship. No home can be called Christian that does not observe family worship. Morning by morning the father, as priest of the household, should gather his family around him, to give thanks to God for his care, to ask in Christ's name for the forgiveness of sins, to invoke God's blessing upon the thoughts and deeds of the day. Evening by evening the incense of grateful prayer should rise to the throne of God.

Morning worship should be held before breakfast. "How appropriate it is for parents to gather their children about them before the fast is broken, to thank the Heavenly Father for his protection during the night, and to ask him for his help and guidance and watch-care during the day!"—*Testimonies for the Church, Vol. VII, page 43.* Before breakfast the mind is clearer and more able to grasp the meaning of the service. There is no cluttered table or untidy house for the angels to see as they come to bless the worshipers with their presence. To argue, as some do, that it is not so easy to get all the members of the household together before breakfast as after, is simply to acknowledge a lack of system and authority in the home. We can not be too scrupulous about cleanliness and tidiness in house and in person when we come before God. Because God will hear prayer when we are in rags and dirt, gives us no warrant for choosing such conditions in which to come to him. A man in rolled-up shirt sleeves, tousled hair, and muddy shoes is not a priest acceptable to God.

Make the worship season short. It is not necessary always to read a whole chapter. It is far from necessary to make long prayers. Sometimes I think good Christian men do not know what is a long prayer. But be sure the child knows. Take for brevity the model of the Lord's prayer.

We should gather for worship quietly, reverently. To come in a bustle and a hurry, to be talking about common things up to the moment of opening the Bible or the song-book, is not pleasing to God. Fathers and mothers have a duty in this matter, to exemplify and enforce

quietness and reverence. Let us teach the children, as well as ourselves, that we are coming into the presence of God. The atmosphere of the worship hour is not to be depressing, but it is to be quiet and reverent. Fathers and mothers, let us come up in this matter. There are few homes where this point is sufficiently observed.

During the time of worship our children must be taught to be quiet, in prayer to kneel with eyes closed. Fathers and mothers will find they can help their children to do this by offering short prayers. It is unjust to a child to require him to kneel for fifteen minutes in prayer, and keep quiet. One-minute prayers are far better. Leave the long prayers for the secret closet. But when this has been provided for, see to it that the children, even the smallest, are controlled, are quiet. This teaching must begin with the child as soon as it can understand anything. It is a shame to parents to allow a two-year-old child to babble in the midst of prayer, or to run about the room during any part of the worship. Having dealt for years with some of the most nervous, restless, and determined children, I know that any sane child can be taught to observe proper decorum. And it is painful indeed to see the laxity with which some parents treat this matter. It will take persistence to accomplish the good results, but it can be done.

Be sure that the child properly trained in family worship can also be controlled in church. For a father or mother to let a child run about in church, or to disturb the meeting in other ways, shows simply an incompetence as a parent; and to bribe that child by means of a cookie or an apple is scarcely a lesser evil. We need more of that pronounced authority of Abraham, who commanded his household after him.

But the chief matter to be considered in worship is to make it interesting and profitable. First of all, let us sing. Song is an integral part of worship. I believe that every household can sing, if there are no more than two to take part, and if they have no instrument to accompany their voices. And I believe that any family, once their attention is called to the importance of this matter, will make song a part of their worship if they have any real interest in the worship. A song at the beginning of the service, and a verse at the close, gives it a setting that unites it to the more impressive services of the church. I am sorry to find many young married couples who have set up the family altar,

and who are well able to sing, neglecting this out of pure indifference. And there is a greater number of older people—perhaps more excusable—who do nothing but read, dryly, uninterestingly, a chapter from the Bible, pray, get up and casually wander out,—and call that worship! I do not say there can be no true worship without song, but I believe God expects song from those who can sing or who can learn to sing. "O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms." Ps. 95: 1, 2.

The father is naturally the one to offer the prayer. This need not be invariably the rule, but in large families it is seldom well to expect all the members to pray at morning worship. "In a sense the father is the priest of the household, laying upon the family altar the morning and evening sacrifice. But the wife and children should unite in prayer, and join in the song of praise. In the morning before he leaves home for his daily labor, let the father gather his children about him, and, bowing before God, commit them to the care of the Father in heaven. When the cares of the day are past, let the family unite in offering grateful prayer and raising the song of praise, in acknowledgment of divine care during the day."—*Ministry of Healing, page 392.*

The evening worship hour may, if it is early enough, be made somewhat more of a study, but nothing tiresome should ever be allowed to come into it. In some cases it may be advisable for a short study period to precede the worship hour, and this study period may be more informal. The hour of the evening worship should be carefully selected. A mistake is made in putting it so late that all the children are sleepy and inclined to be cross. Yet there is difficulty in putting it early enough for them and yet late enough for the working hours of the father. In some cases it may be necessary for the youngest children to have their story-time and prayer alone with the mother, as they should be asleep before the regular worship hour. But if possible, all members of the family should be brought together in the evening worship hour.

When the father, for any reason, can not conduct worship, it devolves upon the mother. Fortunate is that family where both are united and both are present. But in those too-common cases where only the mother is a Christian or in sympathy with the truth, the obligation, while harder to fulfil, is nevertheless as great and as important in the training of the children.

Family worship must be made joyous, helpful, inspiring. It can be so, if thought is given to its planning and if correct principles are carried out. It is an important part of the training of the child, and if parents and children really live together, it will be a delightful as well as helpful association.



Supplication for the Week of Prayer

WORTHIE HARRIS HOLDEN

O GRACIOUS Father, bend thine ear to listen
 Unto thy waiting suppliants to-day!
 We praise thy name that by thy cloudy pillar
 Thou leddest safely through the desert way;
 We thank thee for the Bread of Life from heaven,
 For streams that from the Rock our souls sustain;
 That Elam ever follows Marah's waters,
 And hands uplift to heaven thy battles gain.

We tread upon the verge of Jordan's river;
 The promised land awaits us over there.

O purge our souls from self and all defilement!
 Make bright our armor through this week of prayer.

Look down in mercy on thy people scattered
 O'er all the earth in many a land and clime,
 And grant thy blest compelling heavenly presence,
 That we may do the work thou dost assign.

So gather Israel for the final conflict;
 The enemy surrounds on every hand;
 Led by our Captain, conquering and to conquer,
 We soon shall triumph in Immanuel's land.

We laud thee for thy wonderful compassion;
 Too long we lingered in the desert waste;
 Now glorify thy name that from all nations
 True hearts and leal may to thy standard haste.

Portland, Oregon.

Aitutaki, Cook Islands

MRS. GEO. L. STERLING

It is now nearly two months since we came to Aitutaki to stay. We have been very busy ever since our arrival. The natives did not know at first that we knew anything about caring for the sick, or that we had any sympathy for their sick ones. Gradually they found this out; and now whenever we visit the natives in their homes, the sick are brought to us, or we are requested to go and visit them. When we go to other villages to hold meetings, invitations frequently come to call at houses near by to see the sick. In some cases we are able to render assistance by means of

simple treatments, while other cases are beyond our ability. There is no doctor here, and many cases are in need of a skilled physician's care. Some need surgical operations. There was a physician here some time ago, but he did not feel that he could remain with no better compensation than that which the natives paid him. The resident agent of the Cook Islands administration carries drugs, but he has little medical knowledge. In many cases he guesses as to what may be the malady, and deals out medicine accordingly, without ever seeing the patient. This often proves worse than no medicine at all. The Catholic mission on the island also dispenses some medicine.

Two government doctors are located on Rarotonga, and occasionally one or the other visits the outlying islands of the group including Aitutaki. One is expected soon by the London Missionary Society mission ship, "John Williams." There is much suffering among the women and children.

There is more superstition than I at first thought. They have learned that the foreigner does not sanction such ideas, so they do not talk them to us unless we question to draw them out. Many times they attribute the sickness to an evil spirit, saying that this or that person has a *maki tupapaku*, or is made sick by an evil spirit. One would hardly expect to find a people believing such a doctrine after having heard the gospel of Christ for ninety years; but those old superstitions are hard to forget. Usually, when it is thought that a patient is suffering from a *maki tupapaku*, a native doctor is called, who at once sanctions that idea, and lays the blame on the spirit of a relative who has died, or sometimes a living relative may be accused. They administer some sort of crude treatment, or give orders to have the patient removed to another village or to the house of another relative. At times they will do nothing for the sick, saying that there is no use, for if it is a sickness caused by an evil spirit, the individual will die anyway. In such cases lives are lost that might be saved.

When we arrived on Aitutaki, there was a new-born baby in a part of the house in which we were to live. After about ten days the baby developed something like fits. The natives soon circulated the report that the grandmother of the child, who had been dead some time, was angry because her mosquito-net had been given to the young mother and baby to use; therefore the child was being tormented by the old grandmother's spirit, causing fits.

As we associate with the people, and behold their utter ignorance of the laws of hygiene and cleanliness, we pity them. It requires patient teaching and example to bring about any change. There are some very loathsome diseases here. These are made even worse because of the most insanitary condition in which most of those live who have them. Some forms of leprosy also exist, though those who are known to have it are banished to a small island off the coast. I am sure there are cases ashore now that should be sent there.

I have many times felt thankful to God for his care over us, that none of these diseases have fastened themselves upon us. He has left on record his blessed promises for our encouragement: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." Ps. 91: 10, 11. "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16: 18.

We are glad for the interest that our brethren and sisters have in us and our needy field. We are sure that not only your donations from time to time are given to help the work, but that your prayers also arise for us. The Lord will bless each one of you according to your love and earnestness in his service.

A Hindu's Request

W. R. FRENCH

WHILE on a tour in behalf of our paper, the Bengali *Signs of the Times*, we stopped for a few days at a place where we have been carrying on work for some years. We have two native colporteurs in this place, also a school with an enrolment of about eighty Hindu boys. These boys are daily taught the Bible stories, especially the story of the cross. They are bright, intelligent-looking boys, and we hope that some day we shall see a harvest of souls from this Hindu village, which is situated in the country districts of Bengal, away from any large town; but still such is the native desire for an education, and especially for the English language, that we find them eagerly studying and learning the English in this school.

While here, we were invited one day to take dinner in a Hindu home. At the close of the meal, our host asked us if we would not build a church in his village. As an inducement, and also to show his earnestness in his request, he offered us land worth fifty rupees, or seventeen dollars. This man's wealth consisted in only a small tract of land, one twentieth of which he was willing to give if we would only build a church in his village. My mind at once went to the widow and her two mites, then to the home land with its enlightenment and opportunities to hear the gospel, and I wondered how many of our people were willing to give a proportionate amount of their land or income to

further the cause that we love, and to teach the gospel to the heathen. Surely this heathen's example should be an incentive to all true Christians, and especially to our people during this week of prayer. Let us remember this Hindu's request for a church when we are deciding how much we are going to give for the Annual Offering. May we also remember his request at the throne of grace.

Calcutta.



In Bohemia

GUY DAIL

THE first annual session of the Bohemian Mission field has just been held here in Reichenberg, September 5-9. Of the one hundred forty-three members in this field (organized Jan. 1, 1912) about one hundred were able to attend. Brethren J. G. Oblaender, O. E. Reinke, and J. Wolfgarten assisted the six local workers in the meetings, none of which was of a public character.

From the very beginning there was a good spirit, and we have attended no conference where greater liberality was shown for the cause of missions. Friday afternoon fifty persons were at the last business meeting, and after having listened to the appeal for the many millions in our great mission fields, 1,503 crowns (about \$300) was raised in cash and pledges for the Ten-cent-a-week Fund. On Sabbath evening, when more were present, 201 crowns was raised, making 1,704 crowns in all. There were no large gifts, but the brethren gave as God's Spirit moved upon their hearts, without any urging on our part.

Were we to speak of the difficulties, which are many, it would not remove any of them, so we prefer rather to mention the courage shown by the brethren. One man, for example, who received the message by reading, has been so blessed of God that he has been successful in getting about twelve persons into the truth. I was much pleased to see this simple, whole-hearted brother, whose hands showed him to be a hard-working man. Would that we had more men of such faith and missionary zeal.

Sabbath afternoon Brother A. Bereck was ordained to the gospel ministry, and one local church elder was set apart to his special office at the same time. The season was followed by a praise service, one of the best I ever attended.

Brother Posch, who had just arrived in this field from Germany to lead out in the canvassing work, daily instructed about a dozen colporteurs and such others as were interested. We have some bright, promising young people who are giving their time to the circulation of our literature, in the face of very great obstacles, and they are having success.

The greatest need of this country of Huss and Jerome is workers,—more workers, who can go forth in the spirit and power of the message and successfully present the truth to the seven million inhabitants of this land. One young man, whose mother tongue is Bohemian,

will go to our Friedensau School, which has already trained several promising young people for the work here.

The political situation in Austria is ever becoming more acute. It is now time for us to be up and doing. Many honest-hearted men and women will be won to follow the Bohemian Reformers, who loved not their lives unto death, and these souls will prove burden-bearers in finishing the work of God in this land. We sincerely request for Brother F. Gruber, the reelected superintendent of this mission, and for his fellow workers and our brethren and sisters in Bohemia, an interest in the prayers of our people everywhere.



From the Furlough Viewpoint

JOEL C. ROGERS

THE missionary's heart is open and his ears are listening as he lands from abroad on the home shores. How shall I find the atmosphere and temperature in the great home movement of which I once was a part? Will the work of the message be full of greater life and power than ever? What will be the attitude of the church body to the great world work? These are some of the questions welling up from a heart filled with the longings of years of contact with heathenism.

He arrives at headquarters. He is impressed with the many burdens carried by the faithful staff of officers and assistants. That they are hard, energetic workers he observes at every turn. He can not fail to feel that the burdens of some of the department heads are extremely heavy and taxing. He now adds more earnest petitions to those he has offered daily for these brethren while away in his distant station. Their tasks entail some less encouraging duties than his among the heathen, if possible.

While at headquarters, every sign of personal interest in the mission work lying upon his heart is noted with avidity. A brother meets him with "I am so glad to meet you, for I have read your reports, and I see the Lord has been blessing your work out there. Won't you tell me more about it?" This goes straight to his heart, and the missionary finds no greater joy than going over some of his daily and special mission experiences.

When he visits some of the colleges and academies, he feels sure that the students will heartily welcome his messages from missions, and will ply him with questions of a real live significance. I found in one academy eighty per cent who had definitely chosen their vocation in the cause. The whole class of sixteen graduates were going directly into the work. The most intelligent interest in the work abroad, as shown by many written questions, was found in the academies and intermediate schools. I was glad to find in one college visited a very lively interest, shown by the work of several bands studying particular fields. This work was carried on under the general direction of the president's

wife, which gave it the standing it deserves.

In visiting many of our schools, my experience has been that no class of our people shows a livelier interest in mission work than do our students. Certainly this is hopeful, and is as it ought to be.

But I have found this interest also very marked at some local church meetings and camp-meetings. In fact, an intelligent heart interest in missions is a sign of the times to-day for the denomination. When there is manifested throughout a whole denomination such interest as is shown by gifts of eight dollars per member—*men, women, and children*—for foreign work, and twenty-two dollars each for all work, it is significant. It shows the hand of God.

The wise application of these gifts of a united people by their chosen representatives at home and abroad is laying the foundations for a rapid extension of the message to every tongue and tribe.

The missionary wants above all things to be back among the people he has chosen for his work. Many whom he has taught write their simple appeals, saying, "Why do you remain away so long?" He is happy to assure them that it is not his own choice to remain away.

Takoma Park, D. C.



Do Not Forget Us in the Philippines

ELBRIDGE M. ADAMS

THE work in Manila is progressing very encouragingly. It is extending beyond Manila into the provinces. We have a church of over one hundred members. And I think that we shall receive about twenty-five more into the church at the next quarterly meeting, which we expect to hold the last Sabbath in this month.

We find these people, it is true, addicted to vices, but the tropical sun can not take any of the cleansing properties from the blood that was spilled to wash away our sins. The people are inveterate smokers, and the women are not outdone by the men. Little girls and little boys smoke as freely as do the elder ones. In fact, I have seen the women and girls smoke in a way that I never saw a man,—with the lighted end in the mouth,—not to show off, but a way that they have of smoking. Swine's flesh is a very choice meat with these people. Pedlers go around carrying little live pigs for sale. If the people do not wish to eat them when so small, they tie them to the house and keep them there till they get large enough to eat. But the people do not hesitate to give these things up when the truth finds them. It almost seems sometimes that they are more ready to give up such things than are our people at home. In one study on jewelry there was a young woman present with two rings on her hand; before the study was over, she took them off. Some of our American girls would not do that. One

young man took his ring off before he had had any study on that subject. He saw that we did not wear jewelry, and supposing it to be wrong to wear a ring, took his off. This is a strong testimony to the power of example. I tell you that God is preparing a people in these islands to meet him. Brethren, let it not be said of us, "The last shall be first, and the first last."

We have about ten workers here. Three are white, and the rest are native. Two books and a number of tracts have been translated into the Tagalog. We are blessed in being able to start a monthly paper in the vernacular. It has twenty-four pages, and although recently started, has already a subscription list of over three hundred. The people show their interest not only by subscribing, but also by sending to us questions to be answered in the paper.

I do not mean to give you the impression that there is no opposition to the work here. In one of the near-by towns, where we have a company being raised up, some one saw a note pasted up in a public place which read, "The reason that Manalaysay [the leader of the company there] is trying to get the people to give up their vices is that they may have more money to give to him." The money question is a delicate point with them.

Now I know of some in my home land that are praying for us. I hope that with the many petitions offered, especially during the week of prayer, we in the Philippine Islands shall be remembered.

Canvassing on Mt. Lebanon

W. C. ISING

The gospel message is finding its way into all parts of the wide world, and faithful canvassers are disseminating our precious literature in the high-ways and byways. After working the city of Beirut for some time, during the summer months we have chosen the mountains to whose lofty villages resort many strangers from Egypt and other quarters. Brother T. Zachary, who was our first regular canvasser in Syria, has taken with him Brother Michael from the region of Sidon, and they have gone through some thirty villages during the last three months. They disposed of several thousands of our Arabic tracts, and also sold a goodly number of French and English publications. As they went from village to village, they found many persons eager to buy our literature and to study its contents. On the other hand, there was opposition on the part of the Catholic clergy, who tried to hedge up the way by using their influence to prevent the people from taking the publications offered, often tearing up the tracts before their eyes. In one place

a large number of students eagerly purchased the various tracts in the absence of the priests; but on their return the literature was all collected and burned. But it is evident that the seed sown will not be in vain, and that the leaven will work its way through the lump. There are indications of real interest in the truths proclaimed, and we hope to be able to find some honest hearts who are desirous of more light and whom we may win to the kingdom of God by the aid of the Holy Spirit.

Lebanon is a large field of labor, it being chiefly Christian, although the Catholic (Maronites) field is promising of success. The large number of schools which are conducted by Protestants are doing much to enlighten the people and to prepare the way for the entrance of



WORKERS WITH LITERATURE ON MT. LEBANON,
ELDER W. C. ISING SITTING

present truth. There are about seven hundred villages waiting to hear the message, and we are determined to give it to them. We have now about ten standard tracts in the Arabic, while "Matthew Twenty-Four" and "Sure Word of Prophecy" are soon to be ready for sale. We hope soon to give further reports of the progress of the work and the speed of the gospel message on Mt. Lebanon.

ONE reason why some people who are capable of doing much good work in the building up of the world accomplish so little is they have never identified themselves with any great cause. The only possible way to be manly and useful is to identify one's self with the greatest cause set for the promotion of good, and then take gladly one's whole share of the burden of that cause.—*Baltimore Methodist*.

The German-Swiss Meeting

L. R. CONRADI

FROM August 14 to 18 the German-Swiss Conference had its annual session in a tent pitched on the outskirts of Basel, the large pavilion being well filled. We were pleased indeed to see the good attendance at this meeting, and the excellent spirit manifested by those who attended. The German-Swiss Conference has shown a steady growth since the separation from the French field, and by the end of June, the membership had risen to 633. Last year, not less than 106 members were added. Its tithe was about \$7,000 last year, and it is steadily increasing. Our business was transacted very harmoniously, and Elder O. E. Reinke was again chosen president.

Up to the present he has been living in Zurich, but as he has also been appointed president of the Central European Union, he will move his headquarters to Basel. A good place has already been rented, as we need larger quarters for our book depository, food store, and union office. Though we have no institution at present in Basel, yet a strong influence is exerted through our gospel work.

The canvassing work has more than doubled during the last few years, the sales in German Switzerland amounting to about \$14,000. Brother Boex, the canvassing agent for the German unions, was present to assist in the colporteur work. Brother Melchior, an Italian who had been doing good canvassing work in Turkey, is now in the Italian canton of Tessin, and we hope soon to have the Italian canvassing work on a better footing.

Sabbath was a good day in the camp, and three ministers were ordained. A collection for missions yielded about \$500, and the Sabbath collection was about \$160. Elders W. J. Fitzgerald,

J. G. Oblaender, and Guy Dail, and the writer assisted at the meeting. Quite an active campaign has been planned for this field during the coming year, and the outlook seems better for the growth of the work here than it has ever been before.

PAINT a starless sky; hang your picture with night; drape the mountains with long, far-reaching vistas of darkness; hang the curtains deep along every shore and landscape; darken all the past; let the future be draped in deeper and yet deeper night; fill the awful gloom with hungry, sad-faced men and sorrow-driven women and children,—it is the heathen world, the people seen in vision by the prophet, who sit in the region and shadow of death, to whom no light has come; sitting there still through the long, long night, waiting and watching for the morning.—*Bishop Foster*.

Readings for the Week of Prayer

To Be Read in the Churches December 7-14, 1912

The Object of the Week of Prayer

Suggestions Concerning the Meetings

THE week of prayer, according to appointment, is to be held this year December 7-14. During the fall council of the General Conference Committee careful consideration was given to the question of making this season a most profitable one to the denomination, it being recognized by all in attendance that conditions existing both in the denomination and in the world render it most imperative that God's people must have a much closer relationship to the Lord in order that they may accomplish the sacred work entrusted to them. The following action was taken by the council:—

"1. We need not say that God will not keep that appointment with his people, or that appointment which his people make with him. It is his own commandment to his children to seek his face, and it is his own word that where two or three meet together in his name there he will be in their midst.

"2. Our need demands the seeking of God. We are utterly lost without him. Many of our people are drifting into sin. The spirit of commercialism, pleasure, and worldliness is crowding out the Spirit of God. We are a weak people, and few. Our learning, our wealth, our numbers, our organization, anything that we are of which we fain would boast, commends us not to him; but our great need does appeal to his heart of infinite pity. He asks us to do a great work. His must be the power as is his the glory. Let us *ask* great things of God; let us *expect* great things from him.

"3. We need God ourselves to lift the cloud of condemnation, that the sunlight of his love may shine into our sin-cleansed hearts.

"Our families need him. Some of many families are out of God's ark of safety. Among these may be our own children, our own wives and husbands, our own fathers and mothers, our brethren's children. Let us seek God for them. It may be the last opportunity for many of us thus to seek him. It may be the last opportunity for many of them to make him their choice.

"Our neighbors need him. Their souls may be demanded of us in the great day of reckoning. Seek God for them.

"The great world needs God, and we are its debtors, debtors to the Jew and the Greek, to the American and the Chinese, to the Japanese and the East Indian. How shall we discharge this awful responsibility to God without his help?

"4. What a demand is all this for separation from sin and separation unto God! What a demand for consecration, whole-hearted consecration of self for

the sake of our loved ones, our relatives and neighbors, the world's burden of dying souls,—a consecration for Christ's sake.

"5. While our God always hears the sincere prayer of the individual heart, he has ever especially honored with great blessing the united and whole-hearted seeking of Israel. Before united prayer the hosts of Moab and Ammon were overthrown, and the plea for succor was turned into songs of praise. 2 Chronicles 20. Before the earnest pleading with God Sennacherib with his mighty army, despite his proud boasting, was turned back to destruction. 2 Kings 19. By fasting and prayer by the river Ahava, the helpless band of Israelites passed safely through the dreaded land of robbers. Ezra 8. 'The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this: and he was intreated of us.' It is his word to the remnant, 'Gather yourselves together, yea, gather together, . . . seek righteousness, seek meekness.'

"6. Let us seek God that his exceeding great and precious promises may be fulfilled in us. He waits to be gracious. Do not disappoint him. Let conference officers, union and local, the 'ministers of our God,' and church elders unitedly do all in their power to make this week of prayer all that God wishes it to be to his people. 'Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you.'

That the best results may be obtained from the readings, the elders in charge should make careful selection of the readers, giving ample notice to those chosen, that proper preparation may be made. Upon the first Sabbath, envelopes for the Annual Offering should be distributed to the members, with a statement of the importance of this feature of our work, and an earnest exhortation made for a very liberal offering, which should be taken up at the close of the last Sabbath service.

The growing demands of the field has necessitated a large increase in the appropriations of the Mission Board for 1913, over \$525,000 having been appropriated by the committee to meet the most urgent calls. Only the greatest liberality of the people will make these large appropriations possible. We are hoping, therefore, for the largest Annual Offering in our history.

May rich blessings from the God of heaven flow in to his people, and make this week of prayer a most precious season to all.

W. T. KNOX.

(Reading for Sabbath, December 7)

The Efficacy of Prayer in the Work of God

A. G. DANIELLS

PRAYER is given a very prominent place in the Sacred Scriptures. The greatest and most loyal of the Bible characters were men and women of prayer. By prayer the great triumphs of the cause of God have been won in all the crises through which it has passed.

Jesus was a man of prayer. He began his public ministry, carried it forward, and closed it with prayer. His baptism marked the time for him to begin his public work. Of that occasion the record says:—

"Now when all the people were baptized, it came to pass, that Jesus also being baptized, and *praying*, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." Luke 3:21, 22.

From this we learn that the first thing our Saviour did after he was baptized was to pray, and while praying he was anointed with the Holy Ghost. Thus he began his work with prayer. The reason for this is impressively set forth by the spirit of prophecy as follows:—

"Upon coming up out of the water, Jesus bowed in prayer on the river bank. A new and important era was opening before him. He was now, upon a wider stage, entering on the conflict of his life. . . . Upon his arm depended the salvation of the fallen race, and he reached out his hand to grasp the hand of Omnipotent Love.

"The Saviour's glance seems to penetrate heaven as he pours out his soul in prayer. Well he knows how sin has hardened the hearts of men, and how difficult it will be for them to discern his mission, and accept the gift of salvation. He pleads with the Father for power to overcome their unbelief, to break the fetters with which Satan has enthralled them, and in their behalf to conquer the destroyer. He asks for the witness that God accepts humanity in the person of his Son.

"Never before have the angels listened to such a prayer. They are eager to bear to their loved Commander a message of assurance and comfort. But no; the Father himself will answer the petition of his Son. Direct from the throne issue the beams of his glory. The heavens are opened, and upon the Saviour's head descends a dove-like form of purest light,—fit emblem of him, the meek and lowly One. . . .

"The light which fell from the open portals upon the head of our Saviour, will fall upon us as we pray for help to resist temptation."—*Desire of Ages*, pages 111-113.

As we trace the ministry of Christ as it is set forth in the Gospels, we find that his work was not only begun with

prayer, but carried forward by prayer. Thus we read: "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." Mark 1:35. "And great multitudes came together to hear, and to be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed." Luke 5:15, 16. "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." Luke 6:12.

And so we find him resorting to prayer on every important occasion, such as the ordination of his disciples (Luke 6:12-16), at his transfiguration (Luke 9:28-36), and at the resurrection of Lazarus. John 11:41, 42. Jesus closed his work on earth with that earnest agonizing prayer in the garden of Gethsemane. Matt. 26:37-39.

After the ascension of Christ, the disciples gathered in Jerusalem, and spent days together in united, importunate prayer before entering upon the great work committed to them. And it was while they were praying for help that they were filled with the Holy Spirit for the great work to which they were called by the Saviour. The record these disciples left when their work was finished is one of unceasing prayer, earnest endeavor, and great victories everywhere. Prayer was first.

Every great, strong, useful Bible character made much of prayer. Of the prophet Elijah the apostle James says: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit." James 5:17, 18.

The prophet Daniel was a man of prayer. By prayer he won many glorious victories. He has left on record some of his experiences in winning these victories, and from them we may learn most important and helpful lessons. One of these personal experiences is recorded in the ninth chapter of Daniel. It begins as follows:—

"In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books the number of years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with

fasting, and sackcloth, and ashes." Verses 1-3.

In this statement we have two important facts: First, from the books of the prophets who preceded him, Daniel learned the purpose of God regarding the captivity of Israel in Babylon and Persia. He found that the captivity was to cover a period of seventy years, and that at the end of that time God's people were to return to their land, rebuild the city of Jerusalem, and restore the worship and service of the house of God that had been so long desolate. He says that it was in the first year of the reign of Darius that this matter came to him. The first year of Darius was the



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sixty-eighth year of Israel's captivity. In two years the time of their captivity would come to an end, and then they should return to their land.

Second, when there came to him a clear understanding and a full realization of all that was involved in this matter, Daniel made it a subject of earnest, importunate prayer. He says, "I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession."

The great burden of Daniel's prayer was that there should be no delay in the fulfilment of God's promise to free his people from their captivity, and take them back to their land at the end of the seventy years. In two short years this great deliverance must be wrought, but the only possible hope of its accomplishment was in the power of God to fulfil his promise. In his anxiety regarding this important matter, Daniel said:—

"O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name; for we do

not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." Dan. 9:16-19.

This earnest prayer was answered. Two years later, when the seventy years terminated, Israel's captivity came to an end by the decree of Cyrus king of Persia. Here is the record:—

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the free-will offering for the house of God that is in Jerusalem." Ezra 1:1-4.

This proclamation not only closed Israel's bondage, but encouraged them to return to their own land, and provided help for the rebuilding of the house of God at Jerusalem. From the standpoint of statesmanship this must have been looked upon as a most foolish and undiplomatic thing for the king to do. But he was compelled to do it. The Lord took him in hand, and caused him to cooperate in the accomplishment of the divine purpose and promise.

Here is the lesson for us: Daniel recognized the true God, and was identified with his people and cause. He understood by the writings of the prophets that God's people had come to the close of the prophetic period of seventy years, and that great events must take place,—the Jews must be set free from their bondage; they must rise up and go back to their land, which had been desolate nearly a hundred years; they must rebuild the city of Jerusalem and the house of God; they must restore the government of Israel and the service of the sanctuary.

To all human appearance, this was an impossible task, but God had promised that it should be done. Daniel believed the promise, and gave himself up to unceasing prayer to the Lord that it should be done at once. His prayer was answered.

To-day God's people face a greater crisis than Daniel did. In 1844 we came to the close of the great prophetic period of two thousand three hundred years. At the close of that period events were to take place which seem far more important than those of Daniel's time.

Now we are brought to the last hour of human history, to the last generation, to the closing of the gospel work, when the last call will be given to a lost world. The kingdom of this world is about to become the kingdom of our Lord and Saviour, and the redeemed of all ages are to receive their eternal reward.

If the situation of Daniel's time called for prayer, how much more is it called for in this our day. The call to Daniel to make earnest supplication to God for the speedy fulfilment of his promise was a call to all Israel to join in the supplication. And surely the hour in which we live, and the work now to be done, must call the people of God everywhere to their knees in earnest, unceasing prayer.

It is to be feared that to-day God's people do not realize as they should the need of prayer and its great efficacy. Prayer helps those who pray to come into right relation to God and their fellow men. How could Daniel, after praying the Lord so fervently to hasten the fulfilment of his promise, have refused to do anything the Lord might have called him to do in hastening that work? As Daniel prayed, so all Israel should have prayed. And as the prayer of Daniel committed him without reservation to the cause for which he prayed, so prayer by all the people would have made them ready for any part in the work to which they might be called. And so it will be now. Earnest, continuous supplication will make God's people ready to respond without hesitation and reservation to his call for their cooperation in finishing his work.

May the Lord pour upon us the spirit of prayer and supplication at this time. There is so much to pray for! Every one needs a personal blessing, a richer, fuller personal experience in the religious life. We all have loved ones,—husbands, wives, children, parents, brothers, or sisters who need our earnest prayers for their salvation. Our brethren and sisters in temptation, trouble, and sickness need our prayers. Our ministers and gospel workers of every class need our prayers. The lost souls for whom they labor need that continued, fervent prayer of the righteous which the apostle James says "availeth much."

And with all this, it is our privilege and our duty to pray most fervently for the Lord not to permit anything to delay the finishing of his work. Praying for the speedy finishing of the gospel will deepen our desire for it. As our desire grows into earnest yearning, we shall place and hold ourselves on the altar of service that the Lord may use us in answering our prayers for him to defer not to finish his work. What a great load this is to bring to the Lord! But he says, "Cast thy burden upon the Lord, and he shall sustain thee."

O may there come to us during this week of prayer such a sense of the need and the efficacy of prayer that our attitude will be just what the Lord expresses

in the following admonition: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:18.



Week of Prayer for the Children

(Lessons prepared by Mrs. V. J. Farnsworth.)

Our children should have part in this week of prayer, and receive a blessing from God. They need it. They must meet temptations and tests of faith such as children in no other age have experienced. If they learn to seek the Lord for themselves, to exercise faith in his promises now, they will be better prepared to meet the trials and tests of the future.

Let the children not be forgotten nor neglected on this occasion. If no better time can be had, give them part of that devoted to the regular services. They may be given a place on the front seats, and their meeting continue the first fifteen minutes, while the older ones sit back and listen. But it would be much better if they could meet by themselves in a separate room. Their meeting could then be held while the other is in progress, and more time given to it.

Encourage the children to pray and to take part in their meetings. After the lesson, on some occasions have a testimony meeting. Ask all who would like to speak to rise, then call on one, then another, till all have spoken. This method enables them to overcome embarrassment, and prevents loss of time. This occasion should be one of real revival, and of earnest seeking for a new and better experience.

Do not hold long meetings. Sing the songs the children love. Let every exercise be short, spirited, spiritual. The long prayers should be offered at home and in secret, where the heart may break before God in earnest pleading that he will spare and save the children.

The lesson outlines printed are simply suggestive, and in our small space only a few seed thoughts can be given. Teach the children how to pray at home. Name special objects for prayer each day. Do not simply talk about praying, but pray.

Lesson 1

How to Pray

MEMORY TEXT: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7.

Do any of you have a telephone at home? (Speak briefly of the use of the telephone, how we talk to friends far away, but do not see them, etc.) Sometimes we send long-distance messages.

Then we have something more wonderful still than the telephone that we call wireless, where we do not have even a wire to connect us with those with whom we talk. The sound goes through the air, even far across the ocean.

No inventor has yet been able to talk with beings in other worlds through any

of these inventions; but there is a way, we can not tell how, that we can talk, and get answers, too, from the center of God's universe,—a country so far, far away that it would take many years to travel there by the swiftest means we know. We do not need to "ring up," to call or shout, for Jesus hears even a whispered prayer; yes, even a prayer in the mind, such as Nehemiah made. Neh. 2:4.

Who can tell how we talk with God? Yes, by prayer. Now we are to have a week of prayer, when we shall lay aside other things as far as we can, and talk with him.

Some people are too busy to pray. (Illustrate by the man with the muck-rake described in "Pilgrim's Progress.") "The darkness of the evil one encloses those who neglect to pray." "The adversary seeks continually to obstruct the way." (A blackboard or picture illustration of a path filled with rocks or other obstructions, will help them understand.) Show how Satan puts things in our way to prevent prayer. Some of these we will name:—

1. No love for God.
2. No desire to pray.
3. No time to pray.
4. Unbelief in his promises.

Close the meeting with a season of prayer, in which several may take part. All may join in a few sentences of petition, led by the teacher, that this week of prayer may, in truth, be such to each one.

Encourage the children to go by themselves in secret to pray before the next meeting. The special subject of petition may be that each child may be led to love God, and to pray more earnestly.



(Reading for Sunday, December 8)

The Conflict and the Victory

O. A. OLSEN

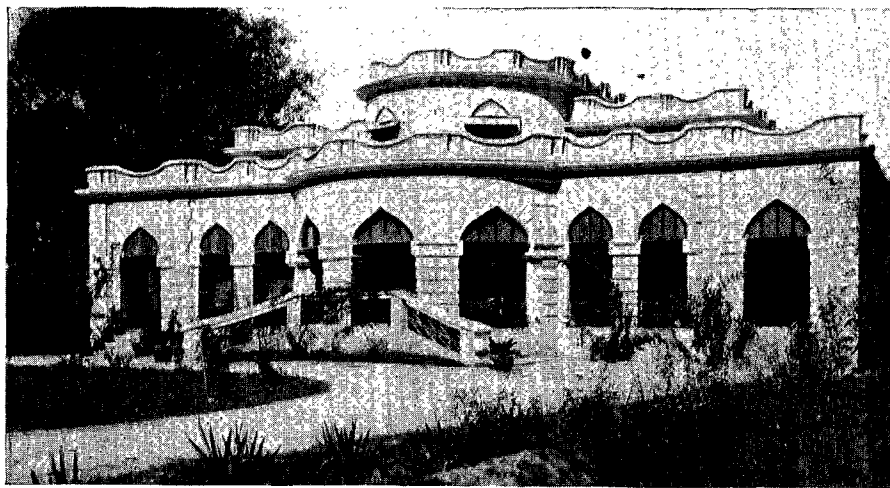
"WE are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude."—*Testimonies for the Church*, Vol. IX, page 11.

There can be no question as to the fact that we have entered the perils of the last days. A mighty conflict is in progress. The time is now when Satan is putting forth his last great effort before the close of probation, working with all deceivableness of unrighteousness. The many lines of prophecy that have so faithfully delineated the events leading to the close of this world's history, have been minutely fulfilled. The special signs outlined by our Lord and his apostles have also taken place. The great prophetic period of two thousand

three hundred years, reaching to the closing work of our great High Priest, Jesus Christ, in the heavenly sanctuary, has long since terminated. The conditions now existing in our world, politically, morally, socially, and religiously, give unmistakable evidence that the very end is right upon us; and that "we are standing upon the threshold of great and solemn events."

"God has called his church in this day, as he called ancient Israel, to stand as a light in the earth. . . . The three angels of Revelation 14 represent the people who accept the light of God's messages, and go forth as his agents to sound the warning throughout the length and breadth of the earth. Christ declares to his followers, 'Ye are the light of the world.'"—*Id.*, Vol. V, pages 455, 456.

Now is to be fulfilled the prophecy



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of Rev. 18:1: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."

"All heaven is represented to me as watching the unfolding of events. A crisis is to be revealed in the great and prolonged controversy in the government of God on earth. Something great and decisive is to take place, and that right early."—*Special Testimony for Our Ministers*," page 67.

Such a time as this and such a position call for corresponding zeal, earnestness, devotion, and whole-souled consecration. Never before did people live under conditions like these; never before was a people placed under such tremendous responsibility to the world as those to whom is committed the last warning message of God to the world. Well may we ask, And who is sufficient for these things? But the same God who provided for the efficiency of his servants in the past, by the outpouring of the Holy Spirit, is ready to bestow the same power on his people at this time.

This is no time for ease and indifference. No ordinary nor common effort will meet these extraordinary conditions. There is an urgent call for a decided awakening commensurate with the situation. Our present attitude is not what

it should be, while "intensity is taking possession of every earthly element; and as a people who have had great light and wonderful knowledge, many of them are represented by the five sleeping virgins with their lamps, but no oil in their vessels; cold, senseless, with a feeble, waning piety."—*Id.*, page 68.

This is certainly a very serious message, and should call for most heartfelt and careful self-examination on the part of every individual. We quote again:—

"Our position in the world is not what it should be. We are far from where we should have been had our Christian experience been in harmony with the light and the opportunities given us, had we from the beginning constantly pressed onward and upward. Had we walked in the light that has been given us, had we followed on to know the Lord, our path would have grown

who have a knowledge of the situation will deny. Many are being carried away by the spirit of the world. This is seen among the older members and among the youth; and, sad to say, in some of our oldest churches in both country and city the worldly element is the most prominent.

It is this state of things that is so vividly outlined in the message to the Laodicean church (Rev. 3:14-17), and because of this there comes the call to repent. While the church is in this state, God can not reveal his power in the promised outpouring of the Holy Spirit; hence the call, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

The refreshing is promised, but it is to be preceded by repentance and conversion. God can not pour out his Holy Spirit in power while we as a people or individuals are conforming to the world. The conditions outlined in the foregoing quotations from the spirit of prophecy are startling indeed, and call for deep and heartfelt repentance.

We are now in the time when the investigative judgment is about to finish its work; the sealing of the servants of God in their foreheads is in progress. But "not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost."—*Id.*, Vol. V, page 214.

Intensity has taken possession of every earthly element. Satan is working every agency at his command in opposing the work of the Lord in the earth, and this warfare is directed against those "which keep the commandments of God, and have the testimony of Jesus Christ." We are certainly in the midst of a mighty conflict with the forces of darkness; and instead of conforming to the world in any way, instead of parleying with sin in any shape or form, instead of yielding to any besetting habit or pet indulgence in wrong, let there be a whole-souled repentance, a decided turning away from every evil besetment. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18.

Have we become negligent in prayer, neglecting to study the Bible, neglecting the family altar in the home? Have we become careless in the observance of the Sabbath at its beginning or its ending? Have we indulged in light, frivolous, and worldly conversation on God's holy day? Let us repent and change our course. Have we given way to worldly amusements, and fashionable attire? Let us remember we are called to be Christ's representatives here on the earth. Have

brighter and brighter. But many of those who have had special light are so conformed to the world that they can scarcely be distinguished from worldlings. They do not stand forth as God's peculiar people, chosen and precious. It is difficult to discern between him that serveth God and him that serveth him not."—*Testimonies for the Church*," Vol. VIII, page 247.

Still another quotation:—

"It is a solemn and terrible truth that many who have been zealous in proclaiming the third angel's message are now becoming listless and indifferent. The line of demarcation between worldlings and many professed Christians is almost indistinguishable. Many who once were earnest Adventists are conforming to the world,—to its practises, its customs, its selfishness. Instead of leading the world to render obedience to God's law, the church is uniting more and more closely with the world in transgression. Daily the church is becoming converted to the world. . . . There is a stupor, a paralysis, upon many of the people of God, which prevents them from understanding the duty of the hour."—*Id.*, pages 118, 119.

These statements are startling and saddening, and should stir every soul to its very depth. That they are true, none

we been robbing God in tithes and offerings, as many are doing? We must heartily repent and render to God his own. By indulging in these and many other things that are wrong, we have brought leanness to our own souls, and been a hindrance to the work of God in the earth. "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Rev. 3:19.

God has thus faithfully sent his warning message that his people shall not be left in darkness, nor be deceived. Here we are, standing as it were on the very threshold of eternity, connected with the closing work of probation on the earth. How can any one remain indifferent? How can any one continue in uncertainty as to his standing before God?

"The 'time of trouble, such as never was,' is soon to open upon us; and we shall need an experience which we do not now possess, and which many are too indolent to obtain." "Jacob's night of anguish, when he wrestled in prayer for deliverance from the hand of Esau, represents the experience of God's people in the time of trouble."—*Great Controversy*, pages 622, 616.

"Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God would not have heard his prayer and mercifully preserved his life. So, in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment, and have been blotted out; and they can not bring them to remembrance."—*Id.*, page 620.

Now is the time to prepare for what is coming. Now is the time to confess our sins, that they may go before to judgment and be blotted out, so that in the time of trouble, which is so close at hand, nothing shall stand against us then.

"The Lord calls upon his people to arouse out of sleep. . . . God desires to refresh his people by the gift of the Holy Spirit, baptizing them anew in his love. There is no need for a dearth of the Spirit in the church. After Christ's ascension, the Holy Spirit came upon the waiting, praying, believing disciples with a fulness and power that reached every heart. In the future, the earth is to be lightened with the glory of God. A holy influence is to go forth to the world from those who are sanctified through the truth. The earth is to be encircled with an atmosphere of grace. The Holy Spirit is to work on human hearts, taking the things of God and showing them to men."—*Testimonies for the Church*, Vol. IX, page 40.

"Christ has made provision that his church shall be a transformed body, illumined with the light of heaven, possessing the glory of Immanuel. It is his purpose that every Christian shall be surrounded with a spiritual atmosphere

of light and peace. There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*Id.*, Vol. VIII, page 19.

"Why has the history of the work of the disciples, as they labored with holy zeal, animated and vitalized by the Holy Spirit, been recorded, if it is not that from this record the Lord's people to-day are to gain an inspiration to work earnestly for him? What the Lord did for his people in that time, it is just as essential, and more so, that he do for his people to-day. All that the apostles did, every church-member to-day is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance."—*Id.*, Vol. VII, page 33.

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the Word of God."—*Id.*, Vol. IX, page 126.

That is what we are all desirous to see. We have been looking for it, waiting for it; now and then we have had indications of its nearness, but still it has not come in the fulness that the promise indicates. And why? Surely the fault is not with God. No, no! It is we who are at fault; we have not set ourselves to the task of repentance and reform in real earnest. Instead, we have rested self-satisfied with our profession, feeling we had the truth. We have allowed selfishness and worldliness and other evil traits to mold the life, and thus have grieved the Spirit of God, and as a result we have been left destitute of the power and grace that would have brought victory over every evil besetment. What efforts we have made have been so desultory! They have lacked continued perseverance and whole-hearted earnestness, they have lacked the "I will not let thee go, except thou bless me." This easy, half-hearted course of action will never bring the victory. "When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and as in the time of the apostles, many souls will turn from error to truth. The earth will be lighted with the glory of the Lord."—*Id.*, Vol. IX, page 46.

O then let us arise to the task and cast off this ease and sloth, and give ourselves no rest till we have the victory! "A great reformatory movement!" Who will have a part in it? Who will put himself to the task in decided ear-

nest? That is the question. My brother, my sister, will you be one? Shall we not arise as one man to a deeper and fuller consecration than ever in the past, and with deep repentance put away every sin, that we may receive the refreshing of the Holy Spirit? The time in which we live calls for this. The things that are soon to come upon the earth call for this. The work to be done in our large cities calls for this. The message to be carried to all foreign nations and peoples of earth, as well as to the people in the home land, calls for this. The preparation that will enable a people to stand amid the closing scenes of this earth's history, and be prepared to meet the Lord with joy, calls for just such a whole-hearted consecration.

May this week of prayer witness such a refreshing from the presence of the Lord, such an outpouring of the Holy Spirit, whereby the people of God will rise as one man to hasten the finishing of the work, and usher in the great and glorious victory at the coming of our Lord and Saviour.

Lesson for the Children—No. 2

Sincerity in Prayer

MEMORY TEXT: "And ye shall seek me, and find me, when ye shall search for me with all your heart." Jer. 29:13.

Did you ever talk with any one who said, "O, I didn't mean what I said"? Some talk to God that way. They pray with their lips only. They do not mean what they say. Perhaps even while saying words to him they are thinking of something else, or they look about while they pretend to talk to such a great King. There were some people long ago who did that way. (Illustrate by the story in Jeremiah 42; 43:1-7.)

God can not hear and bless us if we come to him as those people did. He says some "have not cried unto me with their heart." Hosea 7:14. Some love sin so much that God does not answer their prayers. Ps. 66:18.

Teach the memory text. David said: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" Ps. 42:1, 2. Tell them how hart is spelled—h-a-r-t, not h-e-a-r-t. Give a word-picture of a hunted, frightened, thirsty, panting deer plunging into a cool stream to drink. Where does the hart live?—In hot, mountainous countries. Ask what is meant by panting. Why does a dog pant? Who has seen a weary, thirsty animal plunge into a stream for a bath and a drink? It does not have to be urged and driven to the water for which it longs. So we should seek and long for the blessing of God. Do you want it that much?

Jesus said, "Blessed are they which do hunger and thirst after righteousness." We should want to know that God hears and answers our prayers even more than we want food when hungry.

A father knew his little boy went to bed with unkind feelings in his heart. He went to his room, and said: "My son, did you pray to-night?" "I said my prayers, father." "But did you pray?"

Many say prayers, but do not really pray. Something is wrong between them and God. (Illustrate by a very small object that cuts off the electric current so no connection is made between the source of power and the place where light should shine.)

Be very earnest and sincere in teaching this lesson, that it may reach the hearts of the children.

Until the next meeting, let all ask the Lord to teach them how to pray.



(Reading for Monday, December 9)

The Relation of Prayer to the Finishing of the Work

J. L. SHAW, OF INDIA

THERE is yet a great work to be done, both in the deepening of the spiritual life of God's people and in the heralding of the gospel of present truth at home and in the regions beyond, before the work is finished. In this, prayer has an important place. It is therefore wise that in this week devoted to prayer and to the extension of foreign missions we consider, first, the relation which prevailing prayer sustains to the increase of personal piety among God's people, and second, the place it fills in the worldwide work which is to triumph in carrying this gospel of the kingdom to every kindred, tongue, and people.

The remnant church is to reach a higher plane of spiritual life than churches of previous generations. Notice some of its characteristics: Its members are to be examples of patience—"Here is the patience of the saints." They are to "keep the commandments of God," and have a faith which is called "the faith of Jesus." They will get the victory over sin, and be "without fault before the throne of God," and have written in their foreheads the name of God the Father. It is such a people who will be trusted with a special outpouring of the Holy Spirit, and proclaim the last message to the world. To be called among such a people is surely the greatest call of God to-day, and it should therefore be our great concern how we shall meet the standard that God has set, and accomplish the work he has for us to do. In this call to a higher life, there is surely a call to a larger measure of prayer.

Jesus, our example, lived a life of prayer. His whole ministry was freighted with believing and prevailing prayer. In the mountain, apart with God, he received grace for his ministry among the multitudes. It was communion with God that raised him above the life of sin about him. Though upon earth, he had that constant association with God that surrounded him with the atmosphere of heaven. When we realize the time Christ spent in prayer, and how the great events of his life were all

connected with special prayer, we learn the necessity of direct and unceasing communion with the heavenly world.

Notice some of the experiences of Christ in prayer, beginning with his baptism: As he came up from the water, we read, "and praying, the heaven was opened." Luke 3:21. His prayer threw open the windows of heaven, and the loving voice of the Father said, "Thou art my beloved Son; in thee I am well pleased." As his ministry began, Mark says of him, "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." Mark 1:35. Soon after, Luke says of his prayer life, "Great multitudes came together to hear, and to be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed." Luke 5:15, 16. Though the sick and the suffering were waiting for him, he must himself draw from his Father the healing virtue. Continual teaching and healing exhausted his power, and communion with God was the source of his supply. If any one could have labored continuously without secret prayer, it was the Master. But he could not. He needed to have his supplies of grace replenished by times of uninterrupted communion with his Father.

As the time came to appoint his disciples, "he went out into a mountain to pray, and continued all night in prayer to God." Luke 6:12. It is very probable that in that night of close communion with his Father, he was shown whom he should choose as disciples and pillars of the Christian church.

When popular favor rose high, and the people would have made him king, he withdrew into the mountain to pray. Matt. 14:23. In the transfiguration, the fashion of his countenance was changed; while in the mountain with Peter, James, and John, he prayed. No wonder that the Master's prayer life impressed itself upon his disciples. They realized that they knew not how to pray, and in their need came their request, "Lord, teach us to pray." He knew their desire, and in the three and one-half years of training in his school of prayer, Jesus taught them to pray.

As the end drew near, his need seemed greater, and we find that he spent still more time in prayer. He prayed at the grave of Lazarus. In Gethsemane we see him pouring out his soul unto God; and the seventeenth chapter of John shows the close relation of the Son with the Father, as Christ drew near his end. It was his life of intercession that made him fit to be our intercessor. Our Saviour was a praying Saviour. His life on earth nineteen hundred years ago and his life in his children to-day is a prayer life. As he came to the end of his work, his communion with the Father was continuous and incessant; and so it will be with the remnant church of God. They will have developed in them the characteristics of the remnant, and will finish their work on earth through the ministry of prevailing

prayer. As princes of God, as Israelites indeed, they will prevail with God, and will have written in their foreheads as sons of God the name of their Father.

Great movements in the church of Christ have had their beginnings in prayer. So it was at Pentecost. At one time we see three thousand converted in a day. But going back of that, we find gathered in an upper chamber the disciples and a few women who knew how to pray. They had taken an advanced course in the school of prayer. They had prayed with Jesus before. It was not simply the few days of prayer just preceding the day of Pentecost that brought the outpouring of the Holy Spirit upon the disciples. It was Jesus' life of prayer worked out in his followers that prepared them for the gift of the Holy Spirit, and gave them faith to accept and receive the promised gift. The movement at Pentecost was a prayer movement. It began with the disciples when associated with Jesus in his three and one-half years of ministry in prayer, and reached the full tide of its power in preaching a risen Saviour, first in Jerusalem and afterward to the heathen world.

It was the Prayer Watch which kindled the fire of missionary zeal in the Moravian Church. No people since the days of the disciples have shown more love for souls than the Moravians under the leadership of Zinzendorf. It was shortly after the beginning of the Prayer Watch wherein the brethren gave themselves to a larger measure of prayer in the interests of those about them, that the first two missionaries went forth. The Moravian Brethren had learned from a slave the condition of slaves in the West Indies; and two men, with but a few shillings in their purse, but rich in faith in God and his care, set out afoot to give to those ignorant slaves a knowledge of the Master's love. The year following, two went to Greenland, and the next year twelve went to open up industrial mission work among the Negroes. During the first twenty years the Moravians sent out more missionaries than the whole Protestant church had done in two hundred years. Such were the fruits of much and abundant prayer.

It was not without much prayer that Judson and his associates, the first American missionaries, made their request known to the General Association, thus bringing into existence the American Board of Commissioners for Foreign Missions, and subsequently, owing to Judson's change of views of baptism, the American Baptist Missionary Union. Little did Judson know the results that would follow in Burma, and little did the wife of Ebenezer Fiske think, while spending days in prayer that her offspring might be followers of Christ, that Fidelia Fiske, her granddaughter, would live the prayer life in Persia, and be among the first to bring about the conversion of Persian girls and women in answer to prayer. Nor yet did Hudson Taylor, the founder of the China Inland Mission, while in preparation know the

outworking of his earlier life of prayer. He determined not to go to China until he knew that God heard and answered prayer. He knew there would be hardships to endure and difficulties to overcome beyond his strength; and therefore while at school, and before leaving for the mission fields, he learned to look to God in prayer for all his needs, both temporal and spiritual, and with but little visible means of support to attempt work in China.

The prayer life of Hudson Taylor, wherein he repeatedly put God to the test, gave him an experience every missionary should have before beginning work in a heathen land. He had the definite assurance of answered prayer. To some his first few years in China seemed presumption, but God cared for him and blessed his efforts at Ning-po. Then came the great test of his life,—health failed, and he returned to England to be told by physicians that it would be years before he could return to China. Yet in the midst of what seemed a great calamity, he trusted God's promises, and began telling people of the great need in China. His faith rose, and he asked God to give him twenty-four workers, two for each of the eleven provinces of China without a missionary, and two for Mongolia. He also asked for their passage money and support. Such were the beginnings of the China Inland Mission. The Lord provided the men and the means. Taylor again went to China, more funds came in, and more missionaries entered the field. There were nearly a thousand missionaries laboring under the society when Hudson Taylor died. The answered prayers of the founder of the China Inland Mission are among the miracles of modern missions.

And coming to our own work, we find it had its beginnings in prayer. Elder James White and Joseph Bates were men of large faith and much prayer. They, with those associated with them, looked to God for continual guidance with every advance step. When the first sheet was printed, and was brought home from Middletown, Conn., Brother and Sister White and those in their family bowed around it, asking God to bless the feeble efforts of his servants. Each number as it was brought from Middletown to Rockyhill was spread before the Lord, and earnest prayers, with tears, were offered to God, that his blessing would go with the silent messengers of truth. How marvelously God answered those prayers! Soon money came to publish the paper, and many souls began to obey the truth. Beginning in sacrifice and earnest prayer, our publishing work has continued to grow. One publishing house after another has been established, and from country to country the printed page has gone. Through much effort and many prayers of publishers and earnest canvassers, our literature has found its way around the world. It is now being printed in seventy-one languages. Its rapid growth is one of the great marvels of this message. As we see it grow

and develop in Eastern lands, our hearts rejoice in God. In many tongues it is crying aloud the message in the East. The amount of literature distributed in India the present year will very likely more than double that of last. In China, where the advancement is much greater, the Chinese monthly journal has a circulation of more than one hundred thousand a month. Thus the humble prayers of sixty years ago are being answered the world around to-day.

And yet our work in heathen lands has just begun; more prayer is imperative. The labors and prayers of the past, the growth of our institutions, the effectiveness of our organization, are not sufficient for the carrying of this message to the world. Independent of a special outpouring of the Holy Spirit, our world-wide mission program is an impossibility. Other missionary organizations are content with occupying a small territory in the mission fields, and they assert that we have undertaken an impossibility. We are facing a mountain greater than that before Zerubbabel when he was called to build the temple at Jerusalem, and it will not be "by army [margin], nor by power, but by my Spirit, saith the Lord of hosts." We have as yet scarcely skirted the coast lines of Asia and Africa. The heralding of the message in the many different tongues of the East is so great an undertaking that, unless we learn how to pray and make a larger use of this heaven-appointed channel for obtaining the Holy Spirit, we shall not finish the work in this generation. Consider the open doors in China, Africa, and other mission fields. There are one thousand million heathen, and more are dying every day than are being taught the gospel of Christ. Thirty millions go down in darkness every year without a knowledge of Christ. Surely the plans of the past are not sufficient for the problems of the future; we must fix our attention more upon the Godward aspect of the work, and realize that the work of God does not mean so much man's work for God as God's work through man, and that work is the work of the Holy Spirit.

And we must have more of the Holy Spirit. In Volume VII of "Testimonies for the Church," pages 32, 33, we read: "By the grace of Christ the apostles were made what they were. It was sincere devotion and humble, earnest prayer that brought them into close communion with him. They sat together with him in heavenly places. They realized the greatness of their debt to him. By earnest, persevering prayer they obtained the endowment of the Holy Spirit, and then they went forth, weighted with the burden of saving souls, filled with zeal to extend the triumphs of the cross. And under their labors many souls were brought from darkness to light, and many churches were raised up. . . ."

"Why has the history of the work of the disciples, as they labored with holy zeal, animated and vitalized by the Holy Spirit, been recorded, if it is not that from this record the Lord's people to-

day are to gain an inspiration to work earnestly for him? What the Lord did for his people in that time, it is just as essential, and more so, that he do for his people to-day. All that the apostles did, every church-member to-day is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance.

"Every one on whom is shining the light of present truth is to be stirred with compassion for those who are in darkness. From all believers light is to be reflected in clear, distinct rays. A work similar to that which the Lord did through his delegated messengers after the day of Pentecost he is waiting to do to-day. At this time, when the end of all things is at hand, should not the zeal of the church exceed even that of the early church? Zeal for the glory of God moved the disciples to bear witness to the truth with mighty power. Should not this zeal fire our hearts with a longing to tell the story of redeeming love, of Christ and him crucified? Should not the power of God be even more mightily revealed to-day than in the time of the apostles?"

We are told in "Christ's Object Lessons," page 142: "Christ's lessons in regard to prayer should be carefully considered. There is a divine science in prayer." God has provided us his Word, the example of Christ, and the instruction of his servant, affording much on the subject of prayer, that through them we may know how to offer the effectual prayer that shall bring the necessary power for the finishing of the work. In no other way can the truth be told in the many languages in which it has never yet been heard. There are more than one hundred tongues in India alone in which we have no literature. The Telugu people, numbering more than twenty millions, and many other nations numbered by millions, have not one missionary of present truth among them. Are not such facts in themselves a call to prayer?

The Mohammedan world is every day making advance moves. It is the strongest organized force against Christianity in the Orient. We have done something for Mohammedans in Europe, a little in Africa; yet there is Arabia, the home of Islam, where no worker has yet been sent; and in India there are nearly seventy millions having no worker especially appointed to labor among them.

Such problems as these may well concern us in this week of prayer. Shall we not, with hearts touched, say, as did the disciples, "Lord, teach us to pray"? If we do this, he will teach us how; a larger measure of love for unwarned sinners will come into our own hearts; more power will be given; mission funds will be increased; the best and strongest of our sons and daughters will find their way to the mission fields; the Holy Spirit will accomplish a great work through the remnant church; the prophecy will be fulfilled, and we be gathered home.

Lesson for the Children—No. 3

For What Should We Pray?

MEMORY TEXT: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4:3.

Ask the children what they would pray for if Jesus were in the meeting to-day, and they could ask for whatever they wanted. Let them name some of the things they desire most. Teach them that even prayer may be selfish. We should ask for good things for others as well as ourselves.

Show a large key, and ask why we use keys. Things worth most are locked up. Speak of strong boxes and safes, with their wonderful keys. Then teach them this statement: "Prayer is the key in the hand of faith to unlock heaven's storehouse."—"Steps to Christ," page 108.

If you can, have a drawing made of a large key labeled PRAYER held by a hand marked FAITH, and near by have a building with the word STOREHOUSE over the door.

Sometimes in trying to unlock a door, we are unsuccessful. Perhaps we do not use the key right, or it may not be the right key, or it may be that the hand is not strong enough or skilful enough to use the key. There is plenty of all we need in God's storehouse. How can we open it? We must ask God to help us use the key right.

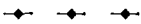
Sometimes something gets into a lock so the key can not be used. So with the prayer-key; sometimes it does not bring us the things we need, because—

1. We do not feel our need.
2. We do not hate sin.
3. We do not pray enough.
4. We lack faith.
5. We do not forgive.
6. We are not diligent and persevering.

When we believe we shall receive the things we ask of God, the same as a man expects to get gold when he goes to a bank and hands the teller a little piece of paper, then we shall have the things we ask of God.

The children may be given opportunity to tell why their prayers have not been more effectual.

This day all may unite in asking for more faith, that they may receive the things for which they pray.



(Reading for Tuesday, December 10)

Romanism, Protestantism, and the Threefold Message

W. W. PRESCOTT

THIS reading may be fittingly introduced by a paragraph which appeared in the *Examiner* (Baptist) of New York, and was quoted in the *Christian Herald* of Sept. 4, 1912. Its view of the present situation is thus set forth:—

"In America just now we are facing many peculiarly perplexing questions, and Rome—the same Rome that wanted to burn Martin Luther—is an element

in the situation. It would be well, therefore, if every citizen were informed as to the mind and might of Rome. Although freed from the outward scandals and corruptions of Luther's time, and curbed by the larger knowledge of our day, at heart it is the same Rome that Martin Luther faced with such unpromising courage and audacity. It craves and demands mastery—absolute, unquestionable mastery. With its power and prestige tottering in the Old World, it is making a bold stand here in America. Its powerful hierarchy is demanding special recognition and special privileges, in defiance of American ideals and constitutional restrictions. We shall

time and money is regarded as too costly to win the young men from their allegiance to Protestantism. The machinery of education is worked with sleepless vigilance. Superstition is welcomed. The arts of magic are employed to win the unreflecting, and a low morality follows in their track; for as Lecky says, 'When credulity is inculcated as a virtue, falsehood will not long be stigmatized as a vice.' It is an hour of special danger to the gospel of Jesus Christ, a menace to the spirituality and power of religion."

The purpose of the Roman hierarchy "to make America Catholic" has been announced over and over again. A few



BAPTISMAL SCENE IN THE HWANGPU RIVER, SHANGHAI, CHINA

have to meet this demand. It is useless to try to evade it. In the light of the past, it is clear that we can not hope to escape it."

Those who have for years looked forward to present conditions as being certain to come, ought now to recognize in them the fulfilment of prophecy, and to be thoroughly in earnest in giving the message due at this time.

Romanism, that ancient apostasy, is fiercely aggressive; apostate Protestantism is weak and compromising; it is not difficult to forecast the result.

The threefold message exposes the departure of both Romanism and Protestantism from the truth, and proclaims the original gospel to meet the need of the hour. It is the call to every believer in the message to do his utmost for its advancement.

Romanism is fiercely aggressive. A leading English Baptist clergyman, John Clifford, of London, wrote recently of "the invasion of Protestant lands by Rome in a spirit of fierce aggressiveness, resolute determination, infinite craft, rigid exclusiveness, and uncompromising intolerance. . . . The forces of Roman Catholicism," he declared, "are now directed to the conversion of the Anglo-Saxon race. That is the goal of the policy of the Pope. With absolute devotion and splendid zeal, the leaders and representatives of Rome are dedicated to the capture of the progressive peoples. Enormous sacrifices are being made. Nothing is held back. No effort is too great. No expenditure of

statements to this effect made by Roman Catholics are appended:—

"The moment is ripe to build a Catholic America, broader and stronger, and nobler and truer, than any empire the world has yet seen, and strong men are now laying the foundations."—*The New World* (Chicago), Oct. 21, 1905.

"The church is making advances only in America. . . . The outlook across the water is very discouraging to any but those of the strongest faith. In the midst of the gloom, abandoned by those who should stand by him in his agony, the Holy Father appeals to this country for comfort and support. And he appeals not in vain. American shoulders are to-day holding up the Vatican. Its revenues are largely derived from this country; and what is now a steady stream will soon be an onflowing river."—*The Western Watchman* (St. Louis), Oct. 29, 1908.

In an explanatory statement concerning missions to non-Catholics found in "The Mission Movement in America," issued from the Catholic University of America at Washington, D. C., June, 1909, these words are found: "Our motto is, 'We come not to conquer, but to win.' Our purpose is to make America dominantly Catholic."

"From a strategic point of view, America—the United States of America—is our best missionary field."—*Church Extension and Convert Making*, by Rev. F. C. Kelley, president of the Church Extension Society, printed in the same pamphlet.

"If we put an end to this effort [to keep Protestantism alive] in England and the United States by making these nations predominantly Catholic, we will have removed the chief obstacle to the conversion of the whole world to the true faith. . . . A vigorous effort in the United States at this time will reduce the opposition to an insignificant condition. . . . In the course of another century, the [Protestant] sects will be a study for the historian and antiquary along with Arianism."—*Extract from a letter in the Missionary (Roman Catholic), Washington, D. C., May, 1910.*

"It [the Catholic Extension Society] may in a quarter of a century prevail over all the other confessions combined; it may make of the United States, according to a dream that is no longer visionary, the first Catholic nation of the world."—*Abbé Felix Klein, in "America of To-Morrow."*

"'To make America Catholic,' is the watchword of this general apostolate, on the part of religious and secular priests combined."—*The Missionary (Roman Catholic), October, 1911.*

"Catholicism is in a fair way to conquer the United States. It is making extraordinary progress in that young, rich country, where the number of Catholics is daily increasing, and where a French priest cried, 'In twenty years, more than one half of America will belong to the Catholic Church.' . . . This may sound fanciful, but to-day New York is the strongest Catholic city in the world, and the United States has become the fourth Catholic power."—*Extract from a translation of an article in the French magazine La Revue, written by G. Saint-Aubin, appearing in the Boston Transcript of Jan. 7, 1911.*

Archbishop John Bonzano, recently appointed papal delegate to the United States, when asked if Rome expected this nation ever to be Catholic, answered most positively in the affirmative, adding: "The time and manner are with God."

Until recently the United States of America has been classed by the Roman hierarchy as a missionary country, and the affairs of the church in this country have been under the direct supervision of the Roman Catholic missionary society, the Society for the Propagation of the Faith; but by a decree dated June 29, 1909, this country was placed on the same footing as that occupied by the Catholic nations of Europe, and since that date the activities of the Roman hierarchy in the United States have greatly increased. The appointment of three additional American cardinals, the spectacular church functions attended by leading representatives of the government, the public celebrations of memorial masses, the great parades of Roman Catholic societies, and the many missions to non-Catholics,—all these testify to the increasing aggressiveness of the Roman hierarchy, and are indications of the determined purpose to carry out the announced program "to make Amer-

ica Catholic." These are some of the proofs that Romanism in this country is fiercely aggressive.

Apostate Protestantism is weak and compromising. The results of the more or less wide acceptance of the principles of the new theology are now all too apparent. While there are many individual Protestants who regret a departure from the old standards, and who do not receive the modern views concerning the inspiration and authority of the Scriptures, and the consequent substitution of human philosophy for the revealed gospel,

the reconciling, and the intercessory.

7. The fall of man.

8. The Bible doctrine of sin.

9. Salvation by grace through faith in the Lord Jesus Christ as an atoning Saviour.

10. Regeneration by the power of the Holy Ghost.

11. Miracles as the direct manifestation and interposition of the supernatural.

That it may be clear that this picture of Protestantism is not overdrawn in the

interest of private interpretation, the view of the matter taken by a Protestant clergyman and printed in a Protestant religious paper is herewith given:—

"Fifty years ago Protestant Christianity was so powerful and influential in the public life of America and in the public daily press that Christian doctrines and Christian sentiments were pervading in many ways the public thought and the collective life of this great nation.

"This Protestant influence exerted a controlling and uplifting effect upon the foreigner and even upon the Roman Catholic Church. . . .

"But to-day it is not so. Protestantism is being

set aside in the public press and in public life. Look carefully through the best-known magazines and daily papers, and tell me, for instance, what were the denominational religious issues for the last year and for this year. Were they not Roman Catholic? . . . Is it not true that space is always given to the speeches and utterances of Cardinal Gibbons, Archbishop Ireland, Cardinal Farley, of New York, Cardinal O'Connell, of Boston, etc? And this space is granted to them in our most reliable magazines and papers. . . .

"Protestantism is no longer the uncompromising religious system of the Pilgrim Fathers. It is no longer the stern gospel affirmation of the Puritans. It is no longer the vivid and militant preaching of Luther, Calvin, and Knox. It is no longer the brave and burning teaching of Paul. . . . American Protestantism, I say, appears to-day a timid and compromising religious system, ready to be silent on fundamental doc-



SEVENTH-DAY ADVENTIST INDIAN SISTERS, RESCUED FROM THE DARKNESS OF CATHOLICISM, LAKE TITICACA MISSION, PERU

yet official Protestantism, as represented by the leaders in religious thought, has abandoned the old ground, has undermined the foundations of Christian belief, and has put forward a system of doctrine which a half-century ago would have been stigmatized as rank heresy.

The following doctrines seem to have been explicitly or implicitly denied:—

1. The infallibility of the Scriptures as the rule of faith.
2. The essential deity of the Lord Jesus Christ, and his consequent headship over the church.
3. The virgin birth of our Lord, and the miraculous conception.
4. The death of Christ in place of the sinner, to meet the demands of the law, and to reconcile man to God.
5. The resurrection of our Lord from the grave.
6. The efficacy of the all-prevailing name of our Lord in prayer,—in fact, all phases of his priestly office, the sac-

trines for the sake of peace and mutual tolerance. . . .

"What will be the final result?—So far as I know the problem, the results will be the paralyzing more and more in public life of Protestant influence, the increase of Catholic influence, and the spread of socialism, anarchy, and unbelief."

Having abandoned the original Protestant ground, and having, in harmony with the Roman Catholic principle, substituted creed and tradition for the inspired Word of God, Protestants find themselves to-day shorn of their power to resist the onward march of Rome. Having cast away the sword of the Spirit, they have no effective weapon with which to fight the battles of the Lord. Instead of being able to carry to its logical conclusion the Reformation of the sixteenth century, the descendants of the Reformers seem likely to compromise with Rome, and to join with them in the effort to bring in the kingdom of God through the gateway of politics.

The threefold message exposes the departure of both Romanism and Protestantism from the truth, and proclaims the original gospel to meet the need of the present hour. God makes no mistakes. He foresaw the condition of things in this last generation, and through his servants, the prophets, he outlined the situation and foretold the movement in which the final gospel message was to be proclaimed to call a people out of Babylon, and to prepare them for the second advent of Christ. In this movement the everlasting gospel is to be preached "to every nation, and kindred, and tongue, and people." This is not a new gospel, but the old truths in a new setting, with a special emphasis upon such truths as have been hidden or discarded, and upon the development of gospel truth, and the whole presented in such a way as to meet the requirements of the present crisis.

Prominent in the teaching of this second advent movement is the warning against the worship of the beast and his image. When this warning is fully given, it sheds the light of prophecy upon both Romanism and apostate Protestantism; it makes clear their perversions of doctrine; it places in a clear light the mediatorial work of Christ as High Priest in the heavenly sanctuary; it restores to its proper place the law of God as originally spoken at Sinai; it emphasizes anew those doctrines that have been denied in the twofold apostasy: it announces to the world that the hour of God's judgment is come, and it will make ready a people prepared for the Lord.

In the words of a recent writer, "the Roman Catholic Church, with its grievous perversions of Christian truth, does but exhibit in extreme form permanent tendencies of human nature." To combat these tendencies, it is not sufficient merely to have a nominal connection with the movement which proclaims the

warning against them. There must be a personal experience in that working of the grace of God in the heart which enables one to overcome evil with good, and to reveal a Christlike character in his own life. This personal experience on the part of each member of the Seventh-day Adventist Church is the foundation of all success in the movement to expose apostasy, and to establish the truth of God again in the hearts of the people. The present twofold apostasy of Romanism and Protestantism is therefore the most emphatic call to personal consecration, to a higher type of personal experience, and to a devotion of both money and effort to the proclama-

like to have all pray for themselves or some of their friends. Some one present may come from a home where there is sickness. Pray for the sick one. Another may think of friends far away whom he would like to have remembered. Pray for them. Death may have visited a home, and some childish heart may be aching with sorrow. Remember those in affliction. Others may wish prayer for fathers, mothers, brothers, or sisters who are not converted. A season of prayer in which all who will may join will be appropriate at this point in the meeting.

Some of the promises of God appropriate to the occasion may be quoted, and the children will thus be encouraged to believe that Jesus hears and answers.

The story may be told of a little cripple who was confined to her bed. She felt very anxious to do something for the Lord, for she loved him; but she could not go about like others. A minister visited her, and told her that while lying on her bed she could pray for those whom she wished to be Christians. He told her to write down their names, and then

pray for them earnestly. Some time after this there was a revival, and when the little cripple heard of the meetings, she inquired who had given themselves to the Lord. Not long after this she died, and in a roll of papers found under her pillow was one on which were written the names of fifty-six persons for whom she had prayed. By these names were little crosses where the child had checked off the names of converts as they had been reported to her.

Children may do much good by prayer.



(Reading for Wednesday, December 11)

God's Wonderful Providences

L. R. CONRADI

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Rom. 11:33.

God's ways are indeed past finding out, and the more we inquire into them, the more the depth of his wisdom and his knowledge appears. Ere the Lord chose natural Israel, he revealed himself to Adam, the head of the human family. Enoch knew his ways, for he walked with God, and was translated. At the beginning of a new world, Noah foretold the divergence of the ways through his three sons, and the divine providences that would be connected with them. Abraham, the father of all believers, saw the day of the Lord, and God's wonder-



BAPTISMAL GROUP IN A RUSSIAN FOREST. ELDER O. WILDGRUBE AT RIGHT, WHO WAS ARRESTED, CHARGED WITH SPEAKING AGAINST THE STATE CHURCH

tion of the threefold message. Those who respond to such a call as this will find blessing in their own experience, and will be used of God in proclaiming his last message to the ends of the earth, that an end may be speedily brought to the reign of sin, and that the announcement made by the voices in heaven, under the sounding of the seventh angel, may be fully realized in the earth: "The kingdom of this world is become the kingdom of our Lord, and of his Christ: and he shall reign forever and ever." May this grand consummation be speedily brought about.

Lesson for the Children—No. 4

Praying for Others

MEMORY TEXT: "Confess your faults one to another, and pray one for another, that ye may be healed." James 5:16.

Ask the children with whom they like best to talk. Is it not with those they love most? Describe how Jesus walked with the disciples to Emmaus. They talked together till the hearts of the disciples burned with love for the Master. They did not want the stranger to leave them, for he talked to them as Jesus did. They said, "Abide with us." If they had not invited him, Jesus would not have been their guest. In our hearts let us ask Jesus to abide (stay) in our homes.

The teacher may inquire who would

ful way in dealing with his seed, and rejoiced. The psalmist testifies to the wonderful way God led Israel: "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." Ps. 77: 19.

For fifteen hundred years, natural Israel was to be the beacon-light of divine truth in heathen thralldom; but Jeshurun was not true to his mission, and the people did not appreciate their high privilege of being the sole possessors of the divine oracles. When Christ appeared in the world, the world did not know him; yea, he came into "his own, and his own received him not." The Messiah was given to Israel as God's greatest gift, "a light to lighten the Gentiles," being a native of Bethlehem in Judea, "the glory of thy people Israel." Israel despised their golden opportunities, and rejected the world's Redeemer. Although they caused their own destruction as a nation, yet God not only saved a remnant, which carried the glad tidings of a risen Saviour to the world in their generation, but he overruled the very rejection of natural Israel to the salvation of all the world. The fall of one small nation proved to be the riches of the entire world, and the diminishing of Israel the enriching of the Gentiles.

To-day God does not entrust his precious Word to a special nation, but he chooses a spiritual people from among all nations, kindreds, and tongues, to be the light-bearers of the most glorious truths the world has ever heard. This people are to be the earthen vessels that will be filled with the greatest power ever manifested. Unto all the world this gospel of the kingdom is to be preached as a witness. It is to go with mighty power, and the whole earth is to be lightened with its glory.

When Roger Williams found a place of refuge from persecution, he very fittingly called it Providence; and in the providence of God the United States has become the cradle of the last threefold message. This country was chosen not because of the special goodness of its people nor on account of its greatness, but because of its wonderful advantages. To America's shores millions have flocked, and are still flocking, seeking liberty. The United States has been fitly termed the land of unlimited possibilities. But the Lord was in no way restricted to this one country. Europe had enjoyed the Sabbath truth since the days of Christ. The great Reformation shook Europe at the very time that America was being explored. The great missionary movement of the nineteenth century had its roots in Europe also, and likewise the advent message.

Ere our people sent messengers to Europe, God had moved on honest hearts east of the Atlantic to find in the Word of God the special truth for these last days. He thus again established the fact that although he may choose men as his instruments, yet he is not dependent upon them. God in his rich grace and wisdom uses man as the vehicle; but man thus chosen must act, or the very stones will cry out.

In surveying the European Division, with its five hundred fifty millions of people and twenty-seven thousand believers, the question arises, How did the truth come to Europe? Again, Which country would be chosen to lead out? All eyes would at once turn to Great Britain, it being the motherland of the United States, using the same language, being entrusted with the greatest riches in Europe, and being the most active in mission enterprises. But God's ways are past finding out. We should further expect that one of the strongest men of our denomination would come to make a beginning. But a man refused by our own people sailed to Europe (1865) under the Sunday flag; but the Sabbath truth was so strong in his soul that this poor earthen vessel became its first herald. The Sabbath truth first took root in the free, cosmopolitan republic of Switzerland, in the very heart of the Continent. Four years passed. A young Swiss was sent to America (1869) to petition our brethren to foster the plant thus started in weakness. He remained a year, but four years went by before the General Conference selected Elder J. N. Andrews (1874) as its first foreign missionary. He went by the British Isles, made Basel his headquarters, and wrestled hard with strange tongues. The late Elder B. L. Whitney thus fittingly acknowledged God's guidance in this move: "May we not believe that the hand of Providence has been in this, and that God has designed to preserve this little country in its national neutrality as a favorable field from which to send the truth of the third angel's message to the populous countries of central Europe?"

Twenty-six years have passed, and to-day we have two strong conferences in Switzerland, with about thirteen hundred members. The Latin Union educational, publishing, and medical center is in Gland, Switzerland, while the newly organized Central European Union is about to establish its headquarters at Basel. Switzerland has become a strong factor in developing workers and supplying finances for a number of fields.

For years three hundred Danish papers were sent monthly from zealous missionary workers in the United States to Norway and Denmark. The seed sown soon produced fruit. Elder Matteson wrote, March, 1877, to the president of the General Conference: "I think the time has come when I must get ready to go to Denmark in the interest of the last message. We frequently receive favorable letters from Denmark, and some are keeping the Sabbath there. Our Danish-Norwegian brethren have already donated two hundred dollars for this mission, although we have made no call for it." Elder Matteson and his faithful wife placed their children among their brethren in Wisconsin, and he, as a true apostle of the Lord, left all to carry the good tidings to Scandinavia, and to establish a strong work in all three capitals.

Not until 1878 did Elder J. N. Loughborough sail for the British Isles; and,

strange to say, Australia, with its small population, became a stronger factor in the cause than is Great Britain even to this day. Not until recent years has the work in Great Britain made real, solid progress, and even now there are only two thousand one hundred Sabbath-keepers there, and comparatively few workers. Most of these are the sons and daughters of England, Wales, Scotland, and Ireland.

Wonderful lessons of providence can be drawn from the manner in which the cause first entered the great Russian empire, covering all eastern Europe and northern Asia. The Reformation, which shook the papal church to its very foundations, affected the German and Swedish settlers only around the Baltic, and left the Russian church untouched. This church boasts over the papal church, claiming to be the true orthodox church which has preserved the gospel in its purity while the Roman Catholic Church held sway. The living minister would have had a hard task to gain a foothold in this immense country, but God's providences cope with all emergencies. Several centuries ago the Russian government invited German settlers into different parts of Russia. Later some of these immigrated to America, where they heard of the truth, and sent silent messengers in the form of our papers across the well-guarded borders. Finally, in 1883, an aged man, with a stammering tongue, returned to Russia, unobserved and pitied on account of his weakness. But in this weak earthen vessel there rested hidden the mightiest truth. Where human wisdom failed, childlike simplicity prevailed. As he went out among his German friends, he filled his pockets with our publications, asking them to favor him by kindly reading certain portions to him. While they seemingly obliged him, they reaped the greatest benefit themselves in that they became interested in what they read. As the country became stirred, the Lutheran adversaries demanded the removal of this man; but in view of his weakness, they felt ashamed to lay violent hands upon him.

In the summer of 1886, the first minister set out on his journey to enter this unknown empire. Already on the way, God's providence sent him a man who by his own sad experience had learned how to enter such a closed field. A Russian tongue was provided for him in the person of a former Bible colporteur, and arriving in the Crimea, he found a company of Sabbath-keepers. While organizing the first Russian church, he was imprisoned, and thus debarred from future labor. But this imprisonment carried the news of this "new" faith hundreds of miles to the Caucasus, and attracted the attention of the honest in heart. Russians who had been exiled for their Baptist faith heard and accepted it, and were persecuted anew. Some were carried in chains to Siberia, and some to the very border of Persia. Although they were fettered, the truth they had liberated others from error's chains, and as a result some of the strongest

churches in this vast empire were established in its utmost ends. Priests issued books giving information about these strange Sabbatarians, and gave their Hamburg address, stating the fact that they distributed literature free; thus honest inquirers after truth were enabled to find it. The government itself sends some of its able men to follow up our general meetings for months to study our doctrines, and to become familiar with our organization. At government expense this information is printed, and freely circulated among officials and clergymen to disseminate correct information. To-day the truth extends all over Russia and Siberia, and five thousand Russian subjects rejoice in it.

But it does not stop there. Russians

message through his effort. This messenger became a successful instrument in gaining others. Though we now have only about three hundred fifty members in the Levant, a good foundation has been laid, and the truth advances in the very center of Islam, and is extending to old Armenia, Syria, Mesopotamia, and Egypt.

For a long time Austria-Hungary seemed sealed to the message of peace. One lone Sabbath-keeper among fifty millions remained a silent witness of the Sabbatarians of the seventeenth century. In searching for him, one of our people entered the land, and met an unbelieving professor, who took the messenger to the oldest Baptist in Hungary. Jokingly the professor informed the old gentle-

hundred believers have been gathered out.

Spain and Portugal, the home of the Inquisition, persistently closed their doors even to the Reformation. But times changed; ministers of truth entered the field, the printed page found its way even into the homes of the very highest, and to-day about one hundred rejoice in the truth there, and the work is steadily growing.

Infidel France, and Belgium are likewise open, and the message is even pushing its way to the great French possessions of northern Africa. Bright young men are entering the work, and to-day some four hundred persons are rejoicing in the truth.

Yea, even Italy, the very home of the Papacy, has awakened, and joined the happy company of nations, where through God's providence the present truth steadily advances.

As early as 1864, honest Germans had discovered from the Bible the Sabbath and kindred truths. By sheer providence our brethren in Switzerland heard of them, and when in 1875 Elders Andrews and Erzenberger first visited them, they found a company of forty-six adult Sabbath-keepers. Elder Erzenberger worked among them for only a few years, then, in spite of the opening providence, Germany was left without a permanent worker for fifteen years.

In 1889 a mission was established. One would naturally expect that Rhenish Prussia, where these Sabbath-keepers were, would be selected, or some German territory near Switzerland, where rooms for this mission had already been rented, but had to be given up on account of the death of Elder Whitney. God's wonderful providence, however, pointed to Hamburg, the greatest port of Continental Europe, situated in a progressive republic which is a natural outlet of a great empire to all portions of the earth.

Though Germany was so recently entered, yet in 1898 a conference could be organized there with over one thousand members. In 1901 the union was organized; in 1909 another union had developed; and in this present year two more have been added, so at present there are over eleven thousand Sabbath-keepers in Germany. Young men are imprisoned because of their faithful adherence to the Sabbath, but in the very cell they learn to know God's ways better, and dedicate themselves to his service; and to-day a number of them not only are proclaiming the glad tidings in Germany, but in the mission fields beyond. Sons of the fatherland become missionary pioneers in eastern Europe and in the Levant; and with the sons of England and Scandinavia they press the battle into the very heart of Africa, where already several hundred converts rejoice in the truth. Even the Bible is being translated by these pioneers into native African tongues, and thousands of heathen pupils throng their schools to learn of the redeeming Saviour.

Europe, once wholly dependent on America for men and financial help, has



KIDZU STATION, VICTORIA NYANZA, GERMAN EAST AFRICA,
DR. F. W. VASENIUS IN CHARGE

received our literature in Manchuria, became convinced of the truth, and forwarded their gifts for years, calling loudly the while for a worker. When he arrived, lo, an entire company was ready to be baptized. This company is not only growing, but through its labors some Chinese are even taking hold. Other Russians settled in Mohammedan strongholds, such as Tashkent and Samarkand, and on Persian soil. And, behold, the truth reaches them, churches are springing up among them, and they in turn become light-bearers in the very heart of Asia.

Likewise, the Turkish empire had for centuries closed its doors to light and progress. But a humble shoemaker who felt a burden for his native land left a good position in California, and for a mere pittance followed his handicraft in Constantinople. He did not fill his home with fine furniture, but with the Book of books, in a dozen different tongues. Although his knowledge was meager, from night to night he assembled a number of interested hearers about him. Soon after his arrival a bright Armenian of good education was converted to the

man, who was in charge of the Bible depository, that this messenger had come to embrace his infidel views. This aroused the sympathy of the old veteran, and he invited the messenger to dine at his home. However, he was surprised to find that instead of being able to do missionary work with the messenger, the latter brought to him glorious truths from the blessed Book, which had hitherto been unknown to him. He took his stand, and others followed. So today Hungary alone has some twelve hundred believers, and is the backbone of the newly organized Danube Union. Another three hundred members are in Rumania, Bulgaria, and Servia. Among these are some government spies who had been sent by wily priests to watch our meetings, but were converted to the message.

An Austrian learned the truth in Germany and returned home. Soon others began to keep the Sabbath, and workers were sent into the field. Although they may not open their lectures with song or prayer, nor take a text from the Bible as the basis of their remarks, yet God has revealed ways whereby some five

become a strong factor in the cause. To-day while eleven hundred millions are looking toward America for help, another five hundred fifty millions look to Europe. God's power and providence have wrought in America in raising up sixty-five thousand Sabbath-keepers. He is working in the European Division, where about five thousand annually embrace the truth. He has wrought in Australia, and so will he also in South and Central America, in dark Africa, and populous Asia. Hundreds of millions still grope in darkness, depending upon us for workers and financial help; and even in our home countries millions of people, among whom are many dear relatives and friends, are still unsaved.

O the bright promise, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come"! Then our blessed Saviour will appear, and bring our reward with him. Some more years of toil, of prayer, of giving, and the work will be finished. A rich reward awaits every honest soul. God's providences have opened up the way in all the world. We see its triumphs in every clime. It has broken the strongest barriers down. We also can cry out as did Paul of old: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Shall we not meditate upon his ways of old during this week of prayer? And while remembering them, let us consider still more his wonderful providences in the spread of this threefold message. Let us improve the providences of God, lift hard by faith, consecrate ourselves fully to the Lord, and praise his wisdom and knowledge as we see the glorious triumphs of his cause in all the world. The mystery of God is nearing its final fulfillment. His Holy Spirit is most anxious to bless. His arm has been made bare in our behalf. Let Zion arise, put on her beautiful garments, and publish to all the world the glad tidings, "Thy God reigneth!"

Lesson for the Children—No. 5

Prayer for Wisdom

MEMORY TEXT: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

Why do you go to school, children? To learn, you say, and because you need to know more than you do now. There is so much to learn, so many things to study. (The teacher may speak of the first school, in which Adam and Eve were the students, and God the teacher. See "Patriarchs and Prophets," pages 50, 51.)

"Jesus increased in wisdom and stature, and in favor with God and man." How he studied and communed with his Father may be found in the chapter in "Desire of Ages" entitled "As a Child."

Name the wisest man. How did he

get his wisdom? (Tell the story as found in 1 Kings 3:5-14; 4:29-34.) To Solomon was committed the work of building the temple, for which God gave the pattern. 1 Chron. 28:11, 12, 19.

We need the wisdom God alone can give. Prov. 9:10; 1:7; Job 28:28. How can we get wisdom? Memory text. We can ask the Lord to help us get hard lessons, and to give us true wisdom. In this time we need wisdom to "depart from evil." Sin looks so pleasant. It is found in such pretty places. It invites so often and so persistently. It looks so much like what is right and good. We should ask each day for wisdom to choose the right way.

The subject for prayer till the next meeting may be chosen by the children, or suggested by the teacher.



(Reading for Thursday, December 12)

The Responsibility Resting Upon Those at the Base of Supplies

R. A. UNDERWOOD

"My God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19.

PROVISION has been made according to the riches of Christ's glory to supply men and means to bring the last message of salvation within the reach of every human soul. Through the riches of grace men are called to be collaborators together with God (2 Cor. 6:1) in the salvation of a lost race, that in the world to come they "may be also glorified together." Rom. 8:17.

Heaven's greatest joy and glory is, and ever will be, in the redemption of a lost world. The surpassing love of Jesus Christ is revealed to an adoring universe by God's uniting the services of an undone race with the sinless Christ and angels in man's restoration, and in giving the redeemed a share in Christ's joy and glory. Matt. 25:21. As the sacrifice of Christ precedes his great glory, so the labor and sacrifice of man must precede his joy and glory with Christ. The apostle Paul, speaking of his labor for the Thessalonian church, says: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." 1 Thess. 2:19, 20. If man shares with Christ in his glory, he must accept the responsibility commensurate with the sacred trust and reward. "For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him." 2 Tim. 2:11, 12. The sacrifice and glory are inseparable. "Who then is willing to consecrate his service this day unto the Lord?"

A Victorious Army

The work of Christ is likened to a mighty army, marshaled under the leadership of the Holy Spirit. Men must enlist to stand in Christ's stead, to suffer and labor while beseeching men to be reconciled to God. 2 Cor. 5:20.

Supplies and Recruits

To occupy the position of furnishing the supplies to an army is fully as im-

portant as to be in the line of battle at the front, and sometimes more so; for if the supplies fail, the army is helpless and sure of defeat. Recruits are constantly needed to take the places of the fallen, and to make new additions to the army of conquest.

Soldiers of the cross must be given supplies as verily as any army that ever went to battle. God's call is especially to the young and middle aged to go to the front. "Princes of Israel" are needed who have learned it is not by worldly power and might, but by the might of the Spirit of God, that victory is gained in this fight against sin. 1 Kings 20:13, 14. We are led to ask, Must nearly all the pioneers in this cause be laid to rest before the glad day of the coming of our King? The larger number of those who enlisted under the banner of the commandments of God and the faith of Jesus in the early history of this cause have fallen at their post, while others bear the battle scars of more than half a century in the conflict.

"Soldiers of the cross, arise!

Lo! your Leader from the skies
Waves before you glory's prize—
Prize of victory.
Seize your armor, gird it on;
Soon the battle will be won;
See! the strife is almost done;
Struggle manfully."

Beings from unfallen worlds would gladly respond to the call of God if permitted to do so; but no, the purpose and call of God is for our sons and daughters to go and join those already on the field of battle. Our homes, churches, schools, sanitariums, and publishing houses must be the base of supplies to send forth these workers. But shall we send the flower of our young people into the fiercest of the conflict, and withhold from them the necessary food and other support? To do so would be to invite defeat, suffering, and death to the laborers, while it would mean everlasting shame and dishonor to those entrusted with the sacred responsibility of sending supplies to the brave workers in the field.

The demands upon this movement to supply laborers, and the sinews of war to sustain them, are great. In addition to the demands upon each local conference to keep the work going, the needs in the regions beyond are constantly pressed upon us with an irresistible power to "enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." Isa. 54:2. There can be no surrender, no cessation of effort, until the inhabited earth has heard Christ's last call to men.

It is a surprise to many in other denominations to know that with a constituency, in all the world, of only about one hundred thousand believers, Seventh-day Adventists are operating missions in so many countries. The worldwide progress of our work is an inspiring commentary upon the movement

and message of Rev. 14:9-12, which a small people have been entrusted to carry to all the world in this generation. Our Mission Board sends word: "The reports just in indicate that outside the United States we have 2,464 missionaries. [A good proportion of these draw their support from Europe, Australia, and the colonies.] This number includes native workers on our pay-rolls, but does not include the large army of self-supporting workers with literature, native and foreign." It is further stated: "During 1911 the average daily receipts of the Mission Board amounted to \$1,172.22. For the first five months of 1912 the daily average receipts for missions at the treasury were \$1,380.11. This shows a gain for the first five months of this year of \$207.87 a day over last year." We are glad of this, but when we think that hundreds of workers are dependent upon this means for their support, we can not charge any with being in this work for the loaves and fishes. We certainly should do no less than contribute for missions on the average fifteen cents a week for each Sabbath-keeper, and many ought to do much more. Large demands are often urged upon the Mission Board, which it is unable to meet.

The Early Days

In the early days of this message great sacrifices were made, both by conferences and by individual believers. As soon as a conference had gained a little strength, it reached out to the adjoining State or Territory, and divided its small means and few laborers to build up another conference. In this way the believers in the State of New York assisted Pennsylvania; Ohio helped West Virginia; Michigan, Indiana; Iowa, Nebraska; Minnesota, the Dakotas, etc., until the cause had planted its banner in every State and Territory of the United States. In the same spirit the General Conference sent laborers to Europe, Australia, and other countries. We have rejoiced to see the message obtaining sufficient strength in Europe, Australia, and other lands to cause them to follow the example of the conferences in America, in reaching out to plant the truth in adjoining territories; thus these countries become a source of supply for men and means to extend the work into unoccupied regions.

Our responsibility does not lessen, but rather increases, as the message grows and extends to all parts of the world. The call to push forward the work to completion comes back to the home lands from the millions of China, India, Africa, and all parts of the world. This week of prayer should be the beginning of a new experience in bringing into active service many more laborers, and tapping larger resources of means that God has entrusted to his people to advance the work of carrying the gospel to the dying multitudes who are without hope.

Individual Responsibility

We may shrink from personal responsibility, and feel that it is the duty of

the conferences to furnish the necessary laborers and means to meet the growing demands of the cause; but equally with these organizations the responsibility rests upon every minister, every church officer, and every church-member. No one can say, "I am excused," unless he is ready to be excused from sharing in the joy and glory of Jesus Christ when the conflict is ended. The surest sign of the approaching end is seen in the marked fulfilment of Christ's great prophecy: "And these good tidings of the kingdom shall be preached in the whole inhabited earth for a testimony unto all nations; and then shall the end come." Matt. 24:14, A. R. V. Nineteen hundred twelve



FOREIGN WORKERS ATTENDING CAMP-MEETING IN KOREA

should not close without witnessing the greatest personal consecration of service and means to the cause of Christ to send the message and the messenger into all parts of the world that the church has seen since the days of Pentecost.

The Lord's Appeal

In the closing days of the night of sin, the Lord appeals to his stewards:—

"Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee. Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time ["buying up the opportunity," margin], because the days are evil." Eph. 5:14-16, A. R. V.

What a gracious provision, that we may redeem misspent years and reclaim opportunities that have passed unimproved! How may this be done? Many have devoted their best days and energies to the accumulation of this world's goods to the neglect of improving golden opportunities to win souls to Christ. Now life and its opportunities are seen from a different viewpoint: many would gladly give themselves for a foreign field, but age or other conditions will not permit them to go. However, here is a young person qualified and ready to go into a distant land, but the Mission Board has not the funds to meet the expense. We may call a meeting and sing,—

"My Father is rich in houses and lands, He holdeth the wealth of the world in his hands!"

to no avail, unless some trusted steward into whose hands the Lord has committed his goods shall place them upon the altar of service. And he who cooperates in furnishing the means to send the laborer forth will share in the reward as souls are won to Christ.

This principle is clearly set forth in 1 Sam. 30:24, 25: "As his part is that goeth down to the battle; so shall his part be that tarrieth by the stuff; they shall part alike. And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day." Now the call is for those

who do not go to the battle's front to furnish the "stuff," or the "sinews of war;" thus through the merciful provision of God a man is given an opportunity of converting years of his former life, when he accumulated the means, into devoted service for Christ. By using accumulated means we may redeem the time and buy back the lost opportunities, so that the records in heaven may be

changed to show that a portion of our former life is credited with soul-winning in a foreign field. What a merciful arrangement is this that makes it possible, even in old age, for a man to devote to the cause of Christ his accumulations which represent the strength of his early life. This reveals the amazing love of the great God to a poor sinful race, and will be a cause of adoration and eternal joy to both redeemed and Redeemer ages without end.

The Call of the Hour

The trumpet-call of the hour is, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem," and go forth as a burning torch, proclaiming the message of Christ, until the earth is lighted with the glory of God, and the consummation of the blessed hope is realized.

Lesson for the Children—No. 6

Praying When in Trouble

MEMORY TEXT: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Ps. 50:15.

Should we wait till trouble comes before we call on God? A man who seldom prayed was overtaken by a cyclone. He thought his house would surely be blown down. Before this his wife had often pleaded that he would pray with her and the children. In the storm he

was terrified, and with trembling said to his wife, "O Fannie, let us kneel and pray." She was not afraid, for she had faith that God would take care of them. After the storm was over, the man did not wish to pray any more than before. It is better to become acquainted with God before trouble comes, and then we can go to him as to a friend.

Instances of how frightened people feel in a shipwreck may be told, but their desire to pray then does not show that they repent of sin, or that they are willing to live different lives.

Jeremiah said that Israel would pray to idols when prospered, but in trouble they would call on the Lord, saying, "Arise, and save us." Jer. 2:27, 28.

God is a friend to his people when they are in trouble. Give the story of Hezekiah. 2 Kings 18 and 19. Have a letter with you in which 2 Kings 19:10-13 is written. Show how Hezekiah spread the letter before the Lord, and read his prayer. Verses 15-19. So we may spread our letters before God, and tell him our troubles.

Other instances of how God has delivered his people who trust him may be told as time and opportunity permit.

Then speak of the time of trouble. Children must meet it. If they have not learned lessons of faith and self-denial, and how to trust God now, they will be overwhelmed then.

There is coming a time of trouble for the wicked. There will be a great prayer-meeting then, but they will not be delivered. We are told in the Bible for what they will pray. Rev. 6:14-17. Refer to God's promises to his people at that time. Psalm 91; Dan. 12:1; etc.

The special object of prayer may be that all Seventh-day Adventist children may be ready for the time of trouble.

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(Reading for Friday, December 13)

The Leading Hand of God

W. A. SPICER

THE Lord led his people Israel like a flock into the land of promise. Over hard roads and through many difficulties, his was the guiding hand that always brought them forth. "For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them." Ps. 44:3.

Again the Lord is leading a people into the land of promise, this time the eternal Canaan. The path is a longer one than that of Israel through the wilderness and across the borders of Edom and of Moab. The way now leads through every land and nation on earth. But we can see by faith the three angels of the advent movement still flying on before us, leading the way to every nation and kindred and tongue and people; and we have the promise of the divine Presence as we follow. Notwithstanding all the sin and unbelief, the neglect and lack of earnestness, for which we bow our hearts in repentance before God, we know that the Saviour's promise is

just as sure as his command; and he said:—

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

Wherever we turn our eyes, we see the tokens of his blessed presence. The voice of the Good Shepherd is heard in many languages to-day calling in the words of the third angel's message to his own. "Behold, I, even I," he says, "will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Eze. 34:11, 12. Thank God, the gathering time has come.

"Long upon the mountains, weary,
Have the scattered flock been torn;
Dark the desert paths, and dreary;
Grievous trials have they borne.

"Now the gathering call is sounding,
Solemn in its warning voice;
Union, faith, and love, abounding,
Bid the little flock rejoice."

Precious as this thought of the gathering time was to the early advent believers, yet more precious is it to our hearts now, with the gathering call sounding over land and sea.

From the reports this year it is evident that when 1912 shall close, we may count assuredly that eight thousand individuals or more have turned during the twelve months into the way of God's commandments. We live so in the midst of tokens of God's leading hand that the danger is that these things shall become common in our eyes.

The reports from the mission fields in the REVIEW from week to week are a continuous panorama of the closing work of God. Thirty years ago we did not know of a Sabbath-keeper south of the United States or Europe, nor was there a representative of this advent movement in all Asia. Now what wonderful reports come to us from the four quarters of the earth! They are so many and so striking that we must beware lest we take them as mere common reports of news, and fail to see that the Lord is working with mighty power before our eyes. "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." Ps. 107:43.

Let us observe just a few of the things that have come to notice within the last three or four weeks prior to the preparation of this reading. The blessings manifested in China put our brethren there under the greatest pressure to respond. New China has made a hundred years of history in a year, and in our own work we have the evidence that the Lord is ready to do a quick work in hastening this message on. The China Union Mission Committee has sent to us this formal request:—

"Whereas, The work has already grown beyond the possibility of our present corps of workers being able properly to carry it, and should sickness overtake us there is no help to care for the work; and—

"Whereas, Only seven of the eighteen provinces of China proper have yet been entered in any way, to say nothing of her dependencies,—Manchuria, Tibet, and Turkestan; therefore—

"We most earnestly request the home board to send to China proper, during the autumn of 1912, not less than eight families of workers, to begin the study of the language, preparatory to active work for China's waiting millions."

Commenting on this action, Elder I. H. Evans wrote:—

"Everywhere—north, south, and west—splendid interests are springing up. Last week I received a letter from one of our brethren in Kulangsu, Amoy, stating that at one of the out-stations there were one hundred persons already keeping the Sabbath, and seven hundred inquirers waiting for some one to come and instruct them in the truth. Brother F. E. Stafford and Sister B. Miller have been conducting meetings in Shanghai. As a result of their work four men from the province of Szechuen (which has a population of seventy millions) have accepted the truth, all of whom are teachers, having come to Shanghai because of the revolution, accompanying foreign evangelists as teachers and instructors in their native dialect. This fall these men expect to return to Szechuen, and we have no worker whom we can send back with them. Three years ago Elder Allum was appointed superintendent of that field, but up to the present time it has been impossible for us to spare him long enough to make even a trip to that province. Now that we have four men from there who are keeping the Sabbath, have done some ministerial work, and are quite well educated, it does seem imperative that we have a foreign worker to send to Szechuen to guide and direct these men, and to open up the work. . . . We certainly can not leave China unwarned, when the people show such readiness to accept Christ and become Christians. The Spirit of God is striving with men in China, and it seems a pity that we can not step in with a trained corps of workers at this important time and reap a rich harvest of souls."

During the last season Elder R. C. Porter made the round of mission stations in the South African Union. Our first work for the heathen was in Africa. We understand that three hundred souls or more have been won to this truth through the missions, and several thousand young persons, all told, are under instruction in our African schools. Of special tokens of the good hand of God in the work, Elder Porter says:—

"I am glad to be able to report that all our missions are in a very prosperous condition. The old Solusi Mission [our first in Africa], with Elder W. C. Walston superintendent, gave me notice

when I was there that at the close of the year the mission would return all the money that had been appropriated to it by the General Conference for 1912, and declare it self-supporting this year, and the workers hope, for the future. It is very remarkable how rains have fallen upon this mission farm, when other farms all about were suffering and receiving no rain. When I was there, all their early crops were matured. The

the natives, and they are sending in pressing invitations for us to establish out-schools on their farms.

"While I was at the Barotse Mission, Elder W. H. Anderson made arrangements for the sale of a sufficient amount of produce from the farm to insure making good his promise that the Barotse Mission would be self-supporting for 1912. That mission has been greatly blessed this year in raising large

a certain place, and a Filipino evangelist was sent there. Elder E. M. Adams wrote:—

"Last Sunday our evangelist returned from this place, and reported thirteen new Sabbath-keepers. He said that they had started a fund to build a chapel. He also said that they were so eager to hear the truth that they would scarcely let him sleep. The evangelist himself received a new experience from this. He came back with his face shining—a new man in Christ. A few weeks ago he asked to be excused from the ministry, but when he came back he said, with tears in his eyes, that he was sorry that he had ever made such a request. He said that on Sabbath, while he was away, he was opening his meeting by prayer, and had not prayed long when the people fell upon their faces, weeping. He looked around, wondering what had happened, and could not speak. Then he was strengthened, and finished his prayer. He said as he thought how God had committed to him his Holy Spirit, and also as he thought of his past life, he felt very unworthy, but desired to yield his whole life to God and be faithful in his service.

"Last week a man came to us the second time, asking for some one to go up to his province, as there were some of the people keeping the Sabbath, and they desired instruction. We are planning to send them help in a few days. Truly the Lord is going before us and preparing our way."

How our brethren in the needy fields are longing and praying for more workers is reflected in a letter to the Mission Board from Dr. A. C. Selmon, editor of our Chinese paper, who last season attended general meetings in several provinces, as fully reported in the REVIEW. "There is surely," he says, "a wonderful opening of the ears of the people to hear." He found this specially manifested among the non-Christian people, heathen hearers standing up by scores before heathen neighbors to confess their sins, and to ask to be taught the way of salvation. Dr. Selmon adds:—

"This greatly encouraged all of us, and especially was it a great help to our Chinese church. Our Chinese brethren seemed to get a glimpse of the power that there is in this last gospel message, and to see that there is in it an antidote for every ill and sin that is in the world, and that it is not only adapted to the people in Babylon, but especially to the idol-worshippers of China."

And after telling, as others have again and again, of the needs and calls beyond their reach, he cries:—

"Whom shall we send? We can not get men here on the field, and so our arms are outstretched to you, brethren in the home land, and we are pleading that you quickly do something to help us. Surely our work in China is in a critical condition. Not because the Lord is not blessing and making openings that we can not fill; but because we are so tied down and short-handed that we can not spare the time to establish these churches and companies in the truth as



THE FORSAKEN IDOL TREE

This tree, standing near the Shangani station (Rhodesia, South Africa), one of our newer missions, was an object of worship. Spirits were supposed to inhabit it. Formerly the ground about it was bare, beaten down by the feet of worshipers. Now, as the picture shows, grass is growing about it. The idol is forsaken, as the people have heard of the true God. The gifts of our brethren and sisters sent the missionaries into the Shangani region with the message of life. And still the call comes to send the light into other regions of darkness.

late crops, however, were beginning to need rain very much. Elder Walston said that if rain did not come within a week, the late corn would not be more than half a crop. The matter was made a subject of prayer, and the Lord sent plentiful rains, so that the late crops are reported to be as good as the other. A grain merchant has informed Elder Walston that he had more corn on the mission farm this year than all the farmers in that section or in that district combined. It is the general talk of the farmers that the Lord has specially favored our industrial mission work for

crops of potatoes, while other farmers have raised but few. There is a Catholic mission just across the river from ours, and once during the summer when rain was badly needed, there came a storm which blew down and destroyed about half their corn crop, while on our mission side of the river there came a beautiful soaking rain, without any wind to damage the crop. In many ways the prospering hand of God has been manifested."

Here is an experience of God's presence in the far Philippines. One of the colporteurs had reported an interest in

they should be established. Our prayer is that you, brethren, will move heaven and earth to get us a good company of people out here this fall. Unless we can have them, it means that we must give up our work in some of the places which we have opened up."

Truly the situation is a call to prayer that shall indeed move heaven and earth. And this is the season of prayer. Pray for these fields, brethren and sisters. Pray God to protect the workers. Pray that he may move every heart in the making of gifts at this time, large gifts and small. And pray the Lord of the harvest definitely to send forth laborers.

There remains so much land yet to be possessed. We have but entered in. There is no place to stop or rest until the work is done. All the fields can echo China's cry of unentered territory and the need of workers and of means. While Japan, Korea, and the East Indies are smaller fields, they are none the less in need of workers. I saw this need also only a few months ago in South America, where a little band of our brethren is courageously facing one of the hardest undertakings in the world,—the carrying of the message through fanatically Catholic regions. I dared not so much as hint that any assurance could be given them of increased appropriations for new workers another year. But think of their situation! There is the Peruvian Mission, having a territory equal to all the United States west of the Rockies, with two ordained ministers. There is the Argentine Conference, into which, as far as area is concerned, nearly twenty-nine Pennsylvanias might be placed, and it has four ordained ministers in the field. Mexico and the Spanish fields of the West Indian Union are equally destitute. Elder E. C. Boger, of British Guiana, reports as still faithful a single family in Dutch Guiana, who for years have hoped for the coming of a worker. Elder Boger adds: "The lights along the border burn brightly."

In India we are working in eight or nine of the hundred languages. The most populous part of Africa still lies untouched by Seventh-day Adventists. It is said that in those vast regions stretching from the West Coast to the Egyptian Sudan, one or two squares a thousand miles on a side might be marked out, in which there is no missionary of any society. Our brethren in South and East Africa are pushing northward toward these regions. The little band in West Africa is heroically struggling to form a base from which its members can push eastward in among the millions; and our brethren in Europe have their eyes on the Egyptian Sudan. What a call it is to pray for men and means, that the far-separated but converging lines may be moved steadily onward!

A Kongo missionary of another society reports a touching story of waiting Africa. "One day," he says, "as we waited at Leubo, some men came who had walked about one hundred seventy-five miles. They had heard that if they

would build a church in their village, a teacher would come to teach them the way of salvation. They had built a church, then had waited and waited. The church had rotted down, but no teacher had come."

The many tribes unreached, the hundreds of tongues silent as yet in the message, and the vast areas stretching out unentered are not difficulties to dismay or discourage; rather are they inspiring incentives to prayer and sacrifice; for the promise is sure that God will send the light to every tongue and people. His hand is leading; may God give us grace to follow fast.

Lesson for the Children—No. 7

Praying Witnesses

MEMORY TEXT: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

A little girl once came to Mr. Moody and asked him to pray that God would help her to win people to live Christian lives.

What does the word win mean? We win people by being kind and loving to them. We drive them from us by being cross and unkind.

Children may lead even grown people to Jesus. A little boy was seen weeping in a meeting. When asked what was the trouble, he said, "I wish you would pray for my mother." A minister told him to talk to his mother that night about being a Christian, and said he would pray for them both. When the boy got home, he watched until bedtime for a chance to talk with his mother. When she told him it was time to go to bed, he started for the door, but came back, threw his arms about his mother's neck, and wept as if his heart would break. She thought he was ill, and asked him what was the matter. He then told her that he was trying to be a Christian, and how happy he should be if she would be one. Then he went to his room. The mother could not rest, for God was speaking to her heart. After a time she started for the boy's room, and when she came to the door, she heard him praying, "O God, help my dear mother to be a Christian." The next day she was converted, and became a Christian worker.

Teach the children that they may have something to do toward answering the prayers they have already offered for others.

A witness can tell only what he knows. So if children would be witnesses for Jesus, they must first know him for themselves.

Tell the story found in Acts 4:23-31. So we should pray for power, that our words and lives may bear witness that will lead others to the Lord.

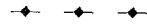
Explain how children may bear witness by their gifts, their lives, and in other ways.

A little Norwegian boy stood in a meeting, scarcely knowing what to say. Then with tears he said, "If I tell the

world about Jesus, then he will tell the Father about me." We shall need Jesus to witness for us when we are judged, so we should witness for him now.

Tell how one witness will make other witnesses, till at last the gospel will be given to all the world, and then Jesus will come. "A little one shall become a thousand, and a small one a strong nation."

The subject for prayer after this meeting may be that God will bless our missionaries in all lands, and that more witnesses may be fitted to go to these countries.



(Reading for Sabbath, December 14)

"For a Witness Unto All Nations"

MRS. E. G. WHITE

THE Saviour's words, "Ye are the light of the world," point to the fact that he has committed to his followers a world-wide mission. As the rays of the sun penetrate to the remotest corners of the globe, so God designs that the light of the gospel shall extend to every soul upon the earth. If the church of Christ were fulfilling the purpose of our Lord, light would be shed upon all that sit in darkness and in the region and shadow of death; instead of congregating together and shunning responsibility and cross-bearing, the members of the church would scatter into all lands, letting the light of Christ shine out from them, working as he did for the salvation of souls, and this "gospel of the kingdom" would speedily be carried to all the world.

From all countries the Macedonian call is sounding, "Come over and help us." God has opened fields before us. Heavenly beings have been cooperating with men. Providence is going before us, and divine power is working with human effort. Blind indeed must be the eyes that do not see the working of the Lord, and deaf the ears that do not hear the call of the true Shepherd to his sheep. Some have heard the call of God, and have responded. Let every sanctified heart now respond, by seeking to proclaim the life-giving message. If men and women in humility and faithfulness will take up their God-given, appointed work, divine power will be revealed in the conversion of many to the truth. Wonderful will be the results of their efforts.

The Lord is bidding his people in every place to sow beside all waters. It means much to obey his command. It means a continual imparting of the gifts we have received from Heaven. The cause of God needs consecrated workers, and it needs money. Shall we continue to spend our means for things that are unessential, while a neglected work remains undone? Shall we not rather repent of our indifference toward this work, and pray for spiritual discernment to see and understand, as we should, its urgent needs?

The spirit of liberality is the spirit of heaven. Christ's self-sacrificing love is revealed upon the cross. That man

might be saved, he gave all that he had, and then gave himself. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The spirit here illustrated is to give, give. This carried out in actual benevolence and good works, is the true fruit of the Christian life.

The work of God needs men and women who have learned of Christ. The moment God's workmen see him as he is, that moment they will see themselves as they are, and will ask him to make them what they ought to be. Selfishness makes men hindrances instead of helps. In God's light we can see our defects; and in his strength we can remedy them.

At the final day, when the earth shall perish, he who has laid up treasures in heaven will behold that which his life has gained. If we have given heed to the words of Christ, then, as we gather round the great white throne, we shall see souls who have been saved through our agency, and shall know that one has saved others, and these still others,—a large company brought into the haven of rest as the result of our faithful labors, there to lay their crowns at Jesus' feet, and praise him through the ceaseless ages of eternity. With what joy will the worker for Christ behold these redeemed ones, who share the glory of the Redeemer! How precious will heaven be to those who have been faithful in the work of saving souls!

The nearer we come to the close of this earth's history, the more delusive will be the snares of the enemy. As time passes, his attacks will grow fiercer and more frequent. Satan's supreme effort is made to ensnare and deceive if possible the very elect,—the church and the ministers of Christ. With all their ingenuity he and his agencies are working to deceive if possible the very elect. If he can lull them to indifference to their high calling, his triumph is certain. What is needed at this time is thorough conversion and whole-hearted consecration. He who is closely connected with Christ will be strengthened to withstand the enemy's devices. Our safety lies in practising heartily the truths of the Bible. By humbling ourselves before God, we invite his saving power.

A great work is to be done in foreign fields; and just as verily a great work is to be done in the home field; for it is by consecrated, faithful effort in the home field that workers are to be won for God who will go forth to proclaim the truth in foreign fields. At this time, when the enemy is working as never before to engross the minds of men and women, we should be laboring with increasing activity. Diligently, disinterestedly, we are to proclaim the last message of mercy in the cities—in the highways and byways. All classes are to be reached. As we labor, we shall meet with different nationalities. None are to be passed by unwarned. The Lord Jesus was the gift of God to the entire world—not to the higher classes alone, and not to one nationality, to the exclusion of others. His saving grace encircles the world. Whosoever will, may drink

of the water of life. A world is waiting to hear the message of present truth. And while the servants of God are aroused to give the light, all nationalities are represented as pressing into service as instrumentalities of divine choosing.

There are many who long for special talent with which to do some wonderful work, while the duties lying close at hand, the performance of which would make the life fragrant, are lost sight of. Let such ones go to work, taking up the work lying directly in their pathway. Success depends not so much on talent as on sanctified energy and willingness. It is not the possession of

forth. The Word of God has, as it were, been hidden under a bushel. That Word must be explained to those who are now ignorant of its requirements. Search the Scriptures with those who are willing to be taught. This work may be small in its beginning, but others will unite to carry it forward; and as, in faith and dependence on God, labor is given for the instruction and enlightenment of the people, those who listen will catch the meaning of true discipleship.

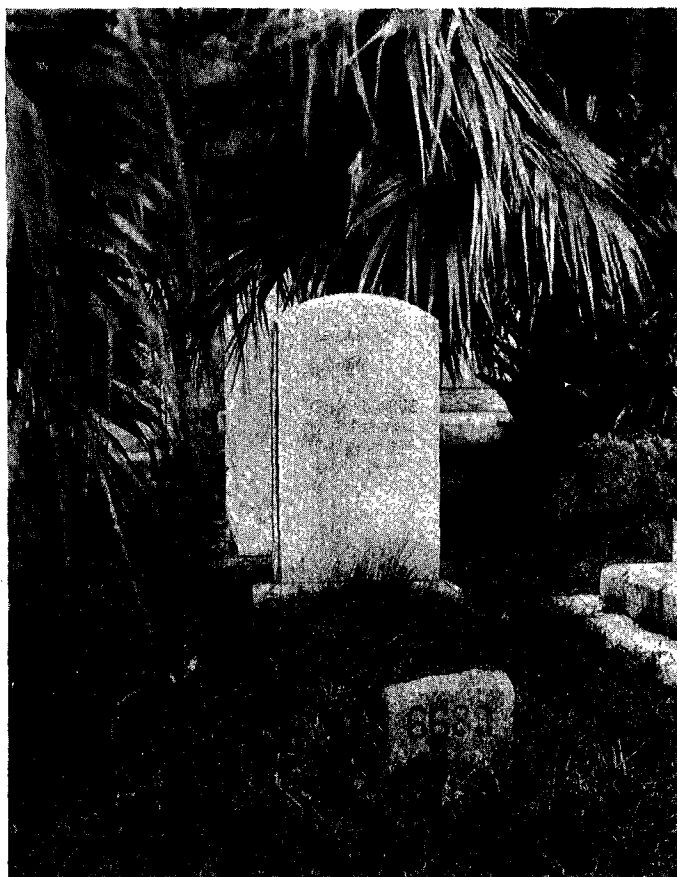
My message to our people is: "Lift up your eyes, and look on the fields; for they are white already to harvest."

When the Samaritans came to Christ at the call of the Samaritan woman, Christ spoke of them to his disciples as a field of grain ready for harvesting: "Say ye not. There are yet four months, and then cometh harvest?" he asked. "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

And how did that harvest begin?—With one woman,—just giving the truth to one woman, and that woman giving it to others; for she went to the village, and said to the people, "Come." They

came, and they listened, and the harvest began. Christ abode with the Samaritans two days; for they were hungry to hear the truths of the gospel. And what busy days they were! As a result of his labors, "many more believed" on him. This was their testimony: "We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

Just such work is to be carried on to-day. There are many preparing for the harvest, but they know it not. At this time every word and act of ours should be fraught with meaning. We may cry to the Lord, "It is time for thee, Lord, to work: for they have made void thy law." But this is not enough. The reapers must act their part. God's people must arouse from their indifference and selfishness, and reveal a desire to be used as the Lord's helping hand.



GRAVE OF A. LA RUE, HONGKONG, CHINA

Brother La Rue was our first missionary to China, going there as a ship missionary in his old age. This photograph was taken by Miss Gertrude Thompson last summer, not long before her death. Her sister wrote: "She is sleeping on the same terrace, but a little way from the spot where we laid dear Brother La Rue."

splendid talents that will enable us to overcome and to serve, but the conscientious performance of daily duties, the lowly spirit, the contented disposition, the unaffected, sincere interest in the welfare of others. If the love of Christ fills the heart, this love will be manifested in the life.

If you have a fitness for a special line of service, this will be seen as you do your best in the work nearest to you. Be faithful and thorough in all that you do. Do not be discouraged if the beginning you make seems small, but set your mark high, and put forth earnest efforts to reach it. Do not allow obstacles to dishearten you. Concentrate your efforts on the surmounting of these obstacles. Persevere, and you will succeed.

Right where you are, and right where the people are, let earnest efforts be put

My brethren and sisters, arise; shine! The time has come when we should make every possible effort in giving this last message to the world. I call upon all who possibly can to connect with the work, and to do it now. Do not be indifferent to the messages God sends for the spiritual uplifting of his people, nor negligent of the responsibility that has been placed upon you in a knowledge of present truth. God's first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." The second is like unto it: "Thou shalt love thy neighbor as thyself."

The Lord is sending us repeated instruction pointing us to the importance of becoming earnest, diligent workers. We have an important work to do, a work that will not wait, a work that can be accomplished only in the power of, and through, the Spirit, and under the direction and guidance of Christ. Let every believer at this time show himself a worker together with God. Let all differences be put away, all light, meaningless talk. Let us speak and act righteously. The Lord will work through every soul who will yield heart and life to his control. To all who will be led by the Spirit, God will impart his righteousness. He commits to his true followers the power of persuasion, the power of his grace and truth, a deep and constant love for his work in home and foreign fields. He gives them hearts that are in earnest in gathering with Christ. With helpers possessing such gifts as these, the missionary work can not be without fruit.

The kingdom of grace is now being established, as day by day hearts that have been full of sin and rebellion yield to the sovereignty of his love. But the full establishment of the kingdom of his glory will not take place till the second coming of Christ to this world. "The kingdom and dominion, and the greatness of the kingdom under the whole

heaven" is to "be given to the people of the saints' of the Most High." They shall inherit the kingdom prepared for them from the foundation of the world. And Christ will take to himself his great power, and reign.

The heavenly gates are again to be lifted up, and with ten thousand times ten thousand, and thousands of thousands of holy ones, our Saviour will come forth as "King of kings, and Lord of lords." Jehovah Immanuel "shall be king over all the earth: in that day shall there be one Lord, and his name one." "The tabernacle of God is with men, and he shall dwell with them, . . . and be their God."

But before that coming, Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." His kingdom will not come until the good tidings of his grace shall have been carried to all the earth. Hence, as we give ourselves to God, and win other souls to him, we hasten the coming of his kingdom. Only those who devote themselves to his service, saying, "Here am I; send me" to open blind eyes, to turn men "from darkness to light, and from the power of Satan unto God,"—they alone pray in sincerity, "Thy kingdom come."

NOTE TO LEADER.—Here take up the Annual Offering for missions, first giving opportunity for all to give their own selves to God. Dedicate the offerings to the Lord in prayer.

Lesson for the Children—No. 8 Answers to Prayer

MEMORY TEXT: "And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." 1 John 5:15.

This closing meeting should be a glad one. The children may be permitted to tell of blessings given and of answers to prayer received during the week. Thanksgiving should be expressed for promises and blessings.

"We do not pray any too much, but we are too sparing of giving thanks." Encourage the children to form the prayer habit. They should not receive the impression that during this week they have done their praying for a year, but they should continue to pray regularly, fervently, every day, and in faith.

Some may be discouraged and think God has not heard them pray because they do not see answers to their prayers immediately. Cite the case of Elijah praying seven times (1 Kings 18:42-45). Daniel prayed three weeks before the answer came (Dan. 10:2, 3, 12).

Children must early learn to submit the will to God. "We know not what we should pray for as we ought." "We sometimes ask for things that would not be a blessing to us, and our Heavenly Father in love answers our prayers by giving us that which will be for our highest good." "To claim that prayer will always be answered in the very way and for the particular thing that we desire is presumption."—*"Steps to Christ,"* pages 110, 111.

The mother answers her child when she says No, the same as when she says Yes. God answered Moses' prayer when he said No. Deut. 3:23, 25-27. Jesus answered the man who prayed to be with him, when "he suffered him not."

"Keep your wants, your joys, your sorrows, your cares, and your fears before God." We should continue to pray in faith till God says, "Speak no more unto me of this matter."

If some have received answers to prayer during the week, let them relate the circumstances briefly. If none have such experience, examples may be selected from the Bible, if there is time.

The children may name the things for which they are thankful, and the teacher may suggest that in secret prayer they say "Thank you" to God, while they continue to pray for further blessings.

Why Take the "Review"?

In answering this question, we give only ten of the many reasons that might be given. Any one of these is of sufficient importance to justify the expense of the paper, and to insure ample returns for the time devoted to its careful reading:—

1. The REVIEW is the only general paper published especially for our church-members, and is ever adapted to their personal, spiritual needs.
2. It is the voice of the great advent movement throughout the whole world.
3. It rekindles and keeps aglow the spark of spiritual fire in the souls of its readers. It is a weekly reviver.
4. It is a strong, unifying factor, and a constant inspiration in the work of our world-wide message.
5. It provides spiritual food for all its readers, brings good cheer to them, and builds up their faith.
6. It keeps its readers in trying times from the common tendency to complain, to criticize, and to imbibe unbelief, and

is in many other ways their best and truest earthly friend.

7. It keeps its readers intelligent upon all phases of our special work in all parts of the world, strengthens their faith, and fortifies them against discouragement in performing life's daily duties.

8. It is an impelling force in all denominational work, imparting spiritual vitality in the life, and creating a working devotion in the promotion and support of the message.

9. It is as a good shepherd sent out each week to feed the flock, to heal their wounds, and to strengthen their defenses against their foes.

10. In view of the general and the specific nature of the REVIEW, the scope and magnitude of the message it represents, and the environments of our church-members, it is not possible for them to keep fully up with the rapid progress the message is making in all parts of the world, and to grow and develop with it, and not have the REVIEW.

D. W. REAVIS.

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Robert Morrison, missionary to China.
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Send all orders through the Conference Tract Society

PRAYER AND SERVICE

LIKE FAITH, Prayer without Service is Dead. In the life of Jesus prayer and service were united. The true object of prayer, indeed, is for wisdom and strength that we may the better serve mankind. Mohammedanism, Buddhism, Pharisaism, Roman Catholicism, and other systems of false worship, or one-sided Christianity, are largely the result of an attempt to divorce prayer and service, the two great essentials of true Christianity.

By distributing the truth-filled magazines described below, you will become a coworker with God in answering your prayers for the conversion of your friends and neighbors. May this Week of Prayer indeed mark the beginning of a new epoch of service in the life of every believer. Pray as you Work, and Work as you Pray.

Our Health Message

The December *Life and Health* is selling very rapidly. Space forbids more than the mention of a few of its practical features:—

Headaches—How to Relieve Them
Secret of Athletic Success
Christmas in an Insane Asylum
Welfare Work for Children (Illustrated)
The Christmas Dinner and Disease
How to Care for the Baby—Its Clothes, Bath, Food, etc.
What Is Alcohol?
How to Cook Eggs
Report of International Hygiene Congress
Cotton Vs. Wool Undergarments
Bad Teeth and Bad Health
Getting Ready for the Scrap-Heap
Use of Felt Shoes
Questions and Answers (twelve replies)

Earn your own subscription by sending us two yearly subscriptions at \$1.00 each.

Selling this magazine is easy and profitable work. Many make \$2.00 to \$5.00 a day besides the good they do.

Our Reformation Principles

The December *Protestant Magazine* is a strong number—fearless yet dignified. Like our health message, this magazine is proving to be most popular among all classes of intelligent Catholics and Protestant leaders. Show it to the pastors in your vicinity. Secure their subscriptions.

Note the leading contents of this "Bible on Romanism" and "Present Crisis" number:—

Double Frontispiece—Editorial Page From a Catholic Paper (Photograph)

Rome the "Babylon" of Revelation—Bishop Wordsworth on Revelation 17

Catholic Authorities on the "Anti-Christ"

The Present Crisis—Proposed Catholic and Protestant Remedies

President Taft "Religious Garb" Decision History Made to Order by Rome

Facts as to the Philippines
"The Guardians of Liberty"

The Mediation of Christ—Its Perversion by Rome Foretold in the Bible

Harper's Weekly on Rome and Marriage
Growth of the Churches—Protestant and Catholic Statistics

Ten copies, six months, to one address, or 10 addresses, only \$3.00. Sender may include his own name. Sample copy, 10 cents. Yearly subscription, \$1.00; 3 years for \$2.00, or 5 years for \$3.00.

Our Religious Liberty Principles

The "Catholic Federation" and "Sunday Mails" number of *Liberty* magazine is one of the very best that has ever been issued. It deals with the greatest up-to-date religious problems now confronting America. Note the following partial contents:—

FRONTISPICE: Photograph of Senate Sunday Mails Report Printed Upon Silk and Displayed in Office of Postmaster-General
CONVENTION of American Federation of Catholic Societies—Rome's Efforts to Exclude Protestant Publications From the Mails

Putting the Church Over the State—How Rome Rules in Colombia

God's Example of Religious Liberty
American Principles in the Balance—History of the Famous Senate Sunday Mails Report

Rome and the Prohibition Party Platform—How Priest Zurcher Defeated Dr. Swallow's Plank

Are Catholic Voters Instructed?
The Proposed California Sunday Law

Religious Liberty in China
Establishing God's Kingdom by Law

Divine Prophecy and History
Our agents report excellent sales. One sold

333 copies in one day—also 1,082 copies in four days. This number should be placed in the hands of every editor, attorney, clergyman, city and county official, and public-school teacher in your county. We have the names and addresses.

Until Jan. 1, 10 copies, one year, to one address, or 10 addresses, only \$1.50. Thereafter, \$2.00. Subscription price now only 25 cents. After Jan. 1, 35 cents.

Our Faithful "Watchman"

The December number of the *Watchman* discusses many vital questions:—

Will Jesus Come Again?
How Will Jesus Come?
Where Will Jesus Come?
When Will Jesus Come?

The Downfall of Turkey—The Congress of Berlin, and the Alarm of Europe

Many other good things will be found in the Outlook, Home and Health, Mission Fields, and other departments.

This timely magazine gives the gospel trumpet a certain sound. It considers present-day problems in the light of the prophetic Word of God. Send \$2.00 for three yearly subscriptions—one for yourself and two for your friends. Single copy, 10 cents. \$1.00 a year.

The Gospel Message

The December *Signs of the Times Magazine* is well called "The Beautiful." It throws the searchlight of the Scriptures upon present-day history. It gives Bible answers to man's inquiries. No truth-seeker's library complete without it.

Here are a few December features, worth reading and passing on to others:—

A New Phase of Spiritualism—Did Miss Stead receive communications from her dead father?

The Heaven-Opposing Powers of Earth
The Second Coming of Jesus

The Government and the Trusts

The Freedom of the Will

A Financial Sign of the Times

Many other articles on temperance, the home, and other topics of vital interest to Christians.

The Gospel to Our Foreigners

Will not our colporteurs also remember the great foreign populations in our large cities and elsewhere, and take with them a few copies, at least, of our three beautiful German, Swedish, and Danish-Norwegian ten-cent magazines?

German

Zeichen der Zeit, published quarterly; yearly subscription, 30 cents. Single copy, 10 cents.

Swedish

Tidens Tecken, published quarterly; yearly subscription, 30 cents. Single copy, 10 cents.

Danish-Norwegian

Lys over Landet, published quarterly; subscription price, 35 cents a year; 10 cents a copy.

Uniform Prices of All Our Magazines

Single copy, 10 cents; 5 to 40 copies, postage prepaid, 5 cents a copy; 50 or more copies, 4 cents a copy.

This feature enables every agent to calculate in advance the exact cost of any shipment of these magazines. To obtain these low rates, however, one must order not less than the number specified, of any one magazine. For instance, a combination order for 25 *Life and Health* and 25 *Protestant Magazine* or *Signs Monthly* or the *Watchman*, will not be counted as one order for 50 copies at the 4-cent-a-copy rate.

Address All Orders to Your Conference Tract Society

For the address of your Tract Society, see list in "Life and Health," "Liberty," or the "Protestant"



WASHINGTON, D. C., NOVEMBER 14, 1912

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WE were pleased to greet in Washington last week Elder H. M. J. Richards, of Colorado. He comes east to take the presidency of the Eastern Pennsylvania Conference.

WE are able to present to our readers this week a paper of thirty-two pages instead of twenty-four. This number contains the Week of Prayer Readings, which will be read with deep interest by all. In consequence of so much space being devoted to these readings, it has been necessary for us to omit some of our regular departments, and vary the order of others.

WHO that has given for African missions is not glad to have had a part in leading young Xiba out of darkness into light? The message he sends — given on this page — is the message that hundreds of young Africans would send us. There are thousands of these youth now in our African schools, and money is needed to keep the work spreading.

WRITING from Hamburg, Brother L. J. Spicer, one of the European secretaries, says in a recent letter: "One of our brethren in the Caucasus has been imprisoned, and rather roughly treated. The brethren there specially need our prayers. Several of our young brethren in the Balkan States have been called in to serve for their country, and we trust it will be possible for them to hold firmly to the truth. Surely the time of probation is nearing its end; the door is already swinging to. Who knows what this may mean for Turkey? We are anxious for our brethren there. The Lord will surely be mindful of his children if a time of peril comes to Christians in that land."

ON November 5, the voters of this country chose Woodrow Wilson, governor of New Jersey, President of the United States, and Thomas R. Marshall, governor of Indiana, Vice-President. Governor Wilson received the largest plurality of votes of any candidate ever elected to this high office.

WE are glad to note that some of our physicians are finding openings for health and temperance work in connection with outside organizations and societies. We have received an announcement of the District of Columbia Department of Health and Heredity, of which Dr. Patience Bourdeau-Sisco is the district superintendent. This announces nearly a dozen meetings to be held in different churches in the city of Washington during the coming winter, in which various phases of health and temperance will be discussed by Dr. Bourdeau-Sisco, and by other physicians and public workers who have consented to aid her in this propaganda in behalf of health principles. This is work which should bring good results.

A Voice of Praise From Africa

A Message for the Week of Prayer Season

I am glad to let you know about me. I am born in Rhodesia. When I grew up, I was taught nothing. I didn't know how to read or write. So I did grow under all heathen customs. As my parents were snake-worshippers, they taught me also to pray to the snakes. I didn't know anything about the true God. But now I praise the Lord, for he has sent the missionary in our country. They have taught me the true God, the God of love, the Maker of heaven and earth. For all these blessings I have received, my soul feels thankful to the Lord. And now I am going to help the work at Selukwe new station.

ISAAC XIBA.

AS ALL recognize, there has been a great increase in the cost of life's commodities during the last few years. The cost of production in the manufacture of books and the publication of papers has been materially affected. It seems only just and proper that in view of this large increase in the cost of production, there should be made a slight advance in the price of the REVIEW AND HERALD. This accordingly has been done. From this time forward the yearly subscription price of this paper will be advanced from \$1.75 to \$2. Six-month subscriptions will be one dollar, and three-month subscriptions fifty cents as formerly. This is a return to the price of the REVIEW previous to 1897, and at that period the paper had only sixteen pages, instead of twenty-four. We believe that our readers will recognize the justice of this advance. Some denominations reported a loss of thousands of dollars last year in the publication of their church journals, journals with a larger subscription list than ours, and issued at a higher price. Then, too, they carry more or less paid advertising, while our church paper receives no income from this source. We are glad, however, in this connection to call attention to the very liberal clubbing rates offered for the REVIEW and our other periodicals, announced on page 2. We believe that our people will unite

with us in giving our church paper a larger circulation for the year to come than it has ever before enjoyed. We appeal especially to the many isolated believers, to whom this Week of Prayer number will be sent, to become regular subscribers. We have many excellent things in store for our readers, and no Seventh-day Adventist can afford to be without our church paper, which forms the great medium of communication between the church-members and the world-wide field.

THE events of the last few days have been stirring ones in connection with the Near East. The Turkish government has been hard pressed on every side. The flower of its army has been wasted by the fierce onslaughts of its northern neighbors. The powers of Europe thus far have turned a deaf ear to its entreaties. It is only by the interference of its strong neighbors or by the sufferance of its victorious foes that any of its European possessions will be left it. The united Balkan armies have practically overrun Turkey in Europe, and at this

writing the forts surrounding Constantinople are under heavy siege; and unless some unforeseen contingency arises, this last stronghold of European Turkey will soon be in the hands of the victors. We are glad to present this week an article from the pen of Elder A. G. Daniells, in our Editorial department, on "Turkey in the Light of Prophecy." This article gives a clear, logical statement of the position long held by this denomination, a position from which there is certainly no occasion to recede in view of the progressive fulfillment of prophecy before our very eyes. While we must deplore the carnage and destruction which this the most bloody war thus far has caused, we still must rejoice in that it affords an additional sign of fulfilling prophecy, an omen of the coming reign of peace and righteousness in the standing up of Michael.

THE last Sabbath of the week of prayer is the day for the annual offering for missions. Let us pray for liberal gifts befitting the needs of the work in this time when the last things are being done. It is time in real earnest to transfer every available resource to the bank of heaven. Let every isolated believer send a gift for missions to the church or conference treasurer, or failing knowledge of the address, send to W. T. Knox, treasurer of the General Conference, Takoma Park, Washington, D. C.

BY no means the least interesting of the excellent matter presented in this number of the REVIEW are the announcements relating to our publications, given on pages 2, 30, and 31. Examine these prices and see what a splendid line of literature in the way of periodicals, magazines, books, etc., is awaiting, perhaps, your perusal, and your efforts in extending their circulation among your friends. Service is the complement of prayer.