

THE ADVENT SABBATH
REVIEW AND HERALD

THE
EVERLASTING GOSPEL



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ALL THE WORLD

THE WORK AND THE WORKERS

HAVE you seen the beautiful and practical November *Life and Health*? Don't miss it!

Evangelist E. L. Cardey recently sold over 300 copies of the *Protestant Magazine* in connection with his lecture to the Guardians of Liberty in Albany, N. Y.

One dear old sister in Portland, Oregon, has been selling 3,000 copies of *Liberty and Life and Health* per month. Why not try 20 copies for \$1.00, 25 of each for \$2.00?

In a sermon in his church on Sunday, October 12 (Columbus day), Reverend —, pastor of the Second United Presbyterian Church, New Jersey, read from the *Protestant Magazine*.

Brother Chas. Dunham, one of our Pittsburgh, Pa., colporteurs, writes: "I sold 62 copies of the *Protestant Magazine* tonight in a patriotic meeting, in a little while. Could have sold 100 more."

Our brethren in Knoxville, Tenn., circulated 1,200 copies of *Liberty* and the *Protestant* in connection with the "Protestant day" feature of the Conservation Exposition, recently held in that city.

In his article in the *Texas Christian Advocate*, dated Oct. 9, 1913, "Rome—America's Peril," Rev. Chas. L. Brooks, of Oklahoma, used several quotations from the *Protestant Magazine*, for which he is a regular subscriber.

Will lemons cure consumption? This is but one of many practical questions answered in the excellent November *Life and Health*, which we have called the "Vegetarian," "Hygiene," "Colds," and "Consumption" number. An easy seller. Send \$1.00 for 20 or \$2.00 for 50 copies before they are all gone. Remember we pay the postage.

The beautiful two-color photograph of George Washington on the front cover of the current *Liberty*, and the striking two-color cartoon on the back cover, make this number a ready seller. Yearly subscription, 35 cents. Ten subscriptions ordered at one time, only \$2.00. Put nine of your friends and yourself on our mailing list at once.

Do you know that it is costing the Protestant patriots of Silverton, Oregon, \$50 a week to guard Miss Lasanen, the nun who escaped from the Mt. Angel, Oregon, Convent, and took refuge in the home of the pastor of the Christian Church in Silverton? For further reports watch the *Protestant Magazine*. For \$3.00 it will be mailed to you and nine friends for six months.

A mother living in the South writes: "Enclosed find \$1.00 for a year's subscription to the *Protestant Magazine*. Please start it with the March, 1913, number, if possible, as I want that "Convent Tragedy" story, which began in that number. My object is to try to save my son untold bitterness through his plan to marry a woman older than he, of the Catholic faith." A very few more subscriptions can be started with the March number.

The striking cartoons by that greatest of cartoonists, Thos. Nast, which the *Protestant Magazine* is reproducing from the old files of *Harper's Weekly*, are in themselves well worth many times the price of a year's subscription. See sample cartoon on this page. Yearly subscription \$1.00; six months, 50 cents. Five yearly (or 10 six months') subscriptions, to different addresses, \$3.00.

You will have no trouble in selling a large supply of either the *Protestant* or the *Liberty Magazine* to the members of the following patriotic organizations: Guardians of Liberty, Junior Orders United American Mechanics, Patriotic Order Sons of America, Knights of Luther, Protestant League of America, American Federation of Patriotic Societies, Orangemen, Knights of the Macca-



The Holy Father in his outlook from the watch-tower of the Vatican sees about him the lowering clouds of direful disaster, but away in the West there is the gleam of hope.—*The Missionary (Roman Catholic)*, January, 1912.

This cartoon appears in the October *Protestant Magazine*. Watch for others in "Picture Section" during 1914. Fifteen months for \$1.00, or the October, November, and December, 1913, numbers free with yearly subscription for 1914, while they last! Subscribe today! These three extra numbers will soon be gone!

A number of officers and organizers of both the Guardians of Liberty and the Knights of Luther have applied for agency for the *Protestant Magazine*. Supplies of *Liberty* and the *Protestant* are on display at the national headquarters of these two patriotic organizations in New York City and Des Moines, Iowa. You can be our agent too!

bees, the Legions, American Minutemen, Masons, etc. Find out when these lodge meet, and ask permission to make speech to the members after their business sessions, and present the educational and patriotic features of these magazines. Send \$1.00 for 20 or \$2.00 for 50 today. These patriotic men crave this information. Try the plan.

The Advent Review And Sabbath 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.

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No. 46

Editorial

The Week of Prayer

ANOTHER week of prayer! Surely this occasion is needed by every member of the church. It is well that we pause in the midst of life's busy activities and take a little time for retrospection and serious consideration. What have the last twelve months brought to us? Where do we stand in the sight of heaven? What is our relationship to God, to his work in the earth, to our families, to our brethren and sisters?

A Period of Great Danger

The church of Christ confronts today greater danger than ever before in her history. It is the time of the last great conflict between truth and error. The controversies of the ages are revived. Satan is making his last supreme effort to destroy faith out of the earth. To his insidious attacks we see thousands in the great Christian world succumbing. The old-time simplicity of Christian faith and practise is well-nigh lost.

The mission of Seventh-day Adventists today is to stem this rising tide, to contend for the faith once delivered to the saints, to set an example to all the world of the power of vital godliness operating in the life. Is the Seventh-day Adventist Church today meeting its divine mission? Perhaps the question should be made more personal. Are the members of the Seventh-day Adventist Church today fulfilling God's great purpose in giving to the world a knowledge of his truth? Are we indeed standard-bearers and heralds of gospel light and saving grace, or are we, like many professed Christians in the great church around us, succumbing to the deadly influences operating in the world?

Important Considerations

To what extent have we lost the simplicity which once characterized the believers in this message, and which we are glad to say characterizes many of them today? To what extent is the spirit of worldliness and formalism entering our lives? Are we being carried away by the spirit of commercialism and the strife after riches for riches' sake?

Does the hypnotic power of worldly pleasure which is leading so many to forget God, and which is declared by the apostle to be a prominent feature of present-day Christianity, control our lives? Unconsciously and little by little is there coming into our experience a disregard for sacred things, leading us continually to minimize the difference between the holy and the profane? Do we keep the Sabbath of the Lord as Sunday is generally observed? Are we returning conscientiously to God our tithes and offerings? Has our faith become dimmed? Are the increasing signs on every side, which show the coming of the Lord to be near, becoming commonplace, leading us to say in our hearts, "My Lord delayeth his coming"? Is the spirit which we manifest in the home or in the church one of impatience, harshness, gossip, or criticism? Are we failing to apply in our lives the principles of true temperance and healthful living? Do we neglect secret prayer, family worship, or Bible study?

These great evils are manifest everywhere in the world around us, and are sapping the spiritual life of the great Christian church. Through them the enemy is making strong appeal to the members of the Seventh-day Adventist Church. Some, we fear, are succumbing to their deadly influences. In the light of God's Spirit shall we not pause and take time to think, and to determine if there is in us "an evil heart of unbelief, in departing from the living God?" The apostle admonishes us to "exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3: 13, 14.

"Turn Ye, for Why Will Ye Die?"

Wherein we find that sin has separated us from God let us make haste to return to our Father's house. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Isa. 59: 1. He is waiting today to be gracious. To his wandering children he says: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity." Hosea 14: 1. He not

only invites us to return, but he puts in our mouth the very words we are to use as we come back to the Father's house: "Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy." Verses 2, 3.

How many times in the past have we sought help of Asshur. We have looked to men instead of to God. We have had faith that there was power in the work of our own hands, but have been forced to admit, through repeated failures, that we of ourselves could do nothing. To this seeking on the part of his children God graciously responds. His promise is: "I will heal their backsliding, I will love them freely: for mine anger is turned away from him." Verse 4.

Confession of Sin

Oftentimes sin against God is sin against our fellows. The sins of the heart, the evil motives and purposes which have possessed us, and the sinful thoughts in which we have indulged,—the confession of these, as a rule, belongs to God alone. But wherein these evil purposes have been expressed in the life, wherein the wrong thoughts have borne fruitage in words and deeds, and have brought injury to our fellows or placed before them an evil example,—the confession of these outward sins belongs to our fellows as well as to God. A safe rule is that the confession should be as broad as the knowledge of the sin. Impatience and harshness in the home should be confessed at the family altar, to our loved ones and to God. An injury to a brother, such as taking advantage in a business deal, should be confessed to him and to others who may know of the injury wrought. Public sins, such as violation of the Sabbath and an evil example in the community, should be confessed to the church.

God's Mighty Working

And perhaps the very confession of these wrongs in the home, or to a brother, or in the church, may open the way for God to work marvelously during

this season in behalf of his church and of his work in the earth. We must remove from the pathway of others the stones of stumbling in order that the way of the King may be prepared, so that he may come in and do his mighty work in every heart. A confession of our wrong to our children will prepare the way for God to work for their salvation. Let us make straight paths for our feet that those who are lame may not be turned aside nor caused to stumble.

Having made wrongs right, it is our blessed privilege to believe that God accepts us, not for anything that we have done, nor for anything that we may do, but on account of the "great love where-with he loved us, even when we were dead in sins." Eph. 2:4, 5. Receiving ourselves his divine forgiveness, and rejoicing in his love, we may go forth to labor effectually for those who know him not. We may give with drawing power the invitation, "Come and see." O, how much of this labor is needed even in this church!

How many of our brethren are struggling with some fierce temptation! how many are well-nigh discouraged and ready to draw back and give up the conflict! how many of our young people are drifting into a state of carelessness and worldliness! And then there are those who have once been associated with us in church fellowship, but have wandered away and become separated from this movement. Our hearts may go out after them, and our prayers ascend to God for their conversion. Working as we pray, and believing as we work, we shall become collaborators with God in the great work of restoration.

Our Great Need

Our great need as a people today is for more of God. No formal profession will save us. We cannot purchase the riches of heaven by offerings of gold or silver or any material service. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12); there is but one power which can transform our lives, and that is the power of the risen Saviour. There are many in Israel today who are blind and naked and wretched and miserable, and know it not. Truly it is high time for us who know the times and seasons, and who realize that the coming of the Lord draws nigh, to "awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

"Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up." "Sow to yourselves in right-

eousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." "Today if ye will hear his voice, harden not your hearts."

F. M. W.

Getting Right With God

THIS is the week of prayer. It is a special season to more than one hundred thousand persons, who are invited to petition the throne of grace, as one man, in behalf of the greatest work ever committed to mortals.

But while there is going up to our Father in heaven this mighty petition that wraps the whole world in its embrace and concerns a work that is to touch every portion of earth, God would have his people realize that a right relation to him, on their part individually, is of greater importance to the work, to themselves, and to him than any amount of time spent in the repetition of words of prayer while the life is out of harmony with the purpose of God and the principles of the closing message. It must not be a season of lip service. That, our Saviour says, is hypocrisy. "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." Matt. 15:7, 8. Such service is not recognized by the Lord as service unto him.

When we pretend to possess what we do not possess, we act a falsehood. When our lips speak one thing and our lives another, we act a falsehood, and in so doing bring into disrepute the cause we pretend to serve. It is better not to pretend than to pretend and not do. But that does not release us in any sense from our duty of service. Service is our duty; to possess the things of God and to experience the blessings of service are our privilege.

We are in the time of the end; and because we are, this admonition and invitation of the Lord is particularly applicable to this generation and to us individually: "The day of the Lord is great and very terrible; and who can abide it? Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. . . . Blow ye the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the

congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar." Joel 2:11-17.

The whole chapter and the chapter following deal with the same thing. It is God's personal call to his people to turn from the service of the world to his service; and the reason, written plainly through the whole book, is that it is the day of Jehovah's preparation for his last great work, and he will not leave his people unwarned. But mere profession will not do. It is true heart service to which he calls his people now. The rending of the garments—the formal and outward profession of sorrow and repentance—will not suffice. The Lord sees not as man sees; he looks not on the outward appearance. He sees the heart and searches the purpose; and when he sees stubborn and unconverted hearts covered with the rent garments of professed conversion and professed repentance, he says, "Ye hypocrites," "rend your heart, and not your garments." If we refuse to do that, we are lost; for pretense and profession without possession are abominable in the sight of heaven.

"But," one says, in excusing himself from the service of God and accusing others for not living up to their profession, "I do not make any profession," as if that were something to be commended. That does not help the matter; for, while God refuses to permit the hypocrites to enter his kingdom, he also refuses entrance to those who make no pretense of service. The kingdom of righteousness is a kingdom of loyalty, of truth, of sincere service, of unquestioned devotion. The characters that go into that kingdom will not be clouded with sin and selfish ambition. The searchlight of God will play upon those characters and find in them nothing but the pure crystal. Therefore God calls them his jewels. They are his precious trophies mined out of the dark and dismal shafts of this world of sin.

The purity of character which God requires has been held before the eyes of some by Satan in order to discourage them by the very impossibility of human attainment. But God has not left man to himself to accomplish that undertaking. "My grace is sufficient for thee." "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." What is necessary is submission to the divine will. When the soul is yielded to God, so that God can work out his will in the individual unhindered, the work will be accomplished.

Christ said, "I and my Father are

one." They were one because there was only one purpose between the two. Now if there is only one purpose between us and God, we also shall be one with him, true children of God the Father and true brethren of the Lord Jesus Christ. Then the prayer of Jesus in our behalf will come true in our experience: "Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are." John 17:11. Again: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us. . . . I in them, and thou in me, that they may be perfected into one." Verses 20-23.

As we, through the grace of Christ, put out of our lives those things that hinder our being at one with God, we shall at the same time and by the same act put out of our lives those things that hinder our being at one with one another. As we draw nearer to God in reality, we draw nearer to one another in reality, and find less and less occasion for faultfinding against one another. It will be a wonderful, glorious, and soul-satisfying thing to step over the line from mortality to immortality, and realize that all the sorrows and disappointments and woes of this world are in the past, while eternity stretches before us in the kingdom of righteousness, where nothing can ever come to hurt, to disturb, or to annoy. But they who long for that blessed experience must realize that in order for such a kingdom ever to be, God must see to it that no one who enters there shall have in his soul the taint or contagion of sin. While God makes the requirement, he also furnishes the facilities for bringing it about. In the life and the sacrifice of Christ, and in the power and grace he has promised, man finds all he needs to enable him to pass within the gates of the New Jerusalem and to share with all the redeemed what God has in store for his faithful children.

Therefore let this be a season of true heart searching, of consecration, of glad yielding to God's leading, of drawing nearer to God and nearer to one another. Then we can say, "The Lord hath done great things for us; whereof we are glad."

C. M. S.

"SEEK ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

The Harvest Ingathering

A Personal Experience

IF I had followed the suggestions of my feelings when the time came for the Harvest Ingathering campaign, I should not have gone out to the work. But I did not follow those suggestions, for I have learned and proved that there is a better, safer guide than our feelings. Like Abraham, who, when he was called, went out by faith and was blessed and was made a blessing, so I by faith—not feeling—went out and was blessed, and I trust was made a blessing. Besides the money I received (I now have ten dollars for the missions, and this is only the start), I had many good visits with the people, and opportunities to "speak a word in season to him that is weary."

I found several who were not only willing to give me money for missions, but were willing to receive the word of God. As I went on my way, I was happy because I was doing the will of him who had sent me, and was having a part in finishing his work. Like Jesus, who at the well asked drink of the Samaritan woman and then gave her the water of life, I could also say, "My meat is to do the will of him that sent me, and to finish his work." I prayed and sang, before I started and as I went on the way, "Make me a blessing to-day."

I believe, dear brethren, that in order to finish the gospel work in this generation, we need what the people had in the days of Nehemiah. "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a *mind to work*." If we will be faithful in our place and repair the breach in the wall by us and make our prayer unto God and have "a mind to work," as they prayed and worked, we, too, shall rejoice in a finished work. Let us say, as Nehemiah said, "The God of heaven, he will prosper us; therefore we his servants will arise and build."

I do not want to be numbered with the Tobiahs and Sanballats, nor with the nobles of the Tekoites, who "put not their necks to the work of the Lord." I want my neck to get used to the yoke of Christ; for his yoke is easy, and his burden is light. I have had a part in all these Harvest Ingathering campaigns, and I can say that every one has brought a harvest of joy and rich blessing to my soul, and I hope some glad day to see more fruit of the good seed I have scattered.

Soon, very soon, the harvest work will be finished. The "harvest home song" will be sung. There will be two classes in that day. One class will say, "The harvest is past, the summer is ended,

and we are not saved." The other class, who have sowed in tears, will reap in joy; they went forth weeping, bearing precious seed, and will come again rejoicing, bringing their sheaves with them.

With which of these two classes do we choose to be? To be with the joyful reapers we must do something more than *desire* or *wish*. We must *choose*—*will, determine, resolve*—to go forth and sow beside all waters with earnest prayer; then we shall come rejoicing, bringing our sheaves with us. In due time we shall reap if we faint not.

I wish, dear reader, when you finish reading this article, you would get your Bible and read Matt. 25:31-46. Observe that those who inherit the kingdom prepared for them from the foundation of the world, simply did those little things we all have an opportunity to do,—fed the hungry, clothed the naked, visited the sick, etc.,—in other words, did home missionary work. Of those on the left hand it is not said that they were very bad or wicked; they simply neglected to do those things for which the righteous were commended.

O brother, listen! "How shall we escape, if we *neglect* so great salvation?" Heb. 2:3. All we shall ever get or take out of this old world to make us happy through eternity will be the souls of those who are saved by the precious truth we bring to them. "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. 1:19, 20.

DANIEL NETTLETON.

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Readings for the Week of Prayer

To Be Read in the Churches December 13-20, 1913

A Word to Church and Conference Officers

THE events of the hour and the demands upon the remnant church in such a time as this constitute a solemn appeal from heaven to seek God for a fresh baptism of power and of blessing from on high. This is fully emphasized in the readings for the week of prayer. From now until that season opens, church officers and conference workers will surely carry a burden of special prayer and earnest planning. Everything possible should be done to prepare to make the season a time of refreshing in every church. In the prayer-meetings and in the family worship, as well as in private devotions, may the prayers ascend that the coming season shall bring reviving for all, and salvation to the unconverted and the discouraged.

Make a definite announcement of meeting arrangements, and urge all to plan their work so that advantage may be taken of this time of world-wide intercession. Arrange for visiting absentees, and interested ones who are not regular attendants, with personal invitations to attend the services of the week. And through all the services watch for souls, and urge the unsundered to give their hearts to God. Encourage all to do personal work for others. May the tender, melting love and grace of Christ fill every church, and make this season a time of refreshing and victory indeed. Before each service it is good if the leaders can meet for a few moments of prayer aside, praying that God may bless the one who is to present the reading, and whoever is chosen to lead in the service following. It is a week of prayer; let us do much praying.

The Annual Offering

The last Sabbath of the week of prayer, December 20, is the time for the annual offering for missions. No year before in our history ever called so earnestly for a large offering. The work presses in the mission fields; the sending of the new recruits this autumn will require enlarged appropriations to keep the work going among the millions in dark lands. On Sabbath, December 13, the envelopes for the offering should be placed in the hands of every one, with special announcement of the great need, so that all may pray and plan for the annual offering on the closing Sabbath of the week of prayer. COMMITTEE.

Week of Prayer for the Children

IN these closing hours of probation, and during this week of prayer, the children must not be neglected nor forgotten. In every time of danger the first thought is, Are all the children safe?

How is it, parents, church elders, and Sabbath-school officers, with those God has placed in your care? If Jesus should come now, are they ready? Are they getting ready? Has all been done that you can do to save them?

This week of prayer affords excellent opportunity for personal effort in behalf of children as well as for others. Let not one be passed by. Plan a time and place for the children's meetings, and select the best help to conduct them. Let the hearts of fathers and mothers be turned to their children, that whole families may be blessed together.

Where regular meetings cannot be held, let parents study these lessons with their children on the appointed days, and then all seek the Lord together. The hour of family worship might be the best time. Blessings will surely fall where this is done. Let this be a time for seeking the lost piece of silver, the prodigal son or daughter.

"The lost coin represents those who are lost in trespasses and sins, but who have no sense of their condition. They are estranged from God, but they know it not. Their souls are in peril, but they are unconscious and unconcerned. In this parable Christ teaches that even those who are indifferent to the claims of God are the objects of his pitying love. They are to be sought for, that they may be brought back to God. . . .

"The woman in the parable searches diligently for her lost coin. She lights the candle and sweeps the house. She removes everything that might obstruct her search. Though only one piece is lost, she will not cease her efforts until that piece is found. So in the family, if one member is lost to God, every means should be used for his recovery. On the part of all the others, let there be diligent, careful self-examination. Let the life-practise be investigated. See if there is not some mistake, some error in management, by which that soul is confirmed in impenitence.

"If there is in the family one child who is unconscious of his sinful state, parents should not rest. Let the candle be lighted. Search the Word of God, and by its light let everything in the home be diligently examined, to see why this child is lost."—*Christ's Object Lessons*, pages 193-195.

For those who labor for and instruct the children, these encouraging words are spoken:—

"In our work for the children the object should be not merely to educate and entertain them, but to work for their conversion. We should ask the blessing of God on the seed sown, and the conviction of the Holy Spirit will take hold of even the little ones. If we exercise faith in God, we shall be en-

abled to lead them to the Lamb of God that taketh away the sin of the world.

"This is a work of the greatest consequence to the younger members of the Lord's family. In these meetings, even children who are favored with Christian instruction at home can learn much that will be a great help to them. If the children are taught in the simplicity of Christ, . . . they will bring forth from the treasure-house of the heart precious lessons."—*Testimonies for the Church*, Vol. VI, page 105.

The lessons are simply suggestive. Let the week be one of earnest prayer and effort for the salvation of others.

VESTA J. FARNSWORTH.

(Reading for Sabbath, December 13)

The Speedy Finishing of the Work

A. G. DANIELLS

IN the prophecies and the history of the Bible we find a large amount of most interesting and instructive information regarding a great movement in the world which is called "the work of the Lord." That movement, we learn, is the development, the working out, of God's "eternal purpose which he purposed in Christ Jesus our Lord." Eph. 3:11. It began in Eden with the announcement of the conflict between the seed and the serpent, giving assurance of the triumph of the seed, in that it should crush the serpent's head. Gen. 3:15.

The work of the Lord originated wholly with the Lord himself, and it is in his own hands, under his supreme control. He began it, and he maintains it. He gives it life, and power, and victory. No combination of the forces of evil can turn it aside or bring it to naught, for God "doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Dan. 4:35.

The Lord makes use of such agencies and facilities as he sees fit for carrying forward his work. He has made his angels ministers of salvation. He has sent his Holy Spirit to be his representative in this great movement. He has called his church to his work. And at any and all times when it pleases him he presses into his service men of authority, learning, power, and wealth. He lays hold of nations, with all their facilities and achievements, for the accomplishment of his purpose.

The deliverance of Israel from Egypt and their establishment in the land of promise forms a great chapter in the Lord's work in the earth. Through Moses, Aaron, Joshua, and his people the Lord wrought wonders. Of these the psalmist says: "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out. 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: 1-3.

The overthrow of Jerusalem and the seventy years' captivity of Israel in Babylon, the return of the people to their own land, and the rebuilding of Jerusalem and the house of God, are plainly stated to be the work of the Lord.

When the Son of God was here among men, preaching the gospel to sinners, healing the sick, and training his disciples for the work he was to leave with them to carry on, he said: "I must work the works of him that sent me." John 9:4. "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." John 5:36. "My meat is to do the will of him that sent me, and to finish his work." John 4:34. And at the close of his ministry, in his last prayer before his betrayal, he said to his Father: "I have glorified thee on the earth: I have finished the work which thou gavest me to do." John 17:4.

After the Saviour's ascension his disciples reconsecrated their lives to the work he left for them to do. As they bore witness to the truth regarding their crucified and risen Lord, the people who heard them, said: "We do hear them speak in our tongues the wonderful works of God." Acts 2:11.

From these statements of the Scriptures it is plain that the Lord has a living, triumphant movement going on here among men which is most appropriately called "the work of the Lord." He conceived it, decreed it, and launched it. He has controlled and he has directed it, "after the counsel of his own will."

From the beginning of this work, the Lord has called those who have accepted his proffered blessings to become laborers together with him. Among those who took part in it at the beginning were Abel, Enoch, Noah, Abraham, and Moses. Then came Samuel, David, Daniel, Ezra, and Nehemiah. Later were John the Baptist and the apostles and their coworkers. Still later the Lord raised up Wyclif, Luther, Knox, Wesley, and Miller. And his work is still going on, accomplishing his purpose. Today he has a loyal people who are longing, praying, giving, and working for its consummation.

Finishing the Work

But this work which the Lord has, in mercy, compassion, and forbearance, carried on so long, cannot continue forever. The Lord tells us that he will

finish the work; that there will be a harvest, a day of final reckoning and of reward.

The time for the finishing of this work and the way it will be done are clearly revealed in the Word of God. The tenth chapter of Revelation presents one of the most impressive representations to be found in the Bible. Said John:—

"I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and . . . lifted up his hand to heaven, and swore by him that liveth forever and ever . . . that there should be time no longer. But in the days of

seventh trumpet is taken up, this great scene of the tenth chapter is brought in and the solemn announcement is made that during the sounding of the next, or seventh, angel the gospel work would be brought to a close. This surely places the finishing of the gospel in a most important place among the events to take place under the sounding of the seventh trumpet. The apostle then proceeds to unfold these events. He says:—

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11:15.

This trumpet brings us to the end. During the sounding of the seventh angel the affairs of this world are brought to a close. Earthly kingdoms perish, and Christ becomes King of kings and Lord of lords. Before taking his kingdom he closes his ministry as our great High Priest in heaven, and this closes his work on earth. Thus the mystery of God is to be finished in the days of the voice of the seventh angel.

The seventh angel was quickly to follow the sixth angel, who ceased to sound in 1840. One of the events to take place under the sounding of the seventh trumpet marks the exact time when it was to begin to sound. It is this: "The time of the dead, that they should be judged." Rev. 11:18. The time to judge the dead began in 1844 at the close of the 2,300 years of Dan. 8:14. This was but four years after the sixth trumpet ceased sounding. Then Christ was to begin the cleansing of the heavenly sanctuary, the final work of atonement. This, we know, marked the time for the judgment-hour to begin, and that is when the seventh angel should begin to sound.

Beginning, therefore, in 1844, the seventh angel is to continue to sound until Christ makes this world his kingdom, and rewards every man according to his works. That extends to the opening of eternity.

But it is when the seventh angel "shall begin to sound," during the first part of its period of sounding, that the gospel work is to be finished. And in full harmony with every detail of these prophecies there began in 1844 a world-wide proclamation in these words: "Fear God, and give glory to him; for the hour of his judgment is come." Rev. 14:7.

This announcement is a part of that great threefold world-wide message of Rev. 14:6-16. That message was due in 1844, at the close of the 2,300 years of Dan. 8:14, when the sanctuary was to be cleansed, and the seventh trumpet was to begin to sound. The message came when it was due.

Thus we have the time for finishing the work of the gospel, and the way of doing it, brought together in perfect harmony. The time is from 1844 onward, and the way is the proclamation of the threefold message to all the nations of the world.

The time for finishing the work is lim-



WORKERS AT A GENERAL MEETING, SOONAN, KOREA

the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. 10:1-7.

To finish the mystery of God must be to bring to an end the work of proclaiming the gospel to the world. This is to be done "in the days of the voice of the seventh angel." This "seventh angel" is the last one of those seven trumpet angels of Revelation 8. "I saw the seven angels which stood before God; and to them were given seven trumpets. . . . And the seven angels which had the seven trumpets prepared themselves to sound." Rev. 8:2-6.

When the first four angels had sounded, John "beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" Verse 13.

In view of this statement the last three trumpets are called woe trumpets. The fifth and sixth trumpets, or first and second woe trumpets, are fully explained in the ninth chapter. According to the explanation given, we understand that the sixth angel, or second woe trumpet, finished sounding in 1840 when Turkey surrendered her independence as a world power to the four powers of Europe.

The ninth chapter closes with the sixth trumpet explained. And here, before the

ited. It is confined to a single generation. That generation has now nearly passed away. The end cannot be far off. While great progress has been made in the finishing of the work, much still remains to be done. The supreme question of every believer in the message should be: What can I do to hasten the finishing of the work and bring the end? O that every believer might take this seriously to heart!

Brethren and sisters, are you anxious to have the work close? Do you long to see the end of the reign of sin, and sorrow, and suffering? Do your hearts yearn for the full consummation of that glorious purpose the Lord has so long been working out? Thank God, we are almost there. After six thousand years the last generation has come; the time for finishing the work is here, and the message to do it is being proclaimed in all the world. The generation has nearly passed. The unfinished part of the work is all that stands between us here in this world of sin and that crystal sea around the throne of God.

Jesus said: "When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Mark 4:29. That is precisely what the Saviour is to do just as soon as the third angel's message has done its appointed work. That message is to bring forth the fruit. The fruit is that company who "keep the commandments of God, and the faith of Jesus." Rev. 14:12. The message is now gathering that fruit in every land. But the work must be hastened. What can we do by personal consecration, prayer, toil, or sacrifice to quickly bring forth the fruit?

Here is an answer to this burning question, given by the spirit of prophecy:—

"As you receive the Spirit of Christ,—the spirit of unselfish love and labor for others,—you will grow and bring forth fruit. The graces of the Spirit will ripen in your character. Your faith will increase, your convictions deepen, your love be made perfect. More and more you will reflect the likeness of Christ in all that is pure, noble, and lovely. . . .

"When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Christ is waiting with longing desire for the manifestation of himself in his church. When the character of Christ shall be perfectly reproduced in his people, then he will come to claim them as his own.

"It is the privilege of every Christian, not only to look for but to hasten the coming of our Lord Jesus Christ. Were all who profess his name bearing fruit to his glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain."—*"Christ's Object Lessons,"* pages 68, 69.

As surely as the Lord has spoken to his people, this is the way we must proceed to hasten this work of God to its close. Mark this instruction:—

"It is the privilege of every Christian . . . to hasten the coming of the Saviour."

"When the character of Christ shall be perfectly reproduced in his people, then he will come to claim them as his own."

"Were all who profess his name bearing fruit to his glory, . . . quickly the last great harvest would be ripened, and Christ would come to gather the precious grain."

"As you receive the Spirit of Christ, . . . you will grow and bring forth fruit. The graces of the Spirit will ripen in your character. Your faith will increase, your convictions deepen, your love be made more perfect."

Here are four important statements. The last specification quoted is the foundation for all the rest: "Receive the Spirit of Christ." This will reproduce his character in our lives. Then we shall bring forth fruit. And then, yes, then, Christ will come to reap the harvest.

O, let us pray, then, for the baptism of the Holy Spirit. And as we pray, let us open our hearts for the full measure of his indwelling presence. Let us cry to the Lord to cast out every idol, that he through his Spirit may have the whole heart.

Brethren, this counsel through the spirit of prophecy is the way, and there is no other. If we refuse that way, or even fail to press into it, what can we do to hasten the work to its close? That way is a delightful, heart-comforting way. Who will place himself now and forevermore in this consecrated way?

Lesson for the Children—No. 1 A Friend Is Coming

MEMORY TEXT: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1:7.

Behold means to look. Somebody is coming. Describe the joy felt when a friend long absent returns. Children run to meet him. Everybody is glad.

Our best Friend is coming. Who?—Jesus. He has been gone a long, long time. We have been looking for him, praying and wishing that he would come back. We pray daily, "Thy kingdom come." We want to go home to heaven.

(Let the children read promises of his return, such as John 14:3; Acts 1:11; Heb. 9:28. Have those who will read ready as soon as called upon, so there will be no delay.)

But what should we do when friends visit us? "Get ready," you say. Yes; we scrub, wash, and iron, and see that everything is in order. We dress in clean clothes. Would you care to meet a visitor with your face dirty, your clothes torn and untidy?—No; if you were not ready, you would want to hide so he could not see you.

Now is the time for us to clean up before Jesus comes. But it is not our houses nor our clothes we should make ready, but our hearts, our actions. Sin is like dirt. It soils. Jesus provides a

dress "clean and white," which all must wear. He has sent word that those counted worthy to go with him to heaven must not have "spot, or wrinkle, or any such thing" (Eph. 5:27); and in another place he tells what that means, by saying, "They are without fault before the throne of God." Rev. 14:5.

Do we have faults now? Are we all ready if Jesus should be seen coming today? Some will be glad when he comes. Isa. 25:9. They are those who are ready and waiting.

(Show that we cannot wait for anything until we are ready. We are not waiting for the car till we are ready to step on it.)

Some will be sorry when they see Jesus coming. Matt. 24:30. Why mourn?—O, they are not ready! They have not been waiting. Jer. 8:20.

Speak briefly of this week of prayer as being a special time to get ready to see Jesus. We can get ready right now. It will not take even a week, but tonight as we lay our heads on our pillows we may know that all would be right between us and God if Jesus should come before morning.

Let us pray earnestly before our next meeting. We may go by ourselves alone, and ask Jesus to forgive all our sins, and to help us to do right, and then believe that he does, for he has promised he would.

(Reading for Sunday, December 14)

The Day of God's Preparation

I. H. EVANS

WE are living in the time of the end. The prophet Daniel uses this phrase, "the time of the end," several times, and always in connection with the last days. From a study of prophecy, we understand that the time of the end began at the termination of the 1260 years of papal supremacy, or in 1798. This being true, the people of earth have been living in the time of the end 115 years. This certainly brings us close to the period when our Lord will come.

Not only Seventh-day Adventists, but many of the best thinkers of the day, are looking for a time of trouble to come upon all the world. Frequently they make mention of the great battle of Armageddon, the great world struggle which we understand will mark the close of human history. Others look forward to the millennium, hoping for a time when there will be a thousand years of peace on the earth, and a condition of security and happiness will prevail. Everywhere in the world today are men who, under one form of belief or another, are looking for the present state of things to change, and the kingdom of God to be established in this world.

In addition to the specific signs in the heavens regarding the nearness of the coming of the Lord,—the darkening of the sun and moon and the falling of the stars,—which appeared long ago, there are many prophecies that point to the time of the end. Our Saviour said, "And this gospel of the kingdom shall be preached in all the world for a wit-

ness unto all nations; and then shall the end come." Notice that he does not say that the whole world will be converted, nor even that every one who hears the gospel will accept it, but that the gospel of the kingdom is to be *preached* in all the world for a witness to all nations, and then the end shall come.

As we look over the map of the earth, and study the nations one by one, we are brought face to face with the fact that the gospel of Jesus Christ is now being preached to every nation under heaven. If we go farther, and say that the preaching of this gospel must include the preaching of the third angel's message, we are confronted with the fact that the third angel's message is already being preached to nearly every nation under heaven. Scarcely a country of any size, scarcely a people of any international importance, but that has one or more living witnesses of the third angel's message within its borders, and knows something of the truths which we as a people teach.

The apostle Paul was chosen by the Lord Jesus himself to do a specific work,—to carry the gospel to the Gentiles. In fulfillment of this divine commission, Paul preached the gospel in Asia Minor, and gave the truth for his time to the people to the extent that he tells us, "All they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." Yet it is clearly understood that Paul and his fellow disciples visited only a few of the greater cities in Asia, passing over of necessity the smaller villages and towns.

To what extent the third angel's message is to be preached in heathen lands, how many churches are to be organized in these various countries, and how many will receive Christ, we know not; but every indication, as far as the preaching of the third angel's message is concerned, is that this work could be speedily closed.

Distress of Nations

Our Saviour gave us as one of the signs of the end, that upon the earth there would be "distress of nations, with perplexity." As we consider this prophecy, and its relation to the subject under consideration, what do we see? Was there ever a time when there was greater perplexity among the nations of the world than during the last decade? We have only to recall the Spanish-American war, the Boer war in Africa, the Russo-Japanese war, the Turko-Italian war, the Balkan situation of the last two years, the revolutions that have taken place in South America, Mexico, Central America, the West Indies, Portugal, Turkey, Russia, Persia, Tibet, Mongolia, and China, to get a view of the international perplexities that confront the world today. So ominous are all the signs of war, deadly, hellish war, with all its miseries and woe, that the *Paris Matin* of Oct. 7, 1911, said: "Immediate destruction in the name of humanity of the half-completed Peace Palace in The Hague is demanded by the *Matin* today for the following reasons: When

its construction was decided upon, the Anglo-Boer war broke out, and plans were laid for the Russo-Japanese war; when the first stone was laid, the kaiser made his first voyage to Tangier, which event was the beginning of the Morocco-European complications; when the first floor was finished, Austria seized Bosnia and Herzegovina; when the second floor was finished, the Franco-German controversy arose; when the roof was put on, the Turko-Italian war began. Only think! the painters, glaziers, and decorators have not yet begun their tasks. We have also heard rumors of statues symbolizing peace. Beware! Each time one is unveiled, it will rain shrapnel somewhere. When the temple is completed, look out for a grand scrimmage."

Lord Roseberry in 1909 said: "There never was in the history of the world so threatening and so overpowering a preparation for war. . . . Without any tangible reasons, we see the nations preparing new armaments. They cannot arm any more men on land, so they have to seek new armaments upon the sea, piling up these enormous preparations as if for some great Armageddon."

In the *Literary Digest* of April 23, 1910, Admiral Fournier is quoted as saying: "All the European powers will eventually become involved in what will practically prove to be the Armageddon of the Apocalypse."

For the year 1912-13, the eight leading nations of the world have voted to expend in war preparations nearly \$800,000,000, which is to be assessed upon the peoples of the various nations. Each power seeks to rival the other in its preparation of life-destroying weapons on land and sea and in the air.

Lord Salisbury, in speaking of the threatened war, says: "These wars come upon us absolutely unannounced and with terrible rapidity. A war-cloud arises on the horizon that overthrows all calculations, and, it may be a month or two months after the first warning you receive, you find you are engaged in, or in prospect of, a war upon which your very existence is staked."

Gen. Nelson A. Miles said: "I have seen all the great armies of Europe except the Spanish army. What I have seen does not indicate that the millennium is at hand, when swords shall be beaten into plowshares."

The late Bishop Newton gave his view of the situation in these words: "This is the most unsettled condition of the world since the crucifixion of Christ. The stability of government is no longer a fact."

A writer in the *China Press* of recent date says: "We are living in times that try men's souls. We are living in days in which history is being made very rapidly. We are face to face with conditions upon which the real progress of nations, and of mankind in general, depends. We are in the midst of a turmoil, out of which may come peace or war. Wherever we look today, we see struggle, combat, obstacles, oppression, attempts at retrogression. In the world of political life, we are surrounded by

conditions that make or break a nation. In places [even among the so-called religious circles] where should be found justice, we behold iniquity; and where equity should be, behold iniquity. In short, everywhere we behold the forces of might trampling the forces of right. Here are enough conditions to try men's souls, and to make us stop and think."

Another writer, speaking of present-day conditions, says: "Now we see the boiling rapids of a torrent plunging toward what abyss no one knows. War has followed war with swift succession. . . . What the next stroke will be, who shall say?"

Nor is war the only question with which the nations of today have to grapple. Social conditions have developed during the last two decades such as have never confronted the nations before. The strife between capital and labor has reached such a condition that few dare to predict what a single year may bring forth. Destructive strikes, which have tied up the commerce of nations, have paralyzed manufactures, and have placed the lives of multitudes in jeopardy, have taken place in America, Great Britain, the Netherlands, Germany, France, and many other places. Sober-minded men look with grave fear upon the outcome of the social conditions of the world, and but few predict a bright future.

The Accumulation of Wealth

The teachings of the apostle James indicate that preceding the coming of the Lord there will be a great accumulation of riches. In addressing the rich, he 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."

Surely we could hardly conceive a greater accumulation of wealth than has taken place in the last generation. The names of the princes of finance are more familiar than those of kings and emperors. The name of no ruler in the world is so frequently in the mouths of the people as the names of Rockefeller, Morgan, Rothschild, Astor, Gould, and men allied with them in the great realm of finance. Some of these men have amassed fortunes which are truly fabulous.

Gladstone, in speaking of the accumulation of money in his day, said: "There are gentlemen before me who have witnessed a greater accumulation of wealth within the period of their lives than has been seen in all preceding times since the days of Julius Cæsar."

Rev. H. W. Bowman said: "Such colossal fortunes, such hoarding of treasures, such combinations of wealth, with such rapid increase in profits, were never witnessed before. Our age alone fits the prophetic mold."

Not only is there a remarkable increase in the accumulation of wealth, but

perhaps the world has never seen such extravagance, such wasteful display, as in the last generation. A series of striking statistics made public through the American Federation of Hygiene, of which Dr. Charles W. Eliot is president, throws light from a new angle upon the methods employed by the American people in getting rid of their surplus capital. Read the following, and note the amount spent every year, not for food nor for education nor for clothing, but upon the gratification of appetite and physical desires:—

White slavery	\$3,000,000,000
Intoxicating liquors	2,000,000,000
Tobacco	1,000,000,000
Jewelry	800,000,000
Automobiles	500,000,000
Confectionery	200,000,000
Soft drinks	120,000,000
Tea and coffee	100,000,000
Millinery	90,000,000
Patent medicines	80,000,000
Chewing-gum	13,000,000

As compared with these enormous sums spent in "luxuries," which might be listed as shameful, wicked, and extravagant, these two items from the same list are given:—

Church work (at home) ..	\$250,000,000
Foreign missions	12,000,000

The Eastern Question

For many years, Seventh-day Adventists have been looking at the situation in the East as one of the signs of the end. The prophet Daniel foretold events that were to take place leading down to the time of the standing up of Michael. In the latter part of the eleventh chapter and in the first part of the twelfth chapter of the book of Daniel we find these words: "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."

Seventh-day Adventists have held that this king represents the Turkish power, that this power would be compelled to leave Europe, and would establish its capital in Palestine; and that to dispossess the Turks of this country, and especially of the holy city, Jerusalem, the nations of the earth would gather their armies together, which ultimately would result in a world-wide conflict—the Armageddon of the Apocalypse.

Let us for a moment look at the East, and study the present condition. The last few years have been tragic for the Turkish power. Scarcely had Abdul-Hamid been dethroned, and supplanted by one who was pledged to a constitutional government, when war with Italy over the Turkish provinces threatened

the bombardment of Constantinople itself. The world looked on with amazement when Italy waged war with the Turks to drive them from their possessions in Africa. Many thought that England would say, "Hands off;" others believed that Germany would come to the help of the Turk. But England had already gained possession of Egypt; France had taken Morocco; Russia was endeavoring to secure Mongolia from China. An understanding had been entered into between Russia and Japan concerning Manchuria, looking toward its dismemberment from China. Of all the nations, what one was in a position to lend a helping hand to Turkey? While the controversy over Tripoli was still raging, the Balkan States again broke into war. While the war was going on it seemed as if the end of the Turkish power in Europe had come, judging from the success of the allied troops against Turkey. Everything seemed favorable to the plan of the Balkan States to expel Turkey from Europe. At the present time the Turkish power is confined to the vicinity of Constantinople, and no one can tell what day conditions may develop that will drive it from European soil.

Many leading writers gave utterance to expressions that indicated their belief that the end of the Turkish power had come. The *London Daily Telegraph* said: "Over the whole of the Balkan imbroglio are written in letters of fire, 'Too late!'" And the *London Telegraph*, speaking of the concert of certain European and Asiatic powers to preserve peace in the Mediterranean and Pacific countries, said: "The concert is cemented by selfish fear rather than by any lofty purpose. The powers are holding each other's hands lest they should tear each other in pieces. They dread a greater tragedy than the Balkan war. They dread Armageddon."

No one can foretell the events of the future beyond what is revealed in the Word of God. The time when Turkey shall finally leave Europe is in the hand of God; but judging from the statements of men who speak from a wide range of experience, it would seem as if this event might take place at almost any time.

The Image to the Beast

The prophecies of Revelation 13 and 14 concerning the United States making an image to the beast, and enforcing the reception of the mark of the beast by the people, is a question that is now watched with great interest by Seventh-day Adventists. When our people took their stand upon this prophecy many years ago, there was not the slightest indication, judging from current events, that this country would ever reach its present condition in religious legislation. But as the years have passed, increasing interest has been taken by the professed Christian peoples of the land encouraging the enactment of laws regarding Sunday observance. Only a few years ago our people were greatly stirred by the introduction in Congress of a bill regarding the observance of the first day

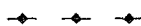
of the week, but at the present time there are so many bills in Congress and in the various State legislatures concerning this very thing that we almost lose sight of their significance.

Could we have looked at the present situation twenty or thirty years ago as we see it today, could we have had the same evidence at that time that we see at the present, the end would have seemed very near. We are certainly rushing with tremendous rapidity to the climax of the fulfilment of Revelation 13, 14. The progress made toward church federation in America, the uniting on the leading doctrinal points of the great denominations of the day, with one intent and purpose,—to bring about religious legislation in this country,—is so manifest that students of prophecy cannot doubt that this is the fulfilment of the prophecy concerning the establishment of the image to the beast, and will result in the enforcement of the reception of the mark of the beast.

Conclusion

Everything in nature, in heaven above and on the earth beneath, points to the end of human probation. The judgment work has now been going on in the heavenly sanctuary more than sixty-nine years, and, judging from all we know of the Word of God, this work cannot continue many years, but soon must close. The third angel's message has encircled the world. There is scarcely a nation on earth that has not heard of this great truth, and in which there are not believers.

Judging from the signs which have been given us concerning the end, and applying current events to prophecy, everything indicates that we are near the end. What God's people need at the present time is a heart preparation for the coming of the Son of man. We are living in the last days. We have now passed the century mark in the time of the end. We are almost threescore years and ten, the allotted lifetime of man, in the investigative judgment work, and surely these things must show that we are living in the time when our Lord is about to return. The great question is, Should God's work speedily close, are we ready for Christ's coming? Are our hearts right with God? Are we prepared for the end? Is our personal work for God completed? As far as we are individually concerned, can God close up human history and we each say definitely, "I have finished my work"? This is what God would have us settle and settle now. This is the "time of the end."



Lesson for the Children—No. 2

A Hurry-Up Call

MEMORY TEXT: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly." Zeph. 1:14.

To haste means to *hurry*. When we wish to reach a place quickly, if we can

we "go across lots," that is, take the nearest way. (Illustrate by a large square drawn on blackboard or paper, with diagonal line drawn through.)

When we are very near the end, the Lord will work fast; he will take a little time to do a great work, so Jesus can soon come. Rom. 9:28. "He will finish the work," and when he works none can hinder. He will cut the work short, that is, he will not take a long time to finish it. He will "come quickly."

Describe a storm as it seems to come slowly at first over the sky; but when it is very near, the clouds seem to tumble over one another in their haste as they are driven by the wind. So the last events to take place before Jesus comes will be "rapid ones."

There has been a "tarrying time" while we have waited for Jesus, but now "there shall be delay no longer." There is just a little time left in which to get ready. Notice the words the Lord uses to tell us how short the time is:—

Haste
Quickly
A Short Work
No Delay

HURRY

They all mean to *hurry*, and that he will soon be here.

Illustrate by the parable of the ten virgins. Matthew 25. The girls were all invited to a wedding. But they had to wait quite a while. They got sleepy and tired. They took their lamps along so they could see in the night. Some thought they had better take some oil, for they might be delayed, and they kept their lamps and oil-cans close by; even when they got tired they went to sleep.

Suddenly at midnight they were all awakened by somebody shouting, "Behold, the bridegroom cometh; go ye out to meet him." They arose quickly, and trimmed their lamps before they started; and those who had brought no oil said to the others, "Give us of your oil; for our lamps are going out." "No," the others said, "there isn't enough for both us and you; but go and buy some." While they were gone, the bridegroom came. Those who were *ready* went in, and the door was shut. When the other girls came back, they could not get in, and were left outside crying. How much they wished they had taken along some oil for their lamps, so they would not have been late; but that did not unlock the door for them.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25:13.

Did a thief ever visit your house in the night? Did he send word that he would be there at three o'clock in the morning?—No; he came when you were not looking for him. Jesus says, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16:15.

We know he will come "quickly," but he has not told us what day or year he will appear. He bids us, "Take ye heed [be careful], watch and pray: for ye know not when the time is." It is to

those who are not ready that the Lord will come as a thief; "but ye, brethren, are not in darkness, that that day should overtake you as a thief."

Let us pray as we go from this meeting, and let us keep watch every day till Jesus comes, that we may be ready.

(Sing to close No. 885, "Christ in Song:" "Waiting and Watching.")

(Reading for Monday, December 15)

Open Doors in the Mission Fields a Sign of the End

W. A. SPICER

THE open doors are there. A few ways are still barred, but we know by experience that these gates, too, will fly

Many like words might be quoted.

To us who know the time and the prophecy these conditions speak with yet clearer voice to tell us that the last things are being done to prepare the way, and that Christ is verily at the door. Heaven and earth are being moved for the last closing scenes. The promise of the Saviour grows brighter and nearer: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

To Cyrus, of Persia, called to do service in fulfilling prophecy in ancient times, God said: "I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass,



A SOUTH CHINA EVANGELIST AND HIS FAMILY

In all the mission fields the native believers are springing into line and devoting their lives to the work.

open as soon as the herald of the third angel's message approaches. And these open doors in all the earth are indeed a sign of the end.

The doors were not thus open when this advent movement began. The way has been prepared of God for the bearing of the last gospel witness. We can see it almost as plainly as if the divine hand had been visible to human sight.

Observers who do not read events in the light of the definite advent movement, nevertheless see that this is the time of wondrous preparation in the vast mission fields. They are impressed with the fact that a new fulness of time has come for the evangelizing of the world. The Archbishop of Canterbury, England's highest ecclesiastic, says:—

"Whatever the facts of other days, there can be no manner of doubt about our own. The opportunity is almost limitless. It is urgent, and even clamorous. It is perhaps temporary, and even passing away. And it is ours. . . . The place of missions in the life of the church must be the central place, and none other. . . . Secure for that thought its true place in our plans and policy and prayers, and it may well be that 'there be some standing here' tonight who shall not taste of death till they see—in a way we know not now—the kingdom of God come with power."

and cut in sunder the bars of iron. . . . I am the Lord, and there is none else, there is no God beside me." Isa. 45:2-5.

Just so the living God and his angels have wrought to prepare the way before the last message. Just a glance at the time of the opening of doors shows a work timed of God for the fulfilment of the prophecy. The "sure word" had declared that when the hour of God's judgment should come, in 1844, the last message of the everlasting gospel would be carried "to every nation, and kindred, and tongue, and people." And the same living God who launched the definite advent movement on its way at the exact time of the prophecy, began at the same time in a special way to open the doors of access to "every nation, and kindred, and tongue, and people."

We have seen the way open again and again immediately before our own feet as the heralds of the third angel's message have entered the various lands. In 1886 we made the first move toward Africa. Even as late as that the interior of the continent was far away. In that very year a number of Christian boys in Uganda were burned at the stake, by the king's orders—in regions where now our missionaries enter by steam railway to prosecute their work amid peaceful conditions. Within a few years from the time we were ready to enter

Africa, there came the full partitioning of the continent into colonial possessions of the European powers, bringing new means of reaching all the tribes and tongues.

No sooner had we entered South America than countries like Bolivia, Peru, and Ecuador, where open Protestant missionary effort was forbidden by law, began to take down the age-long bars. No sooner are we in China, really getting a foothold for service, with a constituency of earnest Chinese believers and workers forming to press the work, than here comes the sudden turn of affairs,—the changes of a generation wrought in a few years,—and, lo, China is open as never before.

Our brethren who are on the ground, in all these far fields, seeing the gates flung widely open before their faces, plead now with us to send on the men and the means to enter the open doors. Events of the Balkan-Turkish conflict give now new hope for freer course on both sides of the Bosphorus. We have just entered Persia. "There are increasing signs in Persia," says the *Missionary Review*, "of a breaking free from the traditional trammels which restrict intercourse between Moslems and non-Moslems."

It is the same story wherever we turn. The powers of heaven have been in real conflict with the powers of darkness to open these ways. The Lord says:—

"I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travelling woman; I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isa. 42: 14-16.

The powers of evil are endeavoring to fill the earth with strife that will culminate in Armageddon. The storm seems ever just ready to break. But God's angels are holding the winds, in all the four quarters of the earth, under command to hold until the sealing message of the Sabbath reform reaches all. Such a time of activity in heaven must demand the outlay of every power and resource in the church of God on earth to give the message for which heaven holds open the way. There seems something almost prophetic in the pronouncement of the great world's missionary congress held in Edinburgh, three years ago. That gathering of thousands of missionaries sent the message to Christendom: "The next ten years will, in all probability, constitute the turning-point in human history."

Truly everything cries to us that the time to favor Zion, yea, the set time, is come. Now, with the salvation of God in our souls and the simplicity of the love of Jesus filling our hearts, we are to heed the call of God:—

"O Zion, that bringest good tidings, . . . lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come."

The Lord is pouring out his Spirit upon all flesh. True-hearted souls are being prepared everywhere for the coming of the messengers of truth. To give one example: Early this year, Brother John Boehm, of the German Seminary, was sent to Brazil. Now he writes from an interior point:—

"Before, and on the way, we prayed that the Lord would send his angels before us to prepare hearts for his message. We had been in San Bernardo no longer than a week when a call came for some one to come several hours' ride by train into the interior, where an interest had been awakened by one of our canvassers. As Brother Spies had no time to answer this call, he asked me to go.

"So I came, and found the hearts of the people prepared for the message. I returned and reported to the brethren, and just as soon as they had decided to send me back to the colony, one of the men from that place came to plead for me to come. They were hungering for the truth. This is a colony of about two hundred German families from various countries. There is no church in the colony as yet, and the prospects are very bright that Seventh-day Adventists will have the first one here. May the Lord help us. The first Sabbath after my return to these people, two families kept the Sabbath with me. They had always wondered why people keep Sunday when the Bible speaks of the seventh day as the Sabbath. They had no one to explain to them how it was, and knew of no one who kept that day, as they were Roman Catholics. As soon as they saw a people that kept the day, they were ready to join them, for they took the Bible as their leader. For three years, they had been praying for more light. It would do your heart good to hear them praise the Lord on his holy day, and thank him for answering their prayers, even sending a man from North America just for them."

These are the experiences—and they could be repeated of various lands—that cause the hearts of our missionaries to cry out to God for help. They see the elements developing that threaten to close the open doors or to make the way more difficult. "Now, just now," as the spirit of prophecy has said, "is the time to work for foreign missions." Elder E. M. Adams, of the Philippines, tells how they shed tears of joy there as they received the news that more helpers were to join them this autumn. He refers to the conviction on the part of many in the Philippines that stormy times are just ahead for that vast island possession. But now the way is wide open, and our workers feel that all about are the signs of the latter rain. Brother Adams relates an incident showing how native believers, of brief experience, are growing in the message:—

"We had a little experience in electing and ordaining another deacon at Malolos which made me feel that we are near the time when the Lord will let his blessing rest upon, and indicate his will to, his church, even as he did in the days of the apostles. The church was so divided as to who should fill this new office that we called for a season of prayer to decide the matter. After prayer the selection was clear, and before the roll was called this brother was ordained. When his name was called, in place of bearing his testimony he asked to pray. We bowed in prayer, and his prayer brought the Spirit of the Lord into that meeting so that hearts were touched and the people wept. After this he bore his testimony. While he was speaking, the evangelist who was sitting by me, said to me, 'The Spirit of the Lord is upon the new deacon.' O, for a closer walk with God!"

About one hundred and fifty new missionaries will have gone to the fields in 1913 before the year ends. Pray that every one may be an additional soul-winner. Pray the Lord of the harvest to send forth yet more laborers into the fields white for the reaper. Prayer will raise more money for missions, and open new treasures for the Lord's work on earth. Right on through these open doors in all the world, we can see, by faith, the twilight glory of the coming dawn. More and more let us pray definitely for the coming of the Lord. That is the last prayer of the Bible. In response to the last words of Jesus in Revelation, "Surely I come quickly," the church is to respond, "Amen. Even so, come, Lord Jesus." It is time to pray daily for the coming of the Lord. It will bring the "blessed hope" as a living thing into the heart to transform the life. For "every man that hath this hope in him purifieth himself, even as he is pure." Jesus will cleanse every stain of sin, and give to us the story to tell other souls far and near.

"O, bliss of the purified! bliss of the free!

I plunge in the crimson tide open for me!

O'er sin and uncleanness exulting I stand,

And point to the print of the nails in his hand.

O sing of his mighty love, sing of his mighty love.

Sing of his mighty love—mighty to save!"

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Lesson for the Children—No. 3 How We Know

MEMORY TEXT: "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21: 31.

Ask the children what season comes when the leaves turn red and yellow. How do they know when it is winter? When they see the buds appear, what do they know? Some things we *guess* at, we are not quite sure about them, but others we surely *know* even though

we do not yet see them. Illustrate by the rising sun each day, etc.

Our text tells of something we may know and be perfectly sure about. What is it? — That as surely as we know summer is coming when we see green leaves begin to grow, so, when we see the signs Jesus gave fulfilled, we may know he is very near. How near? Matt. 24:33. Show that when they see friends coming, and watch till they are at the door, the next thing is for them to come in.

Write the signs Jesus gave, on the blackboard. Matt. 24:29; Luke 21:25, 26; 17:26-30.

1. Sun darkened, May 19, 1780.
2. Moon like blood, May 19, 1780.
3. Stars fell, Nov. 13, 1833.
4. Distress of nations, *Now*.
5. Men's hearts failing, *Now*.
6. Time like Noah's, *Now*.
7. Like days of Lot, *Now*.

Every sign has been fulfilled. *What next?* Rev. 22:12.

Shall we be like the people in Noah's time, or like the men of Nineveh? John 3:5-8.

Let us be thankful we *know* Jesus is near.

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(Reading for Tuesday, December 16)

The Message; Its Proclamation in All Lands a Sign of the End

J. T. BOETTCHER

THROUGH sin man fell, and would have been forever lost had not God in his compassion prepared a way of escape. It was the message of the gospel which gladdened the ears of our first parents, and no wonder Eve exclaimed at the birth of her first son, "I have gotten a man from the Lord." Gen. 4:1. She thought to see in him the one who would break the power of sin and let the captives free. But the time had not yet come. It was to Mary that the angel said, "Therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. Many things had to be accomplished before the Redeemer could come to this earth upon his mission of mercy.

When we look at the conditions in the world at the time of our Lord's first advent, it is evident that God had prepared the way in a wonderful manner for the proclamation of the gospel. The nations that had been at war with one another were now united under one great Roman Empire, so that almost universal peace reigned, and the glad tidings, within a single generation, could be heralded everywhere. "Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." Rom. 10:18. Speaking of the church of the Thessalonians, Paul says, "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak anything." 1 Thess. 1:8.

Popular religion had become stagnant; the whole system consisted in out-

ward forms and an untold number of ceremonies. Instead of the spiritual weapons, they used the carnal; and instead of helping sinful man, they passed by on the other side. Luke 10:25-32.

Christ introduced a new order of things: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), was his message. The disciples were not to stay in any one place permanently, for thus they would become as dormant as the Jews were. After a church had been raised up at Antioch, the Holy Ghost said: "Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts 13:2, 3. God had pre-

And so it was; the Reformation shook the thrones of kings and emperors, and was heralded everywhere. It was the theme of conversation at the royal courts as well as around the fireside of the most humble peasant, until within a generation it had extended all over Europe, and even to countries beyond.

But this was only a preparation for the greater work that was to be done in the time of the end; for the threefold message of Rev. 14:6-12 was to lighten every nation, kindred, tongue, and people. At the right time God again had men ready everywhere who, yielding to the influence of the Holy Spirit, stepped out by faith, keeping the commandments of God and having the faith of Jesus.

In the tenth chapter of Revelation a



LABORERS AT A GENERAL MEETING IN RUSSIA

pared these men to do a great work for him. Even though trials and hardships met them everywhere, they knew they were called by the Holy Ghost "to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. Wherever the gospel was preached, it made new creatures of all who by faith accepted it.

But soon after the death of the apostles, there came a falling away from the true principles of the gospel, and again human traditions took the place of the divine teaching. Salvation was no longer regarded the gift of God, but the reward of good works. But when the darkness was the densest, God sent the Reformation of the sixteenth century. He had long been preparing the way for it. The historian D'Aubigne says: "An observant mind might then have discerned two laws by which God governs the course of events. He first prepares slowly and from afar that which he designs to accomplish. He has ages in which to work. Then when the time is come, he effects the greatest results by the smallest means. He acts thus in nature and in providence. For the production of a gigantic tree, he deposits in the earth a tiny seed; for the renovation of his church, he makes use of the meanest instruments to accomplish what emperors, learned men, and even the heads of that church have failed to effect!"

vivid description of this message is given. A mighty angel is represented as coming down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. Angels are the messengers of God, and in this case represent those who give the message. As the rainbow is the sign of sure promise, so this message is not indefinite, but certain, having the promise of God for its very foundation. Noah, to whom the rainbow was first shown, had believed what God said, and on the strength of it had given up all earthly things in order to build the ark. Having given up all, he received all in return. There is a rainbow around the throne of God (Eze. 1:28), ever reminding those who give the message that God is looking with mercy upon the inhabitants of this world.

The face of the angel was as the sun. Full of glory and splendor will the message be; there will be nothing uncertain about it. As the sun can be seen by all, so the truth will shine everywhere. His feet are as pillars of fire, which devour everything that is false, yet they themselves stand fast forevermore.

This angel has in his hand a little book open; his right foot is upon the sea, and his left foot on the earth. What a wonderful, clear illustration this is to prove that the message of Christ's second coming must be sounded all around

the globe! The ships on the sea must carry the messengers. On the way to the General Conference we saw this fulfilled to the letter. We were over forty missionaries on one ship, and not only were important committee meetings held, but occasion was taken to preach the truth to a large number of the passengers gathered in the dining-room. It was well known on board the ship that we were missionaries going to the World's General Conference.

The little open book in the angel's hand represents God's Word. Not man-made theories will be presented in giving this message, but the prophecies pure and simple; precept must be upon precept, line upon line; here a little and there a little. Isa. 28:10. We are exhorted to seek out of the Book of the Lord and read: "No one of these shall fail, . . . for my mouth it hath commanded, and his Spirit it hath gathered them." Isa. 34:16. While the Reformation of the sixteenth century gave to the people the Bible, this last reformation opens, or explains, it to them.

With an oath the angel declares that there will not be another message following this one. Even time should be no longer, which proves that all prophetic time culminates now. How solemn the thought that we are living right in the days of this last message! The wise will understand it, and be purified, made white, and tried. Dan. 12:10.

In order that we may know when this message is to be given, the prophet refers to the seventh trumpet. Rev. 10:7. When it shall begin to sound, the mystery of God shall be finished. Under this war trumpet the nations are angry with one another, making great preparation for the final battle. While this is going on, the angels are holding the winds, so that the servants of God can be sealed and the mystery of God finished. The gospel hope of patriarchs, prophets, and all the saints will now be fulfilled. The voice of God, pleading with the indifferent ones, will not be heard much longer. The gentle Spirit that has so long called sinners to repentance will soon cease to strive.

This threefold message started in different parts of the world from a very humble beginning. Like a seed planted in the ground, it has now become a gigantic tree, spreading its branches over all the earth. I have in my possession a little hymn-book of seventy-one hymns. This booklet was published in 1873, in Barmen, Germany. Near this place a group of earnest Christians had, by reading the Bible, found the true Sabbath, and gave expression to their new-found faith in sacred song. Thinking themselves to be the only Christian Sabbath-keepers in the world, they did not realize that in forty years' time they would be surrounded with churches, conferences, and unions of Sabbath-keeping Christians. Two stanzas from one of their hymns, translated from the German, express their faith and obedience in the following language:—

"O Lord, before whom naught is hidden,
Thou knowest why we gather here
On this thy holy Sabbath morning
To worship thee, our Saviour dear.
O, let us never be ashamed;
And take our humble offering.
Thou didst great things for us, O Lord,
And now we praise and honor bring.

"And though for long and weary ages
The Word of God was changed
around,

We now, before the plagues soon coming,

Thy precious light and truth have found.

We want to live on thy command,

O Saviour, on thy Word alone;

We know that only in that way

The right and godly fear is shown."

When Elder J. G. Matteson was sent to Denmark in 1877, and the following year organized the first church in Sjaeland, his faith would hardly have grasped the fact that within thirty-six years there would be in Scandinavia alone over 3,300 believers, with sanitariums and many schools.

Also in the early days of the message the truth had entered Switzerland, and the first European Conference meeting was held in Neuchatel, November, 1874, the year that Elder J. N. Andrews went there from America.

In 1886 Brother B. L. Whitney, writing from Switzerland about the work in Russia, said: "According to the reports received from Elder L. R. Conradi, 75 persons have accepted the present truth in the Russian Empire." At present there are 223 churches in Russia, with a membership of 5,528 believers, and more than 100 missionary workers. Hundreds are obeying the truth every year, and although from the beginning great obstacles presented themselves, so far all have been conquered by the power of God.

All over Europe God is working in behalf of those who are seeking truth, and the message is onward, be it in Protestant, Catholic, or Mohammedan lands. There are at present in the European Division Conference 99 organizations, 700 workers, more than 1,000 canvassers, and nearly 30,000 members. Although the war-cloud has been hanging over the continent during the past year, and at times has even burst, and although a number of our young men were drafted, the triumphs of the cause were never greater, and our brethren were able to testify for the truth in the army. This is because our people are devoted to the light which they have received. But how much more could be accomplished were our consecration more thorough! Not only are the European unions working their own fields with their vast millions, but they are endeavoring to do missionary work in dark parts of Asia and Africa. Young men and women are giving their lives to missionary service, and faithful members in the home land are supporting them with their means, and are praying for their success. Where a few years

ago the name of Jesus was not known, now the sweet sound of prayer and praise to God is heard. Yes, even these converted heathen are extending a helping hand to their benighted neighbors.

Soon the whole earth will be lighted with the glory of the message, and the gospel work be finished. The same divine providence is directing now as in days of old. God is preparing a people who will be without spot or wrinkle at the coming of Christ our Saviour. John, seeing in vision the final triumph of the gospel message, writes: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7:9, 10.



Lesson for the Children—No. 4

Our Brothers and Sisters Over the Sea

MEMORY TEXT: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12.

Describe how we all try to help and care for one in the family who is ill or helpless. If we have a brother or a sister who is afflicted, the tenderest care, the best things, are given the weaker one.

So it should be with the blessings given us of God. There are so many who do not know Jesus. They would love him if they knew him. In heathen countries little children are taught to pray to ugly-looking images, not because they love them, but because they are afraid they will do them harm.

One father came to our missionary after he had been taught the right way and said, "Sir, my little girl should study this way of salvation." Poor child! Who will go to teach her?

Not only this little girl, but many, many others should be taught. In India there are 400 little baby girls *only one year old* who are widows before they can talk. There are over 7,000 little widows less than five years old, and 35,000 child-widows from five and under ten years of age. These poor children are abused, starved, cursed, and beaten because they live in a heathen land and are blamed for things they never did.

In the sunny South Sea live a multitude of little brown people. Were they to meet you, they would say softly, "*Talofa*," which means, "Love to you." Many would love Jesus if they heard how he came to save them, and they would also love the teacher who taught them.

If you were a little heathen boy or girl, what should you think Christian children ought to do for you?

Not so long ago Christian teachers could not go to heathen countries as they can now. Today they call for us to help them, and this is another sign that Jesus will soon come.

(The leader may relate incidents

gleaned from missionaries in other lands, or tell of conditions, as time will permit.)

Let us pray today for the little boys and girls in other countries, that they may be taught to be Christians, and let us think of what we can do to help them.



(Reading for Wednesday, December 17)

Personal Soul-Winning; the Duty of the Church in View of the Close of Probation

G. B. THOMPSON

"BEHOLD, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Isa. 13:9. "Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5:11.

Prophets have portrayed the day of God in the most solemn and thrilling words. The close of probation, the fixing of the destiny of earth's unnumbered millions, the day of the Lord's anger,—these are words of terrible import.

To look upon our neighbors, friends, and kindred, whom we dearly love, and know that in a few brief years, if unsaved, they must stand without any hope in God, and with all the tribes of the earth, mourn as they see the Son of man and all the angelic host come in glory and power, is a most solemn and appalling thing to consider.

To view the ruin of one city shocks the sensibilities; but to meditate upon the ruin of every city—ruin world-wide and indescribable—when the "slain of the Lord" will be "from one end of the earth even unto the other end," when the "foundations of the earth" will shake, mountains be moved out of their places, and islands disappear, staggers the imagination, and causes the heart to cry to God for a hiding-place in that dreadful hour.

As the overshadowing cloud of the world's doom grows darker, surely great earnestness should characterize the lives of those who believe these things. We should be untiring in our personal efforts to warn and save the souls of our neighbors, our friends, and our kindred. If we saw them in a burning building, fast being consumed by the angry flames, we should put forth almost superhuman efforts to save them from destruction. No earthly thing would be allowed to hinder us in the work of rescue. But a doom more terrible than this awaits those in our homes and neighborhood who are unconverted. Can we sit unmoved and indifferent and see them swept over the great Niagara of ruin? Gracious Lord, forbid! The hour has fully come for every one who believes this message to take hold of earnest missionary work.

Our greatest need is a burden for souls. Many do but little in soul-winning. Every unsaved, unwarned soul should pain our hearts.

One day from the deck of an ocean

liner a boat was seen drifting in mid-ocean. It had come from a sinking vessel. A boat and crew were sent in pursuit. In the bottom of the drifting boat a man was found, exhausted and unconscious. As he was lifted up and taken into the other boat, he partially revived, and the first feeble words heard from his lips were, "There's another man in the boat." Saved himself, his first thought was to have another saved.

This incident illustrates the spirit of the true Christian. One of the first evidences of conversion is an interest in some other soul, in the other man in the boat. The Scriptures abound in examples of personal work for souls. Some of the greatest sermons Jesus preached were to one soul. By night he talked personally with Nicodemus, and instructed him about his soul. A large part of the third chapter of John is a record of the instruction given at this interview. In a personal talk he taught the Samaritan woman the way of life, who began personal work and brought other souls to the Master. To the one who said, "Master, I will follow thee whithersoever thou goest," Jesus gave some valuable lessons. To another he said, "Go thou and preach the kingdom of God." He instructs another concerning the sin of "looking back." The one man seems to have been the congregation in much of Christ's ministry. In this he has left us an example. Are we following in his footsteps?

Andrew, who had found the Messiah, "findeth his own brother Simon." Philip, being found of Christ, "findeth Nathanael." Philip, the evangelist, has a personal interview with the treasurer of Queen Candace, and leaves him a baptized believer. Paul and Silas labor personally with the jailer and his household in the midnight hours, and have the joy of witnessing their conversion and baptism before dawn. Aquila and Priscilla do personal work with Apollos and expound unto him the way of God more perfectly. These few examples gleaned from the lives of Christ and his followers, as recorded in Holy Writ, should admonish us as Christian workers to similar endeavor.

A visitor at a pottery observed a workman molding a piece. The process seemed slow. The visitor asked if there was no tool that could do the work. "No," replied the potter, "we have tried several, but somehow in this work we must have the human touch." So in molding human souls into vessels for the Master's use, there must be the personal touch. We cannot do our missionary work by proxy, we must personally come close to those needing salvation.

It is this personal work in our churches which I am sure needs emphasis. To be a successful soul-winner, we must put forth personal efforts for others. Much of the fruit of souls must be hand-picked. There is danger, while giving attention to other things, of our losing sight, in a measure, of our real work, that of saving souls.

Within easy reach of each of us there are many lost fathers, mothers, and youth who need some one to show them the way to their Father's house. Their condition is a mute appeal to us for help. Some of these sit every Sabbath in our churches. Some are in our homes. It seems unspeakably sad to allow them to sit there week after week and no personal effort be made to bring them to Christ.

I was on a camp-ground once when the word went out that a little boy, who had been left in a tent while the parents attended a morning meeting, was lost. Soon the whole camp was astir. Tears were shed, and anxiety was seen on every face. Breakfast was forgotten. None cared to eat. In every direction scores of people scattered and continued their search until the lost boy was found. But in every church there are lost boys and girls, and no such stir as this is seen. Can anybody give a satisfactory reason for our indifference? What can we say personally?

If you are a Christian, you are to be an agent in the hands of God to resurrect the dead, those who are "dead in trespasses and sins." An instructive miracle wrought by Elisha throws some light on how this may be done. The son of the Shunammite woman died. In her sorrow and distress, the mother laid him on Elisha's bed, and hastened to the man of God for help. "And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes." 2 Kings 4:32-35.

Elisha had to deal with the dead. He was not satisfied with merely cleansing the dead body, embalming it, or wrapping it in fine linen and leaving it still a corpse. He was not satisfied either when the corpse seemed to wax warm. The *dead* must *live*. He labored on until life was restored. Our mission is bringing life from heaven to spiritually dead souls. When Elisha came, he shut the door, and alone with the dead child prayed earnestly to God. He came in close personal touch with him. He was rewarded by seeing the dead live. There is a lesson in this for each of us as to how to win souls for the Master. It means prayer, unconditional surrender, deep consecration, and personal, persevering labor.

It would help us, perhaps, to become more active and earnest in the work of saving souls if we could realize fully the value of even a child. I read something recently which impressed this very deeply on my mind:—

"A farmer in North Carolina once

drove with two high-mettled horses into the town. Stopping in front of one of the stores, he was about to enter when his horses took fright. He sprang in front of them, and heroically seized the reins. Maddened by strange noises, the horses dashed down the street, the man still clinging to the bridles. On they rushed, until the horses, wild with frenzy, reared on their haunches, and, leaping upon the man, all came with a crash to the earth. When the people came to rescue the bleeding body of the man, and found him in death's last agony, a friend, bending tenderly over him, asked, 'Why did you sacrifice your life for horses and wagon?' He gasped with his last breath, 'Go and look in the wagon.' They turned, and there, asleep in the straw, lay the man's little

get hold of it and save himself, but finally exclaimed, in despair: "Give me the other end of the plank; this end is icy!" We need to be sure, if we wish to win souls, that we do not hold out to them the icy end of the plank, but through love come in warm, personal touch with them.

Our responsibility in personal work, as well as the need of our doing it, was impressed on my mind recently by the following incident:—

"A minister was called to conduct the funeral service of a young girl who was a stranger to him. He went to her Sunday-school superintendent and asked 'Was Minnie a Christian?' 'Really, I don't know,' replied the superintendent. 'She has attended Sunday-school for several years, and I have often thought

Christ. "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.

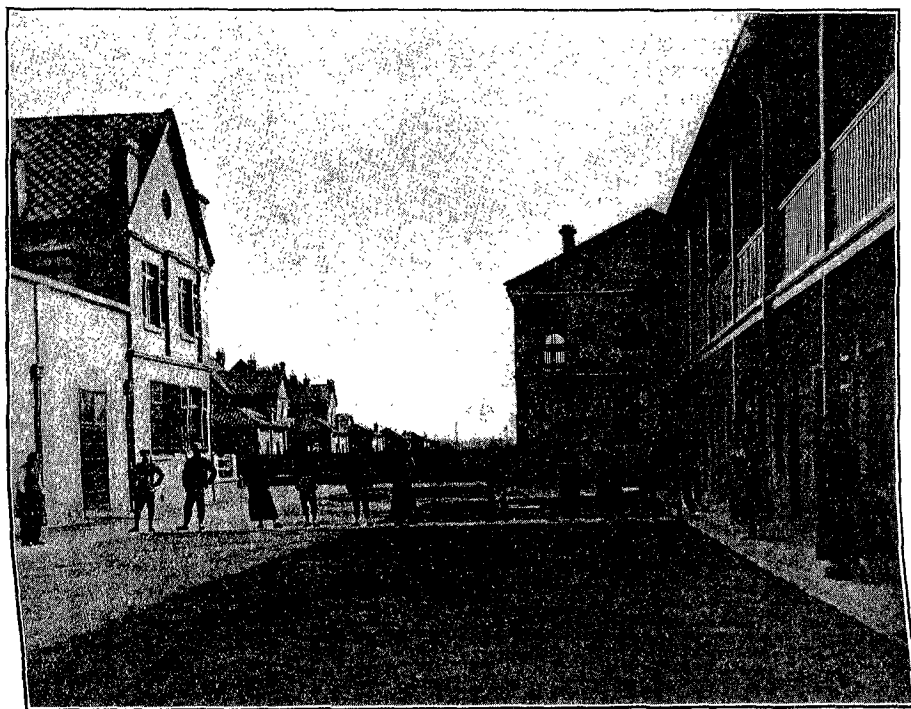
We may consistently ask ourselves the question, Why am I a Christian? Is it for my own good, or is it for the good of others? Believing that the days of human probation are almost past, we have a great responsibility resting upon us. "We owe a great debt, and it is long overdue. 'I am a debtor both to the Greeks, and to the barbarians,' said Paul. What had he received of them?—Absolutely nothing. But he had what they needed and must have, and he was their debtor until he had met that need. We have in our hand a pardon for a man condemned, and we are his debtor until we put it into his hand. It was for that purpose that we received it, and with it went the message, Go quick everywhere."

O that the Lord would break the spell of coldness and indifference upon us concerning the lost! A godly minister once said, "I am a broken-hearted man: not for myself, but on account of others. God has given me such a sight of the value of precious souls that I cannot live if souls are not saved." David Brainerd said, "I cared not where or how I lived, or what hardships I went through, so I could but gain souls to Christ. I dreamed of these things; and when I waked, the first thing I thought of was this great work."

But before we can prevail with men. Jacob-like we must prevail with God. The gospel we preach must save us; we must be able to tell of personal salvation. We ourselves must be in the ark to which we invite others. We must be men and women of prayer. We must receive from God in secret before we can disperse in public. Mr. Whitefield's chapel was called a "soul trap." This is what every place of worship should be,—a place where souls are caught for the Master.

It has been suggested that we set as a goal the doubling of our membership. It seems like a big task to talk of doing this. But it is quite possible if we all take hold of the work. It means simply that we each bring *one soul* into the truth, and the task is accomplished. Cannot we do this much the coming year? Is one soul a year too many in the days of the close of probation? Surely not. Brethren, this can be done and more. Shall we not consecrate ourselves to the work of bringing people Christ as never before? Shall not each of us determine, God helping us, to be at least one soul to Christ the coming year? This will bring new life into our hearts, new life into our church, new power into our work, and hasten the close of the work of God in earth. How many will dedicate themselves to this work, and know no rest they have brought some souls to Christ.

There will be no starless crown glory. Our own salvation, as we that of others, depends on our faithfulness in guiding the lost to the fold



REAR VIEW OF SHANGHAI, CHINA, HEADQUARTERS

Printing-office and chapel on left; dwelling-houses for Chinese workers on right.

boy. As they laid the mangled form of the hero in his grave, no one said, 'The sacrifice is too great.'

Now it was his little boy asleep in the wagon that caused this father to sacrifice his life. He was not thinking about the value of the team or the wagon. He was thinking about his boy. He was entirely oblivious to danger, and willing, if necessary, to die to save his little boy. Did he make too great a sacrifice? Nobody will say he did. But there are boys, worth just as much as this boy, near us who are not saved. Is it putting it too strong to say that we should put forth as earnest efforts to save eternally in heaven those who are unconverted as this father put forth to save his boy from being killed?

If all the church-members had this yearning of heart to see souls saved, many would be brought to Christ. I sometimes fear that our efforts to save souls are illustrated by the man who was drowning in the pond on a cold day. Some one, desirous of helping him, gave him the end of a plank that was covered with ice. The man tried repeatedly to

that I should like to ask her, but never did.' The minister then called upon her teacher and said, 'Was Minnie a Christian?' The teacher replied, sadly, 'I do not know. I have often thought that if I ever got her alone, I should talk to her, but never did.' Then the minister went to her mother, and repeated the question, 'Was Minnie a Christian?' 'I do not know,' replied the weeping woman. 'She went to Sunday-school, and I thought the teacher and the superintendent ought to talk to her. I never seemed to be able to say anything to her on the subject.'

I have wondered if a condition similar to this exists in any of our churches. Should one of the children in your church die, would you know at the funeral whether he was a Christian or not? We may know that he came from a Sabbath-keeping home, and attended church and Sabbath-school, but that does not make him a Christian. Young people need a change of heart. They must be converted to be saved.

Our greatest joy in heaven will be to see souls there whom we have led to

Lesson for the Children—No. 5

"Be Ye Also Ready"

MEMORY TEXT: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44.

We are not ready while *getting ready*. If you expect a visitor, you wish the house and your dress to be clean and tidy, your work done so you can welcome your friend and have a pleasant visit. You are not ready till all this is done.

We have learned that Jesus is coming soon. He is "even at the door." Are we all ready for him to come? We must—

First Then LOOK to for JESUS

None can be saved "unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action." —*Early Writings.*

We cannot make ourselves ready. We can only confess our sins, and ask Jesus to forgive and make us ready to meet him. Then we must keep doing right. If we forget and make mistakes, the only way is to go to Jesus again in prayer, tell him we are sorry, and ask him to keep us from sinning. He has promised to do this. 1 John 1:9.

(Make the way so plain that the children will know the right path.)

Have you sometimes wondered why the little hand on the clock points to the hour, and the long hand to the minutes? The minutes are very precious now because Jesus is so near, and there is so much to be done to get ready. If we improve every minute, the hours will be well spent.

(Show a pair of balances. If you cannot do better, show a picture; but if possible have the real article.) Here is a pair of balances. What are they for? "To weigh," "To measure," you say. Just now while we are having this meeting, God is weighing people. He does not weigh their bodies, but their *actions*. The time when they are being weighed is called the *judgment*. That work has been going on in heaven for a long time, and it is nearly finished. Somebody is being weighed while we talk about it. Your name will be called soon. Should you like to know how it is done? Listen!

"I have seen an angel standing with scales in his hands, weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of story-books, thoughts of dress and show, vanity, pride, etc. O, what a solemn moment! the angels of God standing with the scales, weighing the thoughts of his professed children, those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the

scale. The one with the thoughts and interest tending to heaven went quickly up as the other went down, and O, how light it was! . . . Said the Angel, 'Can such enter heaven?—No, no; never. Tell them the hope they now possess is vain, and unless they speedily repent and obtain salvation, they must perish.' " —*"Testimonies for the Church," Vol. I, page 124.*

(If time will permit, refer to the case of Belshazzar. Dan. 5:27.)

We must hurry now to seek the Lord for ourselves, or we shall be too late. "The night cometh, when no man can work." We cannot wait, saying, "I will be a Christian when I am older." No, *today* is the time to seek the Lord and ask him to make us ready to meet him.

How sad it would be to see others saved and we left behind! Many will cry bitterly then, as the people did when Noah was in the ark and they were shut out.

(Earnest prayer and effort should be combined in this meeting, that the Spirit of God may touch every heart that has not a true Christian experience. Requests for prayer may be made by the children for themselves and others.)



(Reading for Thursday, December 18)

The Response of the People to the Increasing Demands of the Work

W. T. KNOX

"MOSES my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." Joshua 1:2, 3.

For forty years Israel had been wandering in the wilderness, although it was but an eleven days' journey from Horeb by the way of Mt. Seir to Kadesh-barnea. These forty years were years filled with instruction from God, that they might be made acquainted with him, concerning whom they had well-nigh lost knowledge during the years of their Egyptian bondage. They had been years abounding in marvelous manifestations of the Lord's power and tender mercy and love. "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Isa. 63:9.

And, alas! notwithstanding all this, these years contained too full a record of their blindness and stubbornness, their murmuring and rebellion. Time and again the dark apostasies of the tribes stirred the jealousy of Moses and the anger of God. "But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them." Isa. 63:10.

He led them to the very borders of the promised land, and permitted them to look upon its beauties and riches, but they turned back and entered upon one

of their most serious apostasies and rebellions. As a result, God condemned them to forty years of wandering, until they should all perish in the wilderness. Once again the hosts of Israel are led by the fiery, cloudy pillar to the borders of the promised land, and there, in the valley of Shittim, as the result of their final and most flagrant apostasy, the last of the original host that were led out of Egypt were stricken by the plague. And Moses, who notwithstanding all their murmuring and complaining was, under God, always their faithful and patient leader, was, after viewing the beauty of the promised land and the final triumph and glory of his people, laid away upon lonely Mt. Nebo because of the one transgression into which he had been led by their sin.

To Joshua now comes the command from Heaven, "Arise, go over this Jordan." The Jordan was overflowing in its floods. The cities were more strongly fortified than in the days of the twelve spies, and the giants were as tall and great as then. The ancient leaders of the people were dead, and the veterans of the host had perished, and their bones were whitening in the wilderness. But Joshua had heard the command, "Arise, and go over this Jordan," and the promise, "Every place that the sole of your foot shall tread upon, that have I given unto you." Not waiting to question how, Joshua commanded the officers of the people, saying, "Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it."

Israel and their leader might have hesitated and questioned the possibilities of the flood-burdened Jordan or the towering walls of Jericho that opposed their progress, but these obstacles had no terrors for them, or, if they had, the command and the promise of God far outweighed them; for, leaving their wives, their children, and all their possessions in the hand of God, we hear the men of Israel answering Joshua: "All that thou commandest us we will do, and whithersoever thou sendest us, we will go." Before obedience and faith, Jordan became a dry path for their feet, and the city Jericho a terrorized prey.

When they began their pilgrimage, they trembled for their flocks, fearing that the Lord would not be able to set them a table in the wilderness. They feared for their lives and for the lives of their wives and little ones, accusing Moses of bringing them into the wilderness to perish. But they had finally come to the place where they were willing to leave their families and possessions with the Lord, and to daily eat the bread of faith. And so an abundant entrance was given them into the land of promise, and that which was faith became sight. The manna ceased, and "they did eat of the fruit of the land of Canaan."

For almost seventy years God has been leading this people through the wil-

derness of sin toward the promised land. Who can question but that his mercies and his loving-kindnesses to us have been as great as those bestowed upon Israel of old? that the revelations of his will have been as clear and distinct to us as to them? As we review the history of modern Israel, we cannot fail to see that at times we have been brought to the very border of the heavenly Canaan, and that lack of faith and of godliness has repeatedly turned us back into the wilderness.

It has been his purpose, through us, to reveal to the world his righteous statutes and judgments, and his saving message of grace. To us has been given the "everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, . . . Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

To take a people that were not a people, that were enfeebled and debased by generations of cruel servitude, to free them from their bondage, and establish them in a land occupied by strong, warlike, and progressive nations, was a miracle, an accomplishment to be wondered at. It was effected by that people's yielding themselves wholly to God and permitting him to work for them,—a work of entire consecration and surrender. It is no less a miracle for the Lord to take a few men and women, poor in this world's goods, distinguished only by a truth that makes them peculiar by its requirements, and of necessity largely separates them from the busy activities and ambitions of the world, and by them place this same truth among every nation and people of the earth, to establish in strategic locations institutions of learning, publishing houses, and sanitariums, and by them, in conjunction with these facilities, prepare the world for the glorious appearing of the great God and our Saviour Jesus Christ, and gather "a glorious church, not having spot, or wrinkle, or any such thing; . . . holy and without blemish." Eph. 5:27. Both instances are miracles of God's grace.

The early struggles of this people, their privations, self-denials, and patient efforts to establish the truth in America, have passed into the history of the church, and contain many striking instances of God's overruling power and fostering care. Their early efforts to carry the message to other peoples and nations, and the providences of God that made this possible, are of too recent occurrence to be forgotten.

It is only in recent years that the work in foreign lands has been inaugurated. Our real efforts among the heathen have been confined to the past quarter of a century. As the magnitude of the work has opened before our minds, and we have contemplated the meagerness of our facilities, our own weakness, the shortness of time, our hearts have repeatedly failed, and we have realized that the task is beyond us. But, thanks be to God, who giveth us the victory,

our Leader is the same who led Israel out of Egypt, spread for them a table in the wilderness, showed them his statutes and judgments, and revealed unto them his way, so that through faith they "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Heb. 11:33, 34.

Without depreciating the task before us, nor the great difficulties that attach to the gathering out of a people of God from the darkness and superstition of heathenism, we cannot but rejoice as we contemplate the wonders God has wrought for us. Beginning in weakness, without friends or influence, without even the semblance of a treasury to finance the work, there was laid upon the founders of this movement the stupendous task of sending this gospel of the kingdom to all nations of the earth in this generation, in order that a people might be prepared for the coming of the Lord. They saw that for this work they must have certain facilities,—schools in which to train workers, publishing houses to prepare gospel literature, sanitariums for the dissemination of right principles, the development of special workers, and the care of the sick. Though without funds, they, early in our history, began to follow the leadings of the Lord in these things. Their first efforts were, of necessity, in great weakness. In the year 1849 the first attempt was made to publish a paper, the *Present Truth*. Three years later a small printing plant was established in Rochester, N. Y., with an investment of less than seven hundred dollars. In 1866 our first health institution was established in Battle Creek, with an investment of from twenty to twenty-five thousand dollars. The educational work of the denomination was also begun with a small school in Battle Creek, the Battle Creek College being established in 1876.

From this small beginning, under the fostering care of God, the institutional work has expanded until we have twenty-nine publishing houses, with assets to the amount of \$1,600,000, producing gospel literature in seventy-five languages, the value of their annual product being in the neighborhood of \$2,000,000, or considerably in excess of their entire investment. These printed pages of soul-saving literature are receiving, by the hands of our 2,000 colporteurs, a worldwide circulation, creating in all lands urgent demands for the living preacher.

The denomination is operating forty sanitariums, with an investment represented by \$2,900,000 assets, augmented by twenty-nine privately owned institutions, with \$1,250,000 assets. From 25,000 to 30,000 patients are yearly cared for in these sanitariums, and thus brought in contact with the 2,000 workers in them who have given their lives to the dissemination of the truth.

The educational work shows even greater development. Ninety colleges, academies, and intermediate schools are

operated, valued at \$2,230,000, having an enrolment of over 8,200 students, while our primary schools are attended by 15,600.

These three classes of institutions, operating in their three separate spheres, but all educational in character, have made it possible for the denomination to recruit an army of men and women 9,500 strong, who are carrying heaven's last message of warning to the world, spreading it in printed form in seventy-five languages, and orally in ninety-one tongues.

A most remarkable feature brought out in these figures is that of the entire membership of the denomination, one twelfth are actively engaged in this work. We may have confidence that this volume of work will be maintained, from the fact that from 114,000 composing our membership, one fifth are enrolled in our schools, receiving a Christian education, and a training to qualify them for some phase of God's work.

What the past fifty years has wrought in the development of the work, is most strikingly seen in the growth of our funds for evangelical work. Considering the figures in decades, the tithe has been as follows:—

First	\$ 176,826.03
Second	505,136.60
Third	1,837,915.94
Fourth	4,342,193.08
Fifth	11,086,438.41

Total \$17,948,510.06

The amount of offerings during this same time by decades has been as follows:—

First	\$ 8,552.57
Second	56,700.86
Third	496,467.01
Fourth	1,271,527.24
Fifth	5,936,924.82

Total \$7,770,172.50

The grand total of both tithes and offerings is \$25,718,682.56, the annual tithe now amounting to \$1,500,000, and the mission offerings to \$600,000.

Instead of being solely dependent upon America for our resources of men and means, we now have two strong bases of supplies, America and Europe, from which to draw our recruits and their support. Who can doubt that the remarkable progress and growth shown in these facts must be attributed to the Lord's purpose to speedily close his work in the earth, especially when considered in conjunction with the developments in heathen lands, where a few years since it was almost impossible to obtain a hearing, and in some cases even an entrance to certain countries? Now all this is changed. Many are eagerly seeking instruction in religious matters. Companies of believers are springing up who have never seen the face of one of our American or European workers. The calls for help are not from favored or special sections only, but are well-nigh universal.

To receive the three angels' messages in their fulness, without becoming pos-

essed and consumed with the foreign missionary spirit, which sent Christ to this world, is an impossibility. The very language of the messages makes this so, for they are world messages. So whatever we may be doing, plowing or preaching; wherever we may be, at home or abroad, every one is in spirit to be a foreign missionary in the sense that his supreme motive and purpose is to get this message to every nation, and kindred, and tongue, and people.

For this people to give in tithes and offerings over \$2,000,000 annually, indicates that the message is sanctifying their hearts and pocketbooks. But the cause of God may, doubtless will, call for greater evidence of our consecration than this. But whatever he asks us to do, wherever he asks us to labor, he has promised to be with us, and never leave nor forsake us. We are simply to be for him in China, India, Africa, or America, hands and feet in the execution of his great purpose of love and mercy. In the light of the final results, nothing we may do for him and his truth, nothing we may relinquish to complete the work in all the world, can really be called a sacrifice, for the returns to us are to be innocence, joy, peace, health, the new earth, the city of God, God and his Son, eternity. At most there can intervene but a few more years until this great consummation. A little more labor and trial, and that for which the church of all ages has waited will be realized. We shall behold the King in his beauty. We shall, if faithful, hear his voice welcoming us to his joy. Standing on the sea of glass before the throne of our Heavenly Father, members of that great company that no man can number, of all nations and kingdoms and peoples and tongues, and encircled with the glories of God's kingdom, surrounded with the evidences of his love, —who then will regret the years of his service, the trifles that on earth have been relinquished, the trials and the sufferings that may have been endured? Like Paul, we shall reckon that the sufferings of earth are not worthy to be compared with the glories of heaven, made ours by Christ.

Certainly the conditions existing in the political, social, and religious world say distinctly that the end of all things is at hand. The rapid development of our own work strongly emphasizes this, and calls for a response from the people of God in consecration of effort, talent, and means commensurate with the solemnity of the occasion, and the magnitude of the enterprise in which we are engaged.

Soon we shall hear, not, "Arise, and go over this Jordan," but, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Lesson for the Children—No. 6 Work to Be Done

MEMORY TEXT: "Be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts." Haggai 2: 4.

Children love to hear father or mother say, "Now you may go and play," or "I think you had better rest," and they love to be told they can go and visit places where they enjoy going; but when mother says, "Now it is time to work," then there are cross faces, whining tones, and we often hear, "Why must I do this?"

God is a worker. Jesus said, "My Father worketh hitherto, and I work." So we find they have set us an example. When we have hard things to do, let us remember how Jesus worked, and that will help us. When he was tired at one time, he said, "My meat [food] is to do the will of him that sent me, and to finish his work." He would rather work for his Father than eat his dinner. When we learn to work as he did, it will not be so hard.

There is much work to be done for the Lord now, and the children can help. There are books and papers to sell, tracts to lend and give away, visits to make, and many other things to do. "The night cometh, when no man can work." When darkness comes, our work ends. When probation ends and no more can be saved, night truly comes to this world. God would have us work for everybody now as long as we can. He does not want us to be lazy Christians. You know a wheelbarrow does not move unless it is *pushed*, and Jesus wants willing workers.

When he was on earth, the children were his helpers. At one time he told some men that if the children stopped praising him, the stones would cry out.

Children may help finish the last work on earth. They can work here and in other countries. Many people must be told how to get ready to meet the Lord, and that he is coming soon. Everywhere, the old people, and the children, too, must hear this last message to sinners.

(Show a piece of coral.) Every little insect has its work. This piece of coral was made by some so small they can scarcely be seen; but millions of these tiny folk worked together and built great reefs and islands, some hundreds of miles long, which the raging waves cannot break down. One of these little insects could do nothing alone, but when all work together great things are accomplished.

So it will be in the Lord's work now, when so many countries are to be warned. If all will work together, soon the words will be spoken, "It is finished."

There was once a king who was visited by a friend who wondered that he had no high walls to defend his cities. The king told his friend he would show him his walls, and, leading him to where his army was, he pointed to his soldiers and said, "There are the walls of Sparta, ten thousand men, and every man a brick." In the Lord's army he wants each of us to be a brave soldier, filling our place like the bricks in a wall.

Let us pray that God will make us willing and able to work for him.

(Reading for Friday, December 19)

The Personal Preparation for the Coming of the Lord

M. C. WILCOX

THERE is nothing in a personal way, to you or to me, of more importance than our relationship with God, and the answer that we shall make, by our record, when the Judge shall pass sentence. How shall we meet him when he comes? Over and over we sing—sometimes almost thoughtlessly—the eternally vital question:—

"When thou, my righteous Judge, shalt come

To call thy ransomed people home,
Shall I among them stand?

Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?"

Let us seriously, thoughtfully, humbly, prayerfully study what is involved in the subject.

Our Lord is coming again. By promise and prophecy he has proclaimed a thousand times that he is coming again. Jesus, the Messiah, the Son of the living God, our Brother in the flesh, is coming again,—coming personally, not by a representative; coming visibly, for every eye shall see him; coming for the eternal salvation of his children, salvation from sin, disease, death, and all related troubles; coming, not as a Man of sorrows, in humiliation, but as King of kings, in glory transcendent, bringing to his children salvation and eternal progress and bliss. Do we not all want a part in that salvation?

Jesus is coming soon. More than twelve lines of prophecy focusing in our day, all of them bearing in fulfilment the focal point, declare that his coming is near; twelve different time-tables all declaring that the prophetic train on each line is nearing the grand central station, the coming of Jesus.

There are a score or more of special signs, omens, precursors, heralds of that coming, lifting up burning banners, shouting in stentorian voices, pleading in unutterable tenderness, in the physical, social, religious, and political worlds; yet all unite in harmony with the prophetic word in declaring that the opening heavens will soon disclose the forthshining of the glory of our Lord's personal presence. We cannot delay it, we cannot veil the awful glory, we cannot hide from it. Do we not wish to share its life-giving, body-transforming, immortality-bestowing power?

God has warned us, his professed children, of that awful, glorious event. In thus doing, he recognizes our lean spiritual condition, clearly diagnoses our cases, and warns us of our danger. He does not deceive us, he does not flatter us. He knows as we do not know. He knows the dire results of cherished sin. He alone has the remedy. Listen to his warnings in that great discourse of his second coming as recorded by Luke. After faithfully portraying his coming, summarizing the signs which precede that event, knowing the ways in which Satan would work to draw mind and soul

away from the things of paramount importance, he says: "Take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth." Luke 21: 34, 35.

Listen to the words of our Lord again, in his last letter to the churches: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked."

Do these diagnoses meet our cases? God's "Take heed" means something. Invariably it is a warning, whenever used, concerning dangers into which his people are likely to fall or have fallen. Are we drunken in pleasures? Are we surfeited to the benumbing of heart and soul and conscience? Do the cares of the world shut out Christ, and give no time to get acquainted with him? Are we earth dwellers, satisfied with heaping up treasures here, or are we pilgrims and strangers bound for a better land? Are we lukewarm, indifferent, without a real sense of the meaning of the times? The day as a snare is approaching,—a day whose approach will be marked by nothing visible. What if it should come next month, next week, tomorrow? Are your deeds tasteless and nauseating to God? Are you so indifferent as to be satisfied? These are vital questions. If we do not answer them to God now, how shall we answer them when our Lord shall come?

The Lord's Appeal

Listen to his appeals to you and to me: "And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk becomingly, as in the day; not in reveling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." Rom. 13: 11-14.

We are children of the day, and the day is just at hand. We must be sober and watchful, and put on the whole

armor of God. It is ours by faith. We must put on the breastplate of faith and love, and for a helmet the hope of salvation; put on the Lord Jesus Christ, for God has not appointed us unto wrath.

How earnestly the prophet cries to us! How he would arouse and hurry us to decisive, holy action! "Gather yourselves together, yea, gather together" in Christ. Seek him, "seek righteousness [his righteousness], seek meekness." Before the decree of wrath bring forth, before the day of salvation pass as lightly as the chaff, before the fierce anger of Jehovah falls upon sin and all identified with it. "It may be ye will

and chastening are evidences of his love. He would not have us lost. He would not have us deceived. "Be zealous therefore, and repent." Feeling or no feeling, be zealous in the repenting. Turn from the sin. Open wide the door. Let in the Holy Ghost, who brings with him all the riches and benedictions of heaven. He will take all our sins, partake of all our toil and labor and sorrow, and he will spread our board with heavenly, delectable food. Let him in! O, let him in!

A Clean Heart

Is there aught to do, dear soul, then, but to believe the Master? Is there any other safe way, when the Great Physician declares that our heart is deceitful above all things, and desperately wicked,—desperately corrupt, desperately sick, as differently rendered? Shall we not believe him? When he tells us—he who had the human heart of flesh—that "from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness," shall we not believe? Do we not know that many of these sins have been manifest in our own lives? Do we not know that the saved will be without guile, without fault, even in the sight of the all-seeing, all-piercing eye of the holy God? Knowing all this, should we not confess our sins and cry to God for cleansing? He asks this. Could he ask less?

Does not he want us to pour into his ear our sins, our crimes, our filthiness? He knows all now, but he wants us to be rid of them, to break partnership with sin forever; and this is done by confessing and forsaking sin, and confessing and uniting with Christ. Listen! "If we confess our sins, he is faithful

and just to forgive us our sins, and to cleanse us from all unrighteousness." "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

The real heart of confession is that it separates from the sin, and separates unto God. It breaks the wicked band which binds us to the traitor of God's kingdom, and places us in the army of King Immanuel.

Let us pray. Let us confess the sin. Let us believe that he does forgive our sins, our backslidings; that he does cleanse from all unrighteousness. Thus has he spoken; our God cannot lie. Nay, let us pray not only for cleansing for past sins, but for strength in the place of weakness, victory in the place of defeat, courage in the place of cowardice.



WORKERS IN ARMENIAN MISSION FIELD, IN ASIATIC TURKEY

These men are laboring amidst peril from Catholic and Moslem fanaticism.

be hid." The uncertainty is ours. How could a plea be stronger or more urgent? What language could God better use to arouse us from the lethargy of sin?

But he makes a still stronger, mightier plea to our poor, insensate, lukewarm hearts. Nauseating as Laodicea is, he comes down to its homes. He knocks at each door. He speaks with infinite love to each poor, life-barren heart: "I counsel thee to buy of me" the gold of faith and love, tried in the fire of affliction. Buy the white raiment of God's righteousness to cover thy nakedness. Anoint the sin-blinded eyes of heart and mind with the eye-salve of the Spirit of light and discernment, that thou mayest no longer walk in darkness. All are free. Our Lord's very reproof

patient endurance in the place of yielding, love in the place of selfishness, a glad, hopeful heart in the place of gloom and moroseness, for life in the place of death. Fearful are the struggles and trials of the closing journey, deadly the miasma of the enchanted ground. We must have the constant presence and atmosphere of God. Note these messages from the book "Early Writings," pages 71, 270, 271:—

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in his sight. O, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it, and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, 'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.' I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in his presence."

"As the praying ones continued their earnest cries, at times a ray of light from Jesus came to them, to encourage their hearts, and light up their countenances. Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these, and went to the aid of the earnest, praying ones. I saw angels of God hasten to the assistance of all who were struggling with all their power to resist the evil angels, and trying to help themselves by calling upon God with perseverance. But his angels left those who made no effort to help themselves, and I lost sight of them. . . .

"Said the angel, 'List ye!' Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, 'Look ye!' My attention was then turned to the com-

pany I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude and holy, sacred joy.

"The numbers of this company had lessened. Some had been shaken out and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth and coming into the ranks. Evil angels still pressed around them, but could have no power over them.

"I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"

O brethren, friends, young and old, let us verify in our own lives the precious assurances of the word of the living God, "They that stumbled are girded with strength." "I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon." "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up among the grass, as willows by the watercourses."

God is more willing to give his Spirit to us in these last days in its outpouring than is an earthly parent to give good gifts unto his children. Believing this, we can indeed say, and say forever, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy. He will turn again; he will have com-

passion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."



Lesson for the Children—No. 7

What Will You Do?

MEMORY TEXT: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

Jesus will not come until the people on earth have been warned. Missionaries must be sent all over the world. Mark 16: 15.

But it takes money to send men and women so far. They must have clothing, food, and homes, and also books, tracts, and other things to work with.

God asks us not only to give ourselves, but also to bring our offerings. Can the children help?—Yes, even though they cannot give large sums; each penny will be like a brick in the wall, and the work will grow stronger and reach farther.

(Ask for experiences in missionary effort, and help the children plan how to work and what to give. They may learn to save and to earn, so they may have something of their own to give. Some self-denial on their part may enable them to bring an offering during this week of prayer. Experiences of children who have made a real sacrifice so they might bring an offering to the Lord may be related.)

Children may begin to work for Jesus at home, and thus become fitted to go to other lands as missionaries. By giving themselves they will make the most costly gift of all.

(Show a wreath of leaves to illustrate the crowns of earth that soon wither, then describe the crowns of gold given those who labor for God. Tell the children of the stars on the crowns, in number corresponding to those brought to Jesus by the one who wears the crown. See "Early Writings," page 16, for a description of these starry crowns.)

(Tell of the part children will act in the work before its close.) What kind of children can God use? Will it be the unthankful and disobedient, those who are unlike Jesus?

In "Testimonies for the Church," Vol. VI, pages 202, 203, these words are found:—

"As the children sang in the temple courts, 'Hosanna! Blessed is he that cometh in the name of the Lord,' so in these last days, children's voices will be raised to give the last message of warning to a perishing world. When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up.

"Our church-schools are ordained of God to prepare the children for this great work. Here children are to be instructed in the special truths for this time, and in practical missionary work.

They are to enlist in the army of workers to help the sick and the suffering. Children can take part in the medical missionary work, and by their jots and tittles can help to carry it forward. Their investments may be small, but every little helps, and by their efforts many souls will be won to the truth. By them God's message will be made known, and his saving health to all nations."

(Prayer should be offered that God will fit the children for the work he has said they should do, and help them to begin now.)

(Reading for Sabbath, December 20)

The Blessed Hope

MRS. E. G. WHITE

THE time of Jesus' betrayal, suffering, and crucifixion was drawing near; and as the disciples gathered about him, the Lord unfolded to them the mournful events that were about to take place. As they listened, their hearts were filled with sorrow, and to comfort them he spoke these tender words, "Let not your heart be troubled. . . I will come again, and receive you unto myself." He directed their minds from the scenes of sorrow before them to the mansions of heaven and the reunion that would take place in the kingdom of God. "I go to prepare a place for you," he declared. Though he must ascend to the Father, his work for those he loved was not to end. He went to prepare homes for those who, for his sake, were to be pilgrims and strangers on the earth.

After his resurrection, Christ led the disciples out as far as Bethany, and he lifted up his hands and blessed them. "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." And as he went, angels gave to the sorrowing disciples the assurance, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The great truth of Christ's second coming is ever to be kept before the church. "Let your loins be girded about," we are admonished, "and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. . . Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

Because we do not know the exact hour of Christ's coming, we are commanded to watch. "Blessed are those servants, whom the Lord when he cometh shall find watching." Those who watch for the Lord's return do not wait in idle expectancy. They purify their hearts by obedience to the truth. With vigilant watching they unite earnest

working. Because they know that the Lord is at the door, their zeal is quickened to cooperate with divine intelligences in working for the salvation of souls. These are the faithful and wise servants, who give to the Lord's household their portion of meat in due season. They are declaring the truth that is now specially applicable. As Enoch, Abraham, and Moses each declared the truth for his time, so will Christ's servants now give the special warning for their generation.

Now is the time to prepare for the coming of our Lord. Readiness to meet him cannot be attained in a moment's time. Preparatory to that solemn scene there must be vigilant waiting and watching, combined with earnest work. So God's children glorify him. Amid the busy scenes of life their voices will be heard speaking words of encouragement, faith, and hope. All they have and are is consecrated to the Master's service.

But like the dwellers in Sodom, those who refuse to serve God will be awakened only when it is too late. As the sun rose for the last time upon the cities of the plain, the people thought to begin another day of godless riot. All were eagerly planning their business or their pleasure, and the messenger of God was derided for his fears and his warnings. Suddenly as a peal of thunder from an unclouded sky fell balls of fire on the doomed capital.

"So shall also the coming of the Son of man be." The people will be eating and drinking, planting and building, marrying and giving in marriage, until the wrath of God shall be poured out without mixture of mercy. Men have been taught by their ministers to believe that the coming of Christ is to be spiritual, or is to take place in the distant future, and the message of his soon return has been denounced as fanaticism or heresy. Skepticism and "science falsely so called" have undermined faith in the Bible. The multitudes are striving to forget God, and they eagerly accept fables, that they may pursue the path of self-indulgence undisturbed. The people are hurrying to and fro, the lovers of pleasure intent upon amusement, the money-makers seeking wealth; and all are saying, Where is the promise of his coming?

The Jews misinterpreted and misapplied the Word of God, and they knew not the time of their visitation. The years of the ministry of Christ and his apostles—the precious last years of grace to the chosen people—they spent in plotting the destruction of the Lord's messengers. Earthly ambitions absorbed them, and the offer of the spiritual kingdom came to them in vain. So today the kingdom of this world absorbs men's thoughts, and there are few who take heed to the rapidly fulfilling prophecies, and the tokens of the swift-coming kingdom of God.

Christ tells us when the day of his kingdom shall be ushered in. He does not say that all the world will be converted, but that "this gospel of the king-

dom shall be preached in all the world for a witness unto all nations; and then shall the end come." By giving the gospel to the world, it is in our power to hasten the coming of the day of God. Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to the earth in power and great glory.

Living power must attend the message of Christ's second appearing. We must not rest until we see many souls converted to the blessed hope of the Lord's return. In the days of the apostles the message that they bore wrought a real work, turning souls from idols to serve the living God. The work to be done today is just as real, and the truth is just as much truth; only we are to give the message with as much more earnestness as the coming of the Lord is nearer. The message for this time is positive, simple, and of the deepest importance. We must act like men and women who believe it. Waiting, watching, working, praying, warning the world—this is our work.

When Christ came to this earth the first time, he came in lowliness and obscurity, and his life here was one of suffering and poverty. He was a man of sorrows and acquainted with grief. Men hid as it were their faces from him, and at the last they crucified him. Still bearing humanity he ascended to heaven, triumphant and victorious. He has taken the blood of the atonement, sprinkled it upon the mercy-seat and his own garments, and blessed the people. Soon he will appear the second time to declare that there is no more sacrifice for sin.

At his second coming all will be changed. Not as a prisoner surrounded by a rabble will men see him, but as heaven's King. Christ will come in his own glory, in the glory of his Father, and in the glory of the holy angels. Ten thousand times ten thousand and thousands of thousands of angels, the beautiful, triumphant sons of God, possessing surpassing loveliness and glory, will escort him on his way. In the place of a crown of thorns, he will wear a crown of glory—a crown within a crown. In the place of that old purple robe, he will be clothed in a garment of whitest white, "so as no fuller on earth can white" it. And on his vesture and on his thigh a name will be written, "King of kings, and Lord of lords."

Then the last trump will sound, the voice of God will speak, and the whole earth, from the summits of the loftiest mountains to the lowest recesses of the deepest mines, will hear that voice. It will be heard in the dungeons of men, in the caverns of the deep, in the rocks and caves of the earth, and it will be obeyed. It is the same voice that said, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest,"—the same voice that said, "Thy sins be forgiven thee." And those who obeyed that voice when it said, "If any man will come after me, let him deny him-

self, and take up his cross, and follow me," will now hear the words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." To them that voice will mean rest, peace, and everlasting life. They will recognize it as the voice of the One who has been touched with the feeling of their infirmities.

And those who pierced the Saviour, those who scourged and crucified him, will also be raised, to behold him whom they mocked and despised coming in the clouds of heaven, attended by the angelic host. Before the priests and rulers will rise the scene in the judgment-hall. Every circumstance will appear as if written in letters of fire. Then those who prayed, "His blood be on us, and on our children," will receive the answer to their prayer. Then those who have chosen to war against God will know and understand what they, poor, feeble, finite beings, have been fighting against. In agony and horror they will cry to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

While the world is plunged in darkness, there will be light in every dwelling of the saints. They will catch the first light of his second appearing. The unsullied light will shine from his splendor, and Christ the Redeemer will be admired by all who have served him. While the wicked flee from his presence, Christ's followers will rejoice. The patriarch Job, looking down to the time of Christ's second advent, said: "Whom I shall see for myself, and mine eyes shall behold, and not a stranger." To his faithful followers Christ has been a daily companion, a familiar friend. They have lived in close, constant communion with God. Upon them the glory of the Lord has risen. In them the light of the knowledge of the glory of God in the face of Jesus Christ has been reflected. Now they rejoice in the undimmed rays of the brightness and glory of the King in his majesty. They are prepared for the communion of heaven; for they have heaven in their hearts.

With uplifted heads, with the bright beams of the Sun of Righteousness shining upon them, with rejoicing that their redemption draweth nigh, they go forth to meet the Bridegroom, saying, "Lo, this is our God; we have waited for him, and he will save us."

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. . . . And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." "He is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."

[More than eighteen hundred years

have passed since the Saviour gave the promise of his coming. Throughout the centuries his words have filled with courage the hearts of his faithful ones. The promise has not yet been fulfilled; the Life-giver's voice has not yet called the sleeping saints from their graves; but none the less sure is the word that has been spoken. In his own time God will fulfil his word. Shall any become weary now? Shall we lose our hold on faith when we are so near the eternal world? Shall any say, The city is a great way off?—No, no. A little longer, and we shall see the King in his beauty. A little longer, and he will wipe all tears from our eyes. A little longer, and he will present us "faultless before the presence of his glory with exceeding joy."

All heaven is astir, engaged in preparing for the day of God's vengeance, the day of Zion's deliverance. The time of tarrying is almost ended. The pilgrims and strangers who have so long been seeking a better country are almost home. I feel as if I must cry aloud, Homeward bound! Rapidly we are nearing the time when Christ will come to gather his redeemed to himself. Then by innumerable voices will be sung the song, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

(Here let the offering for missions be gathered. The isolated believers who read this should send their gifts to their church or conference treasury.)

Lesson for the Children—No. 8 "Show Me My Way Home"

MEMORY TEXT: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

That word am-bas-sa-dor is a hard one for little folks; it means one who talks or acts for another. (Tell how our country sends ambassadors to other nations, and that it is a high and honorable position.)

But instead of making only one his ambassador, God sends all his people to others to help them to love him. It is a great privilege to be chosen for this service, and he wants us to live so others will serve him.

I have in my hand a little salt. What is it good for? "To keep things from spoiling," you say. Yes, and we should not care to live in a family where they did not put salt in the food. It would not taste good.

Jesus said, "Ye are the salt of the

earth." Matt. 5:13. As salt flavors and preserves our food, so we are to be in the world "a savor of life unto life," to draw others to Jesus, who has done so much for us all. We must not only get ready ourselves, but help others.

A boat was seen drifting on the ocean, and a ship that was passing went to rescue any who might be in it. A man was there, and they lifted him out, for he was nearly dead. As soon as he was safe, his first words were, "There's another man in the boat." He did not think of himself, but of the "other man" who might be lost.

It was so with Andrew when he found Jesus. "He first findeth his own brother Simon, and . . . brought him to Jesus." This is our work now: to find our brothers and sisters, our fathers and mothers, if they are not saved, tell them how Jesus forgives and loves us, and ask them to love him, too. James 5:20.

(Produce a magnet, and a needle or some object of steel that it will lift.) If I lift this needle with my fingers and then let go, it drops to the floor. But if I touch the needle with the magnet, the magnet draws and holds the needle so it does not fall. There is a power that keeps it from falling.

Perhaps you have sometimes felt afraid to start to be a Christian because you thought it so easy to do wrong and sometimes hard to do right. Now the Lord says he is "able to keep you from falling" into sin (Jude 24), and he will if you ask and trust him. More than that, he will "present you faultless before the presence of his glory with exceeding joy." Think of it! Not even one fault or stain of sin! What joy to meet Jesus that way! But we must come close to him, as the needle does to the magnet, and ask him to do this.

Many others would be glad to know such a Saviour. (Tell of the ways some try to make themselves righteous, and why they fail.) We may win their love by our lives, and tell them Jesus loves them.

A little child was lost in a great city. A crowd gathered round, and it was frightened by seeing only strangers instead of friends. But one man looked so tenderly into the little face that when the child saw him, he reached up his arms, and said, "Please show me my way home."

There are so many who long for home and heaven, but they don't know the way. They are lost. They reach out their hands to us from near and far, asking us to show them how to find Jesus and their heavenly home. Shall we not try to help them?

(Tell of different ways children can do good. Even at home they may be helpers, and by their prayers and gifts they can also assist others who go as missionaries.)

A MAN'S attitude toward God may be told by the restfulness of his inner spirit, his ability to rest. And more, a man's attitude toward God's rest day tells us men his attitude toward God.—S. D. Gordon.



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THE children's studies for the week of prayer, appearing in this issue, were prepared by Mrs. E. W. Farnsworth.

A COPY of this week's REVIEW, containing the readings for the week of prayer, has been ordered sent to all church elders, conference laborers, and isolated believers in the North American Division.

WE understand that Brother D. P. Boersma, of New Jersey, sails this week for Rotterdam, to engage in the work in Holland, by invitation of the European Division, the New Jersey Conference releasing him from its Holland work for this purpose.

BEGINNING December 1 of this year, and continuing until Feb. 2, 1914, the Pacific Press, Southern Publishing Association, and the Review and Herald will offer all their papers and magazines at special club rates. Clubbing prices will be announced in the next issue of the REVIEW and in early issues of all the other papers.

WE hope that isolated believers and those not able to meet with the churches during the week of prayer will nevertheless make the appointed week one of special seeking of the Lord, and that all will join in making the annual offering to missions. Any who do not know the address of the nearest church or conference treasurer may send the gift to the General Conference treasurer, W. T. Knox, Takoma Park, Washington, D. C.

LAST week Prof. J. L. Shaw, of the Education Department, left Washington to spend a little time at Union College and other Western points.

WRITING on shipboard, on his return voyage to South America, Elder J. W. Westphal speaks of the new courage and assurance that have come to him as he has mingled with the believers in America during his stay here since the General Conference. So would all the returning representatives from the mission fields say. The prayers and the means and the laborers which churches and conferences are devoting to the world-wide work are being blessed of God for the finishing of the work.

INFORMATION was given us by the State Department last week to the effect that despatches from China announced that brigands were burning villages in Honan, near one of our mission stations. The authorities were, however, making efforts to suppress the brigandage and protect mission properties. We rejoice in the progress of the work in China notwithstanding the unsettled conditions in the interior. Every word from the Asiatic Division is a word of courage and of rejoicing in the onward progress of the truth.

The Call to Prayer

THAT was a wise arrangement made by our leaders a quarter of a century ago to call our people to special prayer and consecration at the close of each year. And we of today are making no mistake in continuing that arrangement. Prayer is the secret of victory in our struggle against the world, the flesh, and the devil. As another has said:—

"The greatest need is to keep in close touch with God; the greatest risk is the loss of the sense of the divine. In a world where every appeal is to the physical senses and through them, reality is in direct proportion to the power and freedom of contact. What we see, hear, taste, touch, or smell—what is material and sensible—we cannot doubt. The present and material absorb attention and appear real, solid, substantial; but the future, the immaterial, the invisible, the spiritual, seem vague, distant, illusive, imaginary.

"Practically the unseen has little or no reality and influence with the vast majority of mankind. Even the unseen God himself is to most men less a verity than the commonest object of vision; to many he, the highest verity, is really vanity, while the world's vanities are practically the highest verities. God's great corrective for this most disastrous inversion and perversion of the true relation of things is prayer."

Prayer connects us with God, and his presence is assurance of our triumph. God's presence with Joseph was the secret of his victorious life in Egypt. Torn from his father's Christian home when but a young man, he was taken to Egypt and sold as a slave in the public market. In the house of his master he was surrounded with heathen customs and influences. But "the Lord was with Joseph," and "the Lord blessed the Egyptian's house for Joseph's sake." Later he was cast into prison, and still

"the Lord was with him, and that which he did, the Lord made it to prosper."

"The Lord was with Joseph." That was what he needed. That is what every human being needs, and that is the first and greatest of all human needs. We sometimes say that we need the old-time family religion, or the old-time revivals in our churches, or the old-time missionary zeal. All must admit that we greatly need all these, but really our great need is God. It was contact with God that gave our fathers the old-time family religion, revivals, and missionary zeal. God's presence will bring the same results today. And prayer, communion with God, will enthrone him in the heart. For our own personal spiritual uplift, we need this week of special prayer and intercession.

But there is another reason why we as a people should welcome and conscientiously improve this week of prayer, and that is the triumph of our glorious cause. In his matchless love and kindness, God has revealed to us his message for this generation. He has honored us with a place in his work. He has made us laborers together with himself. In this he has placed within us the brightest and most cheering hope that can come to men and women in this world of sin, and sorrow, and death. This cause calls for our united, prevailing prayers. Our gospel workers all need our prayers for success. The teachers in charge of the thousands of our children and young people need and long for our earnest prayers. Our missionaries battling with the depressing influences of heathenism need our prayers. Our brethren exposed to persecutions and imprisonment need our intercessions. And lost men and women need the prayers of those whom God has brought into the light of his love and salvation.

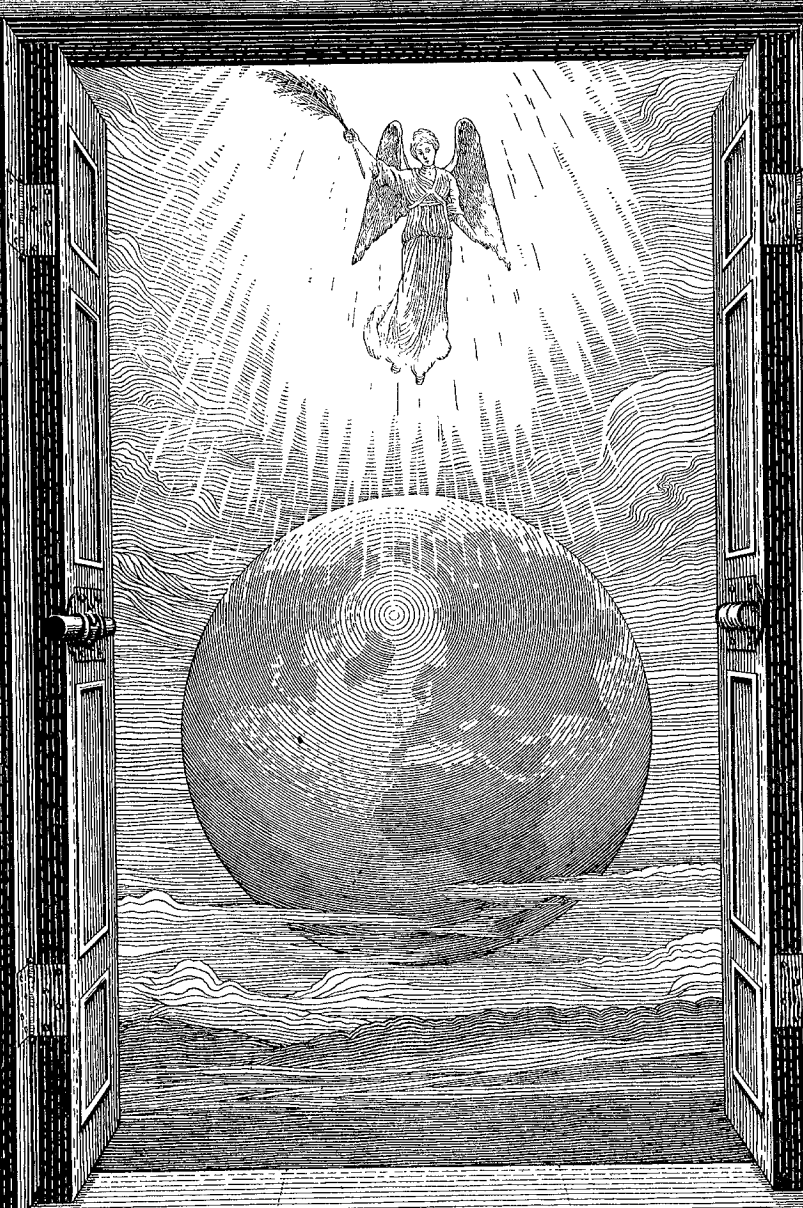
Surely there is reason enough why we should set apart a week for prayer, re-consecration, and full surrender to God. O that we may all be deeply impressed with the importance of this occasion, and give ourselves to earnest prayer as we never have before!

A. G. DANIELLS.

WHEN the Church of Rome begins to emphasize the need of Sunday legislation, thus joining hands with apostate Protestantism, it is high time for Seventh-day Adventists to circulate *Liberty*. In addition to strong Sunday-law resolutions passed by the American Federation of Catholic Societies in Milwaukee and by the Catholic Missionary Congress in Boston a few days ago, note the following official utterance of Archbishop Bonzano, papal delegate to the United States: "From the faithful observance of Sunday the commonwealth, as well as the individual, derives much good, both of the spiritual and of the temporal nature. And hence it is that in view of this good, society should be greatly concerned in enacting laws for the observance of Sunday, and most careful in seeing that they are put into practise." Besides raising large clubs of yearly subscriptions, let our church-members everywhere tear out and circulate the petition against a national Sunday law, found in the "America" number of *Liberty*. A rear-admiral of the United States Navy was one of the first to circulate this petition in the city of Washington.

THE ADVENT SABBATH
REVIEW AND HERALD

THE
EVERLASTING GOSPEL



OPEN DOORS TO
ALL THE WORLD

THE WORK AND THE WORKERS

HAVE you seen the beautiful and practical November *Life and Health*? Don't miss it!

Evangelist E. L. Cardey recently sold over 300 copies of the *Protestant Magazine* in connection with his lecture to the Guardians of Liberty in Albany, N. Y.

One dear old sister in Portland, Oregon, has been selling 3,000 copies of *Liberty and Life and Health* per month. Why not try 20 copies for \$1.00, 25 of each for \$2.00?

In a sermon in his church on Sunday, October 12 (Columbus day), Reverend —, pastor of the Second United Presbyterian Church, New Jersey, read from the *Protestant Magazine*.

Brother Chas. Dunham, one of our Pittsburgh, Pa., colporteurs, writes: "I sold 62 copies of the *Protestant Magazine* tonight in a patriotic meeting, in a little while. Could have sold 100 more."

Our brethren in Knoxville, Tenn., circulated 1,200 copies of *Liberty* and the *Protestant* in connection with the "Protestant day" feature of the Conservation Exposition, recently held in that city.

In his article in the *Texas Christian Advocate*, dated Oct. 9, 1913, "Rome—America's Peril," Rev. Chas. L. Brooks, of Oklahoma, used several quotations from the *Protestant Magazine*, for which he is a regular subscriber.

Will lemons cure consumption? This is but one of many practical questions answered in the excellent November *Life and Health*, which we have called the "Vegetarian," "Hygiene," "Colds," and "Consumption" number. An easy seller. Send \$1.00 for 20 or \$2.00 for 50 copies before they are all gone. Remember we pay the postage.

The beautiful two-color photograph of George Washington on the front cover of the current *Liberty*, and the striking two-color cartoon on the back cover, make this number a ready seller. Yearly subscription, 35 cents. Ten subscriptions ordered at one time, only \$2.00. Put nine of your friends and yourself on our mailing list at once.

Do you know that it is costing the Protestant patriots of Silverton, Oregon, \$50 a week to guard Miss Lasanen, the nun who escaped from the Mt. Angel, Oregon, Convent, and took refuge in the home of the pastor of the Christian Church in Silverton? For further reports watch the *Protestant Magazine*. For \$3.00 it will be mailed to you and nine friends for six months.

A mother living in the South writes: "Enclosed find \$1.00 for a year's subscription to the *Protestant Magazine*. Please start it with the March, 1913, number, if possible, as I want that "Convent Tragedy" story, which began in that number. My object is to try to save my son untold bitterness through his plan to marry a woman older than he, of the Catholic faith." A very few more subscriptions can be started with the March number.

The striking cartoons by that greatest of cartoonists, Thos. Nast, which the *Protestant Magazine* is reproducing from the old files of *Harper's Weekly*, are in themselves well worth many times the price of a year's subscription. See sample cartoon on this page. Yearly subscription \$1.00; six months, 50 cents. Five yearly (or 10 six months') subscriptions, to different addresses, \$3.00.

You will have no trouble in selling a large supply of either the *Protestant* or the *Liberty Magazine* to the members of the following patriotic organizations: Guardians of Liberty, Junior Orders United American Mechanics, Patriotic Order Sons of America, Knights of Luther, Protestant League of America, American Federation of Patriotic Societies, Orangemen, Knights of the Macca-



The Holy Father in his outlook from the watch-tower of the Vatican sees about him the lowering clouds of direful disaster, but away in the West there is the gleam of hope.—*The Missionary (Roman Catholic)*, January, 1912.

This cartoon appears in the October *Protestant Magazine*. Watch for others in "Picture Section" during 1914. Fifteen months for \$1.00, or the October, November, and December, 1913, numbers free with yearly subscription for 1914, while they last! Subscribe today! These three extra numbers will soon be gone!

A number of officers and organizers of both the Guardians of Liberty and the Knights of Luther have applied for agency for the *Protestant Magazine*. Supplies of *Liberty* and the *Protestant* are on display at the national headquarters of these two patriotic organizations in New York City and Des Moines, Iowa. You can be our agent too!

bees, the Legions, American Minutemen, Masons, etc. Find out when these lodges meet, and ask permission to make a speech to the members after their business sessions, and present the educational and patriotic features of these magazines. Send \$1.00 for 20 or \$2.00 for 50 today. These patriotic men crave this information. Try the plan.

The Advent Review And Sabbath Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

"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. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, NOVEMBER 13, 1913

No. 46

Editorial

The Week of Prayer

ANOTHER week of prayer! Surely this occasion is needed by every member of the church. It is well that we pause in the midst of life's busy activities and take a little time for retrospection and serious consideration. What have the last twelve months brought to us? Where do we stand in the sight of heaven? What is our relationship to God, to his work in the earth, to our families, to our brethren and sisters?

A Period of Great Danger

The church of Christ confronts today greater danger than ever before in her history. It is the time of the last great conflict between truth and error. The controversies of the ages are revived. Satan is making his last supreme effort to destroy faith out of the earth. To his insidious attacks we see thousands in the great Christian world succumbing. The old-time simplicity of Christian faith and practise is well-nigh lost.

The mission of Seventh-day Adventists today is to stem this rising tide, to contend for the faith once delivered to the saints, to set an example to all the world of the power of vital godliness operating in the life. Is the Seventh-day Adventist Church today meeting its divine mission? Perhaps the question should be made more personal. Are the members of the Seventh-day Adventist Church today fulfilling God's great purpose in giving to the world a knowledge of his truth? Are we indeed standard-bearers and heralds of gospel light and saving grace, or are we, like many professed Christians in the great church around us, succumbing to the deadly influences operating in the world?

Important Considerations

To what extent have we lost the simplicity which once characterized the believers in this message, and which we are glad to say characterizes many of them today? To what extent is the spirit of worldliness and formalism entering our lives? Are we being carried away by the spirit of commercialism and the strife after riches for riches' sake?

Does the hypnotic power of worldly pleasure which is leading so many to forget God, and which is declared by the apostle to be a prominent feature of present-day Christianity, control our lives? Unconsciously and little by little is there coming into our experience a disregard for sacred things, leading us continually to minimize the difference between the holy and the profane? Do we keep the Sabbath of the Lord as Sunday is generally observed? Are we returning conscientiously to God our tithes and offerings? Has our faith become dimmed? Are the increasing signs on every side, which show the coming of the Lord to be near, becoming commonplace, leading us to say in our hearts, "My Lord delayeth his coming"? Is the spirit which we manifest in the home or in the church one of impatience, harshness, gossip, or criticism? Are we failing to apply in our lives the principles of true temperance and healthful living? Do we neglect secret prayer, family worship, or Bible study?

These great evils are manifest everywhere in the world around us, and are sapping the spiritual life of the great Christian church. Through them the enemy is making strong appeal to the members of the Seventh-day Adventist Church. Some, we fear, are succumbing to their deadly influences. In the light of God's Spirit shall we not pause and take time to think, and to determine if there is in us "an evil heart of unbelief, in departing from the living God?" The apostle admonishes us to "exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3: 13, 14.

"Turn Ye, for Why Will Ye Die?"

Wherein we find that sin has separated us from God let us make haste to return to our Father's house. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Isa. 59: 1. He is waiting today to be gracious. To his wandering children he says: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity." Hosea 14: 1. He not

only invites us to return, but he puts in our mouth the very words we are to use as we come back to the Father's house: "Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy." Verses 2, 3.

How many times in the past have we sought help of Asshur. We have looked to men instead of to God. We have had faith that there was power in the work of our own hands, but have been forced to admit, through repeated failures, that we of ourselves could do nothing. To this seeking on the part of his children God graciously responds. His promise is: "I will heal their backsliding, I will love them freely: for mine anger is turned away from him." Verse 4.

Confession of Sin

Oftentimes sin against God is sin against our fellows. The sins of the heart, the evil motives and purposes which have possessed us, and the sinful thoughts in which we have indulged,—the confession of these, as a rule, belongs to God alone. But wherein these evil purposes have been expressed in the life, wherein the wrong thoughts have borne fruitage in words and deeds, and have brought injury to our fellows or placed before them an evil example,—the confession of these outward sins belongs to our fellows as well as to God. A safe rule is that the confession should be as broad as the knowledge of the sin. Impatience and harshness in the home should be confessed at the family altar, to our loved ones and to God. An injury to a brother, such as taking advantage in a business deal, should be confessed to him and to others who may know of the injury wrought. Public sins, such as violation of the Sabbath and an evil example in the community, should be confessed to the church.

God's Mighty Working

And perhaps the very confession of these wrongs in the home, or to a brother, or in the church, may open the way for God to work marvelously during

this season in behalf of his church and of his work in the earth. We must remove from the pathway of others the stones of stumbling in order that the way of the King may be prepared, so that he may come in and do his mighty work in every heart. A confession of our wrong to our children will prepare the way for God to work for their salvation. Let us make straight paths for our feet that those who are lame may not be turned aside nor caused to stumble.

Having made wrongs right, it is our blessed privilege to believe that God accepts us, not for anything that we have done, nor for anything that we may do, but on account of the "great love where-with he loved us, even when we were dead in sins," Eph. 2:4, 5. Receiving ourselves his divine forgiveness, and rejoicing in his love, we may go forth to labor effectually for those who know him not. We may give with drawing power the invitation, "Come and see." O, how much of this labor is needed even in this church!

How many of our brethren are struggling with some fierce temptation! how many are well-nigh discouraged and ready to draw back and give up the conflict! how many of our young people are drifting into a state of carelessness and worldliness! And then there are those who have once been associated with us in church fellowship, but have wandered away and become separated from this movement. Our hearts may go out after them, and our prayers ascend to God for their conversion. Working as we pray, and believing as we work, we shall become colaborers with God in the great work of restoration.

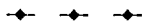
Our Great Need

Our great need as a people today is for more of God. No formal profession will save us. We cannot purchase the riches of heaven by offerings of gold or silver or any material service. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12); there is but one power which can transform our lives, and that is the power of the risen Saviour. There are many in Israel today who are blind and naked and wretched and miserable, and know it not. Truly it is high time for us who know the times and seasons, and who realize that the coming of the Lord draws nigh, to "awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

"Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up." "Sow to yourselves in right-

eousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." "Today if ye will hear his voice, harden not your hearts."

F. M. W.



Getting Right With God

THIS is the week of prayer. It is a special season to more than one hundred thousand persons, who are invited to petition the throne of grace, as one man, in behalf of the greatest work ever committed to mortals.

But while there is going up to our Father in heaven this mighty petition that wraps the whole world in its embrace and concerns a work that is to touch every portion of earth, God would have his people realize that a right relation to him, on their part individually, is of greater importance to the work, to themselves, and to him than any amount of time spent in the repetition of words of prayer while the life is out of harmony with the purpose of God and the principles of the closing message. It must not be a season of lip service. That, our Saviour says, is hypocrisy. "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." Matt. 15:7, 8. Such service is not recognized by the Lord as service unto him.

When we pretend to possess what we do not possess, we act a falsehood. When our lips speak one thing and our lives another, we act a falsehood, and in so doing bring into disrepute the cause we pretend to serve. It is better not to pretend than to pretend and not do. But that does not release us in any sense from our duty of service. Service is our duty; to possess the things of God and to experience the blessings of service are our privilege.

We are in the time of the end; and because we are, this admonition and invitation of the Lord is particularly applicable to this generation and to us individually: "The day of the Lord is great and very terrible; and who can abide it? Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. . . . Blow ye the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the

congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar." Joel 2:11-17.

The whole chapter and the chapter following deal with the same thing. It is God's personal call to his people to turn from the service of the world to his service; and the reason, written plainly through the whole book, is that it is the day of Jehovah's preparation for his last great work, and he will not leave his people unwarned. But mere profession will not do. It is true heart service to which he calls his people now. The rending of the garments—the formal and outward profession of sorrow and repentance—will not suffice. The Lord sees not as man sees; he looks not on the outward appearance. He sees the heart and searches the purpose; and when he sees stubborn and unconverted hearts covered with the rent garments of professed conversion and professed repentance, he says, "Ye hypocrites," "rend your heart, and not your garments." If we refuse to do that, we are lost; for pretense and profession without possession are abominable in the sight of heaven.

"But," one says, in excusing himself from the service of God and accusing others for not living up to their profession, "I do not make any profession," as if that were something to be commended. That does not help the matter; for, while God refuses to permit the hypocrites to enter his kingdom, he also refuses entrance to those who make no pretense of service. The kingdom of righteousness is a kingdom of loyalty, of truth, of sincere service, of unquestioned devotion. The characters that go into that kingdom will not be clouded with sin and selfish ambition. The searchlight of God will play upon those characters and find in them nothing but the pure crystal. Therefore God calls them his jewels. They are his precious trophies mined out of the dark and dismal shafts of this world of sin.

The purity of character which God requires has been held before the eyes of some by Satan in order to discourage them by the very impossibility of human attainment. But God has not left man to himself to accomplish that undertaking. "My grace is sufficient for thee." "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." What is necessary is submission to the divine will. When the soul is yielded to God, so that God can work out his will in the individual unhindered, the work will be accomplished.

Christ said, "I and my Father are

one." They were one because there was only one purpose between the two. Now if there is only one purpose between us and God, we also shall be one with him, true children of God the Father and true brethren of the Lord Jesus Christ. Then the prayer of Jesus in our behalf will come true in our experience: "Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are." John 17:11. Again: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us. . . . I in them, and thou in me, that they may be perfected into one." Verses 20-23.

As we, through the grace of Christ, put out of our lives those things that hinder our being at one with God, we shall at the same time and by the same act put out of our lives those things that hinder our being at one with one another. As we draw nearer to God in reality, we draw nearer to one another in reality, and find less and less occasion for faultfinding against one another. It will be a wonderful, glorious, and soul-satisfying thing to step over the line from mortality to immortality, and realize that all the sorrows and disappointments and woes of this world are in the past, while eternity stretches before us in the kingdom of righteousness, where nothing can ever come to hurt, to disturb, or to annoy. But they who long for that blessed experience must realize that in order for such a kingdom ever to be, God must see to it that no one who enters there shall have in his soul the taint or contagion of sin. While God makes the requirement, he also furnishes the facilities for bringing it about. In the life and the sacrifice of Christ, and in the power and grace he has promised, man finds all he needs to enable him to pass within the gates of the New Jerusalem and to share with all the redeemed what God has in store for his faithful children.

Therefore let this be a season of true heart searching, of consecration, of glad yielding to God's leading, of drawing nearer to God and nearer to one another. Then we can say, "The Lord hath done great things for us; whereof we are glad."

C. M. S.



"SEEK ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

The Harvest Ingathering

A Personal Experience

If I had followed the suggestions of my feelings when the time came for the Harvest Ingathering campaign, I should not have gone out to the work. But I did not follow those suggestions, for I have learned and proved that there is a better, safer guide than our feelings. Like Abraham, who, when he was called, went out by faith and was blessed and was made a blessing, so I by faith—not feeling—went out and was blessed, and I trust was made a blessing. Besides the money I received (I now have ten dollars for the missions, and this is only the start), I had many good visits with the people, and opportunities to "speak a word in season to him that is weary."

I found several who were not only willing to give me money for missions, but were willing to receive the word of God. As I went on my way, I was happy because I was doing the will of him who had sent me, and was having a part in finishing his work. Like Jesus, who at the well asked drink of the Samaritan woman and then gave her the water of life, I could also say, "My meat is to do the will of him that sent me, and to finish his work." I prayed and sang, before I started and as I went on the way, "Make me a blessing today."

I believe, dear brethren, that in order to finish the gospel work in this generation, we need what the people had in the days of Nehemiah. "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a *mind to work*." If we will be faithful in our place and repair the breach in the wall by us and make our prayer unto God and have "a mind to work," as they prayed and worked, we, too, shall rejoice in a finished work. Let us say, as Nehemiah said, "The God of heaven, he will prosper us; therefore we his servants will arise and build."

I do not want to be numbered with the Tobiahs and Sanballats, nor with the nobles of the Tekoites, who "put not their necks to the work of the Lord." I want my neck to get used to the yoke of Christ; for his yoke is easy, and his burden is light. I have had a part in all these Harvest Ingathering campaigns, and I can say that every one has brought a harvest of joy and rich blessing to my soul, and I hope some glad day to see more fruit of the good seed I have scattered.

Soon, very soon, the harvest work will be finished. The "harvest home song" will be sung. There will be two classes in that day. One class will say, "The harvest is past, the summer is ended,

and we are not saved." The other class, who have sowed in tears, will reap in joy; they went forth weeping, bearing precious seed, and will come again rejoicing, bringing their sheaves with them.

With which of these two classes do we choose to be? To be with the joyful reapers we must do something more than *desire* or *wish*. We must *choose*—*will, determine, resolve*—to go forth and sow beside all waters with earnest prayer; then we shall come rejoicing, bringing our sheaves with us. In due time we shall reap if we faint not.

I wish, dear reader, when you finish reading this article, you would get your Bible and read Matt. 25:31-46. Observe that those who inherit the kingdom prepared for them from the foundation of the world, simply did those little things we all have an opportunity to do,—fed the hungry, clothed the naked, visited the sick, etc.,—in other words, did home missionary work. Of those on the left hand it is not said that they were very bad or wicked; they simply neglected to do those things for which the righteous were commended.

O brother, listen! "How shall we escape, if we *neglect* so great salvation?" Heb. 2:3. All we shall ever get or take out of this old world to make us happy through eternity will be the souls of those who are saved by the precious truth we bring to them. "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. 1:19, 20.

DANIEL NETTLETON.

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Readings for the Week of Prayer

To Be Read in the Churches December 13-20, 1913

A Word to Church and Conference Officers

THE events of the hour and the demands upon the remnant church in such a time as this constitute a solemn appeal from heaven to seek God for a fresh baptism of power and of blessing from on high. This is fully emphasized in the readings for the week of prayer. From now until that season opens, church officers and conference workers will surely carry a burden of special prayer and earnest planning. Everything possible should be done to prepare to make the season a time of refreshing in every church. In the prayer-meetings and in the family worship, as well as in private devotions, may the prayers ascend that the coming season shall bring reviving for all, and salvation to the unconverted and the discouraged.

Make a definite announcement of meeting arrangements, and urge all to plan their work so that advantage may be taken of this time of world-wide intercession. Arrange for visiting absentees, and interested ones who are not regular attendants, with personal invitations to attend the services of the week. And through all the services watch for souls, and urge the unsundered to give their hearts to God. Encourage all to do personal work for others. May the tender, melting love and grace of Christ fill every church, and make this season a time of refreshing and victory indeed. Before each service it is good if the leaders can meet for a few moments of prayer aside, praying that God may bless the one who is to present the reading, and whoever is chosen to lead in the service following. It is a week of prayer; let us do much praying.

The Annual Offering

The last Sabbath of the week of prayer, December 20, is the time for the annual offering for missions. No year before in our history ever called so earnestly for a large offering. The work presses in the mission fields; the sending of the new recruits this autumn will require enlarged appropriations to keep the work going among the millions in dark lands. On Sabbath, December 13, the envelopes for the offering should be placed in the hands of every one, with special announcement of the great need, so that all may pray and plan for the annual offering on the closing Sabbath of the week of prayer. COMMITTEE.

Week of Prayer for the Children

IN these closing hours of probation, and during this week of prayer, the children must not be neglected nor forgotten. In every time of danger the first thought is, Are all the children safe?

How is it, parents, church elders, and Sabbath-school officers, with those God has placed in your care? If Jesus should come now, are they ready? Are they *getting ready*? Has all been done that you can do to save them?

This week of prayer affords excellent opportunity for personal effort in behalf of children as well as for others. Let not one be passed by. Plan a time and place for the children's meetings, and select the best help to conduct them. Let the hearts of fathers and mothers be turned to their children, that whole families may be blessed together.

Where regular meetings cannot be held, let parents study these lessons with their children on the appointed days, and then all seek the Lord together. The hour of family worship might be the best time. Blessings will surely fall where this is done. Let this be a time for seeking the lost piece of silver, the prodigal son or daughter.

"The lost coin represents those who are lost in trespasses and sins, but who have no sense of their condition. They are estranged from God, but they know it not. Their souls are in peril, but they are unconscious and unconcerned. In this parable Christ teaches that even those who are indifferent to the claims of God are the objects of his pitying love. They are to be sought for, that they may be brought back to God. . . .

"The woman in the parable searches diligently for her lost coin. She lights the candle and sweeps the house. She removes everything that might obstruct her search. Though only one piece is lost, she will not cease her efforts until that piece is found. So in the family, if one member is lost to God, every means should be used for his recovery. On the part of all the others, let there be diligent, careful self-examination. Let the life-practise be investigated. See if there is not some mistake, some error in management, by which that soul is confirmed in impenitence.

"If there is in the family one child who is unconscious of his sinful state, parents should not rest. Let the candle be lighted. Search the Word of God, and by its light let everything in the home be diligently examined, to see why this child is lost."—"Christ's Object Lessons," pages 193-195.

For those who labor for and instruct the children, these encouraging words are spoken:—

"In our work for the children the object should be not merely to educate and entertain them, but to work for their conversion. We should ask the blessing of God on the seed sown, and the conviction of the Holy Spirit will take hold of even the little ones. If we exercise faith in God, we shall be en-

abled to lead them to the Lamb of God that taketh away the sin of the world.

"This is a work of the greatest consequence to the younger members of the Lord's family. In these meetings, even children who are favored with Christian instruction at home can learn much that will be a great help to them. If the children are taught in the simplicity of Christ, . . . they will bring forth from the treasure-house of the heart precious lessons."—"Testimonies for the Church," Vol. VI, page 105.

The lessons are simply suggestive. Let the week be one of earnest prayer and effort for the salvation of others.

VESTA J. FARNSWORTH.

(Reading for Sabbath, December 13)

The Speedy Finishing of the Work

A. G. DANIELLS

IN the prophecies and the history of the Bible we find a large amount of most interesting and instructive information regarding a great movement in the world which is called "the work of the Lord." That movement, we learn, is the development, the working out, of God's "eternal purpose which he purposed in Christ Jesus our Lord." Eph. 3:11. It began in Eden with the announcement of the conflict between the seed and the serpent, giving assurance of the triumph of the seed, in that it should crush the serpent's head. Gen. 3:15.

The work of the Lord originated wholly with the Lord himself, and it is in his own hands, under his supreme control. He began it, and he maintains it. He gives it life, and power, and victory. No combination of the forces of evil can turn it aside or bring it to naught, for God "doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Dan. 4:35.

The Lord makes use of such agencies and facilities as he sees fit for carrying forward his work. He has made his angels ministers of salvation. He has sent his Holy Spirit to be his representative in this great movement. He has called his church to his work. And at any and all times when it pleases him he presses into his service men of authority, learning, power, and wealth. He lays hold of nations, with all their facilities and achievements, for the accomplishment of his purpose.

The deliverance of Israel from Egypt and their establishment in the land of promise forms a great chapter in the Lord's work in the earth. Through Moses, Aaron, Joshua, and his people the Lord wrought wonders. Of these the psalmist says: "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out. 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. 44:1-3.

The overthrow of Jerusalem and the seventy years' captivity of Israel in Babylon, the return of the people to their own land, and the rebuilding of Jerusalem and the house of God, are plainly stated to be the work of the Lord.

When the Son of God was here among men, preaching the gospel to sinners, healing the sick, and training his disciples for the work he was to leave with them to carry on, he said: "I must work the works of him that sent me." John 9:4. "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." John 5:36. "My meat is to do the will of him that sent me, and to finish his work." John 4:34. And at the close of his ministry, in his last prayer before his betrayal, he said to his Father: "I have glorified thee on the earth: I have finished the work which thou gavest me to do." John 17:4.

After the Saviour's ascension his disciples reconsecrated their lives to the work he left for them to do. As they bore witness to the truth regarding their crucified and risen Lord, the people who heard them, said: "We do hear them speak in our tongues the wonderful works of God." Acts 2:11.

From these statements of the Scriptures it is plain that the Lord has a living, triumphant movement going on here among men which is most appropriately called "the work of the Lord." He conceived it, decreed it, and launched it. He has controlled and he has directed it, "after the counsel of his own will."

From the beginning of this work, the Lord has called those who have accepted his proffered blessings to become laborers together with him. Among those who took part in it at the beginning were Abel, Enoch, Noah, Abraham, and Moses. Then came Samuel, David, Daniel, Ezra, and Nehemiah. Later were John the Baptist and the apostles and their coworkers. Still later the Lord raised up Wyclif, Luther, Knox, Wesley, and Miller. And his work is still going on, accomplishing his purpose. Today he has a loyal people who are longing, praying, giving, and working for its consummation.

Finishing the Work

But this work which the Lord has, in mercy, compassion, and forbearance, carried on so long, cannot continue forever. The Lord tells us that he will

finish the work; that there will be a harvest, a day of final reckoning and of reward.

The time for the finishing of this work and the way it will be done are clearly revealed in the Word of God. The tenth chapter of Revelation presents one of the most impressive representations to be found in the Bible. Said John:—

"I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and . . . lifted up his hand to heaven, and swore by him that liveth forever and ever . . . that there should be time no longer. But in the days of

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WORKERS AT A GENERAL MEETING, SOONAN, KOREA

the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. 10:1-7.

To finish the mystery of God must be to bring to an end the work of proclaiming the gospel to the world. This is to be done "in the days of the voice of the seventh angel." This "seventh angel" is the last one of those seven trumpet angels of Revelation 8. "I saw the seven angels which stood before God; and to them were given seven trumpets. . . . And the seven angels which had the seven trumpets prepared themselves to sound." Rev. 8:2-6.

When the first four angels had sounded, John "beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" Verse 13.

In view of this statement the last three trumpets are called woe trumpets. The fifth and sixth trumpets, or first and second woe trumpets, are fully explained in the ninth chapter. According to the explanation given, we understand that the sixth angel, or second woe trumpet, finished sounding in 1840 when Turkey surrendered her independence as a world power to the four powers of Europe.

The ninth chapter closes with the sixth trumpet explained. And here, before the

seventh trumpet is taken up, this great scene of the tenth chapter is brought in and the solemn announcement is made that during the sounding of the next, or seventh, angel the gospel work would be brought to a close. This surely places the finishing of the gospel in a most important place among the events to take place under the sounding of the seventh trumpet. The apostle then proceeds to unfold these events. He says:—

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11:15.

This trumpet brings us to the end. During the sounding of the seventh angel the affairs of this world are brought to a close. Earthly kingdoms perish, and Christ becomes King of kings and Lord of lords. Before taking his kingdom he closes his ministry as our great High Priest in heaven, and this closes his work on earth. Thus the mystery of God is to be finished in the days of the voice of the seventh angel.

The seventh angel was quickly to follow the sixth angel, who ceased to sound in 1840. One of the events to take place under the sounding of the seventh trumpet marks the exact time when it was to begin to sound. It is this: "The time of the dead, that they should be judged." Rev. 11:18. The time to judge the dead began in 1844 at the close of the 2,300 years of Dan. 8:14. This was but four years after the sixth trumpet ceased sounding. Then Christ was to begin the cleansing of the heavenly sanctuary, the final work of atonement. This, we know, marked the time for the judgment-hour to begin, and that is when the seventh angel should begin to sound.

Beginning, therefore, in 1844, the seventh angel is to continue to sound until Christ makes this world his kingdom, and rewards every man according to his works. That extends to the opening of eternity.

But it is when the seventh angel "shall begin to sound," during the first part of its period of sounding, that the gospel work is to be finished. And in full harmony with every detail of these prophecies there began in 1844 a world-wide proclamation in these words: "Fear God, and give glory to him; for the hour of his judgment is come." Rev. 14:7.

This announcement is a part of that great threefold world-wide message of Rev. 14:6-16. That message was due in 1844, at the close of the 2,300 years of Dan. 8:14, when the sanctuary was to be cleansed, and the seventh trumpet was to begin to sound. The message came when it was due.

Thus we have the time for finishing the work of the gospel, and the way of doing it, brought together in perfect harmony. The time is from 1844 onward, and the way is the proclamation of the threefold message to all the nations of the world.

The time for finishing the work is lim-

ited. It is confined to a single generation. That generation has now nearly passed away. The end cannot be far off. While great progress has been made in the finishing of the work, much still remains to be done. The supreme question of every believer in the message should be: What can I do to hasten the finishing of the work and bring the end? O that every believer might take this seriously to heart!

Brethren and sisters, are you anxious to have the work close? Do you long to see the end of the reign of sin, and sorrow, and suffering? Do your hearts yearn for the full consummation of that glorious purpose the Lord has so long been working out? Thank God, we are almost there. After six thousand years the last generation has come; the time for finishing the work is here, and the message to do it is being proclaimed in all the world. The generation has nearly passed. The unfinished part of the work is all that stands between us here in this world of sin and that crystal sea around the throne of God.

Jesus said: "When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Mark 4:29. That is precisely what the Saviour is to do just as soon as the third angel's message has done its appointed work. That message is to bring forth the fruit. The fruit is that company who "keep the commandments of God, and the faith of Jesus." Rev. 14:12. The message is now gathering that fruit in every land. But the work must be hastened. What can we do by personal consecration, prayer, toil, or sacrifice to quickly bring forth the fruit?

Here is an answer to this burning question, given by the spirit of prophecy:—

"As you receive the Spirit of Christ, —the spirit of unselfish love and labor for others,—you will grow and bring forth fruit. The graces of the Spirit will ripen in your character. Your faith will increase, your convictions deepen, your love be made perfect. More and more you will reflect the likeness of Christ in all that is pure, noble, and lovely. . . .

"When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Christ is waiting with longing desire for the manifestation of himself in his church. When the character of Christ shall be perfectly reproduced in his people, then he will come to claim them as his own.

"It is the privilege of every Christian, not only to look for but to hasten the coming of our Lord Jesus Christ. Were all who profess his name bearing fruit to his glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain."—"Christ's Object Lessons," pages 68, 69.

As surely as the Lord has spoken to his people, this is the way we must proceed to hasten this work of God to its close. Mark this instruction:—

"It is the privilege of every Christian . . . to hasten the coming of the Saviour."

"When the character of Christ shall be perfectly reproduced in his people, then he will come to claim them as his own."

"Were all who profess his name bearing fruit to his glory, . . . quickly the last great harvest would be ripened, and Christ would come to gather the precious grain."

"As you receive the Spirit of Christ, . . . you will grow and bring forth fruit. The graces of the Spirit will ripen in your character. Your faith will increase, your convictions deepen, your love be made more perfect."

Here are four important statements. The last specification quoted is the foundation for all the rest: "Receive the Spirit of Christ." This will reproduce his character in our lives. Then we shall bring forth fruit. And then, yes, then, Christ will come to reap the harvest.

O, let us pray, then, for the baptism of the Holy Spirit. And as we pray, let us open our hearts for the full measure of his indwelling presence. Let us cry to the Lord to cast out every idol, that he through his Spirit may have the whole heart.

Brethren, this counsel through the spirit of prophecy is the way, and there is no other. If we refuse that way, or even fail to press into it, what can we do to hasten the work to its close? That way is a delightful, heart-comforting way. Who will place himself now and forevermore in this consecrated way?

Lesson for the Children—No. 1 A Friend Is Coming

MEMORY TEXT: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1:7.

Behold means to look. Somebody is coming. Describe the joy felt when a friend long absent returns. Children run to meet him. Everybody is glad.

Our best Friend is coming. Who?—Jesus. He has been gone a long, long time. We have been looking for him, praying and wishing that he would come back. We pray daily, "Thy kingdom come." We want to go home to heaven.

(Let the children read promises of his return, such as John 14:3; Acts 1:11; Heb. 9:28. Have those who will read ready as soon as called upon, so there will be no delay.)

But what should we do when friends visit us? "Get ready," you say. Yes; we scrub, wash, and iron, and see that everything is in order. We dress in clean clothes. Would you care to meet a visitor with your face dirty, your clothes torn and untidy?—No; if you were not ready, you would want to hide so he could not see you.

Now is the time for us to clean up before Jesus comes. But it is not our houses nor our clothes we should make ready, but our hearts, our actions. Sin is like dirt. It soils. Jesus provides a

dress "clean and white," which all must wear. He has sent word that those counted worthy to go with him to heaven must not have "spot, or wrinkle, or any such thing" (Eph. 5:27); and in another place he tells what that means, by saying, "They are without fault before the throne of God." Rev. 14:5.

Do we have faults now? Are we all ready if Jesus should be seen coming today? Some will be glad when he comes. Isa. 25:9. They are those who are ready and waiting.

(Show that we cannot *wait* for anything until we are *ready*. We are not waiting for the car till we are ready to step on it.)

Some will be sorry when they see Jesus coming. Matt. 24:30. Why mourn?—O, they are not ready! They have not been waiting. Jer. 8:20.

Speak briefly of this week of prayer as being a special time to get ready to see Jesus. We can get ready right now. It will not take even a week, but tonight as we lay our heads on our pillows we may know that all would be right between us and God if Jesus should come before morning.

Let us pray earnestly before our next meeting. We may go by ourselves alone, and ask Jesus to forgive all our sins, and to help us to do right, and then believe that he does, for he has promised he would.

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(Reading for Sunday, December 14)

The Day of God's Preparation

I. H. EVANS

WE are living in the time of the end. The prophet Daniel uses this phrase, "the time of the end," several times, and always in connection with the last days. From a study of prophecy, we understand that the time of the end began at the termination of the 1260 years of papal supremacy, or in 1798. This being true, the people of earth have been living in the time of the end 115 years. This certainly brings us close to the period when our Lord will come.

Not only Seventh-day Adventists, but many of the best thinkers of the day, are looking for a time of trouble to come upon all the world. Frequently they make mention of the great battle of Armageddon, the great world struggle which we understand will mark the close of human history. Others look forward to the millennium, hoping for a time when there will be a thousand years of peace on the earth, and a condition of security and happiness will prevail. Everywhere in the world today are men who, under one form of belief or another, are looking for the present state of things to change, and the kingdom of God to be established in this world.

In addition to the specific signs in the heavens regarding the nearness of the coming of the Lord,—the darkening of the sun and moon and the falling of the stars,—which appeared long ago, there are many prophecies that point to the time of the end. Our Saviour said, "And this gospel of the kingdom shall be preached in all the world for a wit-

ness unto all nations; and then shall the end come." Notice that he does not say that the whole world will be converted, nor even that every one who hears the gospel will accept it, but that the gospel of the kingdom is to be *preached* in all the world for a witness to all nations, and then the end shall come.

As we look over the map of the earth, and study the nations one by one, we are brought face to face with the fact that the gospel of Jesus Christ is now being preached to every nation under heaven. If we go farther, and say that the preaching of this gospel must include the preaching of the third angel's message, we are confronted with the fact that the third angel's message is already being preached to nearly every nation under heaven. Scarcely a country of any size, scarcely a people of any international importance, but that has one or more living witnesses of the third angel's message within its borders, and knows something of the truths which we as a people teach.

The apostle Paul was chosen by the Lord Jesus himself to do a specific work, —to carry the gospel to the Gentiles. In fulfilment of this divine commission, Paul preached the gospel in Asia Minor, and gave the truth for his time to the people to the extent that he tells us, "All they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." Yet it is clearly understood that Paul and his fellow disciples visited only a few of the greater cities in Asia, passing over of necessity the smaller villages and towns.

To what extent the third angel's message is to be preached in heathen lands, how many churches are to be organized in these various countries, and how many will receive Christ, we know not; but every indication, as far as the preaching of the third angel's message is concerned, is that this work could be speedily closed.

Distress of Nations

Our Saviour gave us as one of the signs of the end, that upon the earth there would be "distress of nations, with perplexity." As we consider this prophecy, and its relation to the subject under consideration, what do we see? Was there ever a time when there was greater perplexity among the nations of the world than during the last decade? We have only to recall the Spanish-American war, the Boer war in Africa, the Russo-Japanese war, the Turko-Italian war, the Balkan situation of the last two years, the revolutions that have taken place in South America, Mexico, Central America, the West Indies, Portugal, Turkey, Russia, Persia, Tibet, Mongolia, and China, to get a view of the international perplexities that confront the world today. So ominous are all the signs of war, deadly, hellish war, with all its miseries and woe, that the *Paris Matin* of Oct. 7, 1911, said: "Immediate destruction in the name of humanity of the half-completed Peace Palace in The Hague is demanded by the *Matin* today for the following reasons: When

its construction was decided upon, the Anglo-Boer war broke out, and plans were laid for the Russo-Japanese war; when the first stone was laid, the kaiser made his first voyage to Tangier, which event was the beginning of the Morocco-European complications; when the first floor was finished, Austria seized Bosnia and Herzegovina; when the second floor was finished, the Franco-German controversy arose; when the roof was put on, the Turko-Italian war began. Only think! the painters, glaziers, and decorators have not yet begun their tasks. We have also heard rumors of statues symbolizing peace. Beware! Each time one is unveiled, it will rain shrapnel somewhere. When the temple is completed, look out for a grand scrimmage."

Lord Roseberry in 1909 said: "There never was in the history of the world so threatening and so overpowering a preparation for war. . . . Without any tangible reasons, we see the nations preparing new armaments. They cannot arm any more men on land, so they have to seek new armaments upon the sea, piling up these enormous preparations as if for some great Armageddon."

In the *Literary Digest* of April 23, 1910, Admiral Fournier is quoted as saying: "All the European powers will eventually become involved in what will practically prove to be the Armageddon of the Apocalypse."

For the year 1912-13, the eight leading nations of the world have voted to expend in war preparations nearly \$800,000,000, which is to be assessed upon the peoples of the various nations. Each power seeks to rival the other in its preparation of life-destroying weapons on land and sea and in the air.

Lord Salisbury, in speaking of the threatened war, says: "These wars come upon us absolutely unannounced and with terrible rapidity. A war-cloud arises on the horizon that overthrows all calculations, and, it may be a month or two months after the first warning you receive, you find you are engaged in, or in prospect of, a war upon which your very existence is staked."

Gen. Nelson A. Miles said: "I have seen all the great armies of Europe except the Spanish army. What I have seen does not indicate that the millennium is at hand, when swords shall be beaten into plowshares."

The late Bishop Newton gave his view of the situation in these words: "This is the most unsettled condition of the world since the crucifixion of Christ. The stability of government is no longer a fact."

A writer in the *China Press* of recent date says: "We are living in times that try men's souls. We are living in days in which history is being made very rapidly. We are face to face with conditions upon which the real progress of nations, and of mankind in general, depends. We are in the midst of a turmoil, out of which may come peace or war. Wherever we look today, we see struggle, combat, obstacles, oppression, attempts at retrogression. In the world of political life, we are surrounded by

conditions that make or break a nation. In places [even among the so-called religious circles] where should be found justice, we behold iniquity; and where equity should be, behold iniquity. In short, everywhere we behold the forces of might trampling the forces of right. Here are enough conditions to try men's souls, and to make us stop and think."

Another writer, speaking of present-day conditions, says: "Now we see the boiling rapids of a torrent plunging toward what abyss no one knows. War has followed war with swift succession. . . . What the next stroke will be, who shall say?"

Nor is war the only question with which the nations of today have to grapple. Social conditions have developed during the last two decades such as have never confronted the nations before. The strife between capital and labor has reached such a condition that few dare to predict what a single year may bring forth. Destructive strikes, which have tied up the commerce of nations, have paralyzed manufactures, and have placed the lives of multitudes in jeopardy, have taken place in America, Great Britain, the Netherlands, Germany, France, and many other places. Sober-minded men look with grave fear upon the outcome of the social conditions of the world, and but few predict a bright future.

The Accumulation of Wealth

The teachings of the apostle James indicate that preceding the coming of the Lord there will be a great accumulation of riches. In addressing the rich, he 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."

Surely we could hardly conceive a greater accumulation of wealth than has taken place in the last generation. The names of the princes of finance are more familiar than those of kings and emperors. The name of no ruler in the world is so frequently in the mouths of the people as the names of Rockefeller, Morgan, Rothschild, Astor, Gould, and men allied with them in the great realm of finance. Some of these men have amassed fortunes which are truly fabulous.

Gladstone, in speaking of the accumulation of money in his day, said: "There are gentlemen before me who have witnessed a greater accumulation of wealth within the period of their lives than has been seen in all preceding times since the days of Julius Cæsar."

Rev. H. W. Bowman said: "Such colossal fortunes, such hoarding of treasures, such combinations of wealth, with such rapid increase in profits, were never witnessed before. Our age alone fits the prophetic mold."

Not only is there a remarkable increase in the accumulation of wealth, but

perhaps the world has never seen such extravagance, such wasteful display, as in the last generation. A series of striking statistics made public through the American Federation of Hygiene, of which Dr. Charles W. Eliot is president, throws light from a new angle upon the methods employed by the American people in getting rid of their surplus capital. Read the following, and note the amount spent every year, not for food nor for education nor for clothing, but upon the gratification of appetite and physical desires:—

White slavery	\$3,000,000,000
Intoxicating liquors	2,000,000,000
Tobacco	1,000,000,000
Jewelry	800,000,000
Automobiles	500,000,000
Confectionery	200,000,000
Soft drinks	120,000,000
Tea and coffee	100,000,000
Millinery	90,000,000
Patent medicines	80,000,000
Chewing-gum	13,000,000

As compared with these enormous sums spent in "luxuries," which might be listed as shameful, wicked, and extravagant, these two items from the same list are given:—

Church work (at home) ..	\$250,000,000
Foreign missions	12,000,000

The Eastern Question

For many years, Seventh-day Adventists have been looking at the situation in the East as one of the signs of the end. The prophet Daniel foretold events that were to take place leading down to the time of the standing up of Michael. In the latter part of the eleventh chapter and in the first part of the twelfth chapter of the book of Daniel we find these words: "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."

Seventh-day Adventists have held that this king represents the Turkish power, that this power would be compelled to leave Europe, and would establish its capital in Palestine; and that to dispossess the Turks of this country, and especially of the holy city, Jerusalem, the nations of the earth would gather their armies together, which ultimately would result in a world-wide conflict—the Armageddon of the Apocalypse.

Let us for a moment look at the East, and study the present condition. The last few years have been tragic for the Turkish power. Scarcely had Abdul-Hamid been dethroned, and supplanted by one who was pledged to a constitutional government, when war with Italy over the Turkish provinces threatened

the bombardment of Constantinople itself. The world looked on with amazement when Italy waged war with the Turks to drive them from their possessions in Africa. Many thought that England would say, "Hands off;" others believed that Germany would come to the help of the Turk. But England had already gained possession of Egypt; France had taken Morocco; Russia was endeavoring to secure Mongolia from China. An understanding had been entered into between Russia and Japan concerning Manchuria, looking toward its dismemberment from China. Of all the nations, what one was in a position to lend a helping hand to Turkey? While the controversy over Tripoli was still raging, the Balkan States again broke into war. While the war was going on it seemed as if the end of the Turkish power in Europe had come, judging from the success of the allied troops against Turkey. Everything seemed favorable to the plan of the Balkan States to expel Turkey from Europe. At the present time the Turkish power is confined to the vicinity of Constantinople, and no one can tell what day conditions may develop that will drive it from European soil.

Many leading writers gave utterance to expressions that indicated their belief that the end of the Turkish power had come. The *London Daily Telegraph* said: "Over the whole of the Balkan imbroglio are written in letters of fire, 'Too late!'" And the *London Telegraph*, speaking of the concert of certain European and Asiatic powers to preserve peace in the Mediterranean and Pacific countries, said: "The concert is cemented by selfish fear rather than by any lofty purpose. The powers are holding each other's hands lest they should tear each other in pieces. They dread a greater tragedy than the Balkan war. They dread Armageddon."

No one can foretell the events of the future beyond what is revealed in the Word of God. The time when Turkey shall finally leave Europe is in the hand of God; but judging from the statements of men who speak from a wide range of experience, it would seem as if this event might take place at almost any time.

The Image to the Beast

The prophecies of Revelation 13 and 14 concerning the United States making an image to the beast, and enforcing the reception of the mark of the beast by the people, is a question that is now watched with great interest by Seventh-day Adventists. When our people took their stand upon this prophecy many years ago, there was not the slightest indication, judging from current events, that this country would ever reach its present condition in religious legislation. But as the years have passed, increasing interest has been taken by the professed Christian peoples of the land encouraging the enactment of laws regarding Sunday observance. Only a few years ago our people were greatly stirred by the introduction in Congress of a bill regarding the observance of the first day

of the week, but at the present time there are so many bills in Congress and in the various State legislatures concerning this very thing that we almost lose sight of their significance.

Could we have looked at the present situation twenty or thirty years ago as we see it today, could we have had the same evidence at that time that we see at the present, the end would have seemed very near. We are certainly rushing with tremendous rapidity to the climax of the fulfilment of Revelation 13, 14. The progress made toward church federation in America, the uniting on the leading doctrinal points of the great denominations of the day, with one intent and purpose,—to bring about religious legislation in this country,—is so manifest that students of prophecy cannot doubt that this is the fulfilment of the prophecy concerning the establishment of the image to the beast, and will result in the enforcement of the reception of the mark of the beast.

Conclusion

Everything in nature, in heaven above and on the earth beneath, points to the end of human probation. The judgment work has now been going on in the heavenly sanctuary more than sixty-nine years, and, judging from all we know of the Word of God, this work cannot continue many years, but soon must close. The third angel's message has encircled the world. There is scarcely a nation on earth that has not heard of this great truth, and in which there are not believers.

Judging from the signs which have been given us concerning the end, and applying current events to prophecy, everything indicates that we are near the end. What God's people need at the present time is a heart preparation for the coming of the Son of man. We are living in the last days. We have now passed the century mark in the time of the end. We are almost threescore years and ten, the allotted lifetime of man, in the investigative judgment work, and surely these things must show that we are living in the time when our Lord is about to return. The great question is, Should God's work speedily close, are we ready for Christ's coming? Are our hearts right with God? Are we prepared for the end? Is our personal work for God completed? As far as we are individually concerned, can God close up human history and we each say definitely, "I have finished my work"? This is what God would have us settle and settle *now*. This is the "time of the end."



Lesson for the Children—No. 2 A Hurry-Up Call

MEMORY TEXT: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly." Zeph. 1:14.

To haste means to *hurry*. When we wish to reach a place quickly, if we can

we "go across lots," that is, take the nearest way. (Illustrate by a large square drawn on blackboard or paper, with diagonal line drawn through.)

When we are very near the end, the Lord will work fast; he will take a little time to do a great work, so Jesus can soon come. Rom. 9:28. "He will finish the work," and when he works none can hinder. He will cut the work short, that is, he will not take a long time to finish it. He will "come quickly."

Describe a storm as it seems to come slowly at first over the sky; but when it is very near, the clouds seem to tumble over one another in their haste as they are driven by the wind. So the last events to take place before Jesus comes will be "rapid ones."

There has been a "tarrying time" while we have waited for Jesus, but now "there shall be delay no longer." There is just a little time left in which to get ready. Notice the words the Lord uses to tell us how short the time is:—

Haste
Quickly
A Short Work } HURRY
No Delay

They all mean to *hurry*, and that he will soon be here.

Illustrate by the parable of the ten virgins. Matthew 25. The girls were all invited to a wedding. But they had to wait quite a while. They got sleepy and tired. They took their lamps along so they could see in the night. Some thought they had better take some oil, for they might be delayed, and they kept their lamps and oil-cans close by; even when they got tired they went to sleep.

Suddenly at midnight they were all awakened by somebody shouting, "Behold, the bridegroom cometh; go ye out to meet him." They arose quickly, and trimmed their lamps before they started; and those who had brought no oil said to the others, "Give us of your oil; for our lamps are going out." "No," the others said, "there isn't enough for both us and you; but go and buy some." While they were gone, the bridegroom came. Those who were *ready* went in, and the door was shut. When the other girls came back, they could not get in, and were left outside crying. How much they wished they had taken along some oil for their lamps, so they would not have been late; but that did not unlock the door for them.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25:13.

Did a thief ever visit your house in the night? Did he send word that he would be there at three o'clock in the morning?—No; he came when you were not looking for him. Jesus says, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16:15.

We know he will come "quickly," but he has not told us what day or year he will appear. He bids us, "Take ye heed [be careful], watch and pray: for ye know not when the time is." It is to

those who are not ready that the Lord will come as a thief; "but ye, brethren, are not in darkness, that that day should overtake you as a thief."

Let us pray as we go from this meeting, and let us keep watch every day till Jesus comes, that we may be ready.

(Sing to close No. 885, "Christ in Song:" "Waiting and Watching.")

(Reading for Monday, December 15)

Open Doors in the Mission Fields a Sign of the End

W. A. SPICER

THE open doors are there. A few ways are still barred, but we know by experience that these gates, too, will fly

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A SOUTH CHINA EVANGELIST AND HIS FAMILY

In all the mission fields the native believers are springing into line and devoting their lives to the work.

open as soon as the herald of the third angel's message approaches. And these open doors in all the earth are indeed a sign of the end.

The doors were not thus open when this advent movement began. The way has been prepared of God for the bearing of the last gospel witness. We can see it almost as plainly as if the divine hand had been visible to human sight.

Observers who do not read events in the light of the definite advent movement, nevertheless see that this is the time of wondrous preparation in the vast mission fields. They are impressed with the fact that a new fulness of time has come for the evangelizing of the world. The Archbishop of Canterbury, England's highest ecclesiastic, says:—

"Whatever the facts of other days, there can be no manner of doubt about our own. The opportunity is almost limitless. It is urgent, and even clamorous. It is perhaps temporary, and even passing away. And it is ours. . . . The place of missions in the life of the church must be the central place, and none other. . . . Secure for that thought its true place in our plans and policy and prayers, and it may well be that 'there be some standing here' tonight who shall not taste of death till they see—in a way we know not now—the kingdom of God come with power."

Many like words might be quoted.

To us who know the time and the prophecy these conditions speak with yet clearer voice to tell us that the last things are being done to prepare the way, and that Christ is verily at the door. Heaven and earth are being moved for the last closing scenes. The promise of the Saviour grows brighter and nearer: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

To Cyrus, of Persia, called to do service in fulfilling prophecy in ancient times, God said: "I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass.

and cut in sunder the bars of iron. . . . I am the Lord, and there is none else, there is no God beside me." Isa. 45:2-5.

Just so the living God and his angels have wrought to prepare the way before the last message. Just a glance at the time of the opening of doors shows a work timed of God for the fulfilment of the prophecy. The "sure word" had declared that when the hour of God's judgment should come, in 1844, the last message of the everlasting gospel would be carried "to every nation, and kindred, and tongue, and people." And the same living God who launched the definite advent movement on its way at the exact time of the prophecy, began at the same time in a special way to open the doors of access to "every nation, and kindred, and tongue, and people."

We have seen the way open again and again immediately before our own feet as the heralds of the third angel's message have entered the various lands. In 1886 we made the first move toward Africa. Even as late as that the interior of the continent was far away. In that very year a number of Christian boys in Uganda were burned at the stake, by the king's orders—in regions where now our missionaries enter by steam railway to prosecute their work amid peaceful conditions. Within a few years from the time we were ready to enter

Africa, there came the full partitioning of the continent into colonial possessions of the European powers, bringing new means of reaching all the tribes and tongues.

No sooner had we entered South America than countries like Bolivia, Peru, and Ecuador, where open Protestant missionary effort was forbidden by law, began to take down the age-long bars. No sooner are we in China, really getting a foothold for service, with a constituency of earnest Chinese believers and workers forming to press the work, than here comes the sudden turn of affairs,—the changes of a generation wrought in a few years,—and lo, China is open as never before.

Our brethren who are on the ground, in all these far fields, seeing the gates flung widely open before their faces, plead now with us to send on the men and the means to enter the open doors. Events of the Balkan-Turkish conflict give now new hope for freer course on both sides of the Bosphorus. We have just entered Persia. "There are increasing signs in Persia," says the *Missionary Review*, "of a breaking free from the traditional trammels which restrict intercourse between Moslems and non-Moslems."

It is the same story wherever we turn. The powers of heaven have been in real conflict with the powers of darkness to open these ways. The Lord says:—

"I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not for-sake them." Isa. 42:14-16.

The powers of evil are endeavoring to fill the earth with strife that will culminate in Armageddon. The storm seems ever just ready to break. But God's angels are holding the winds, in all the four quarters of the earth, under command to hold until the sealing message of the Sabbath reform reaches all. Such a time of activity in heaven must demand the outlay of every power and resource in the church of God on earth to give the message for which heaven holds open the way. There seems something almost prophetic in the pronouncement of the great world's missionary congress held in Edinburgh, three years ago. That gathering of thousands of missionaries sent the message to Christendom: "The next ten years will, in all probability, constitute the turning-point in human history."

Truly everything cries to us that the time to favor Zion, yea, the set time, is come. Now, with the salvation of God in our souls and the simplicity of the love of Jesus filling our hearts, we are to heed the call of God:—

"O Zion, that bringest good tidings, . . . lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come."

The Lord is pouring out his Spirit upon all flesh. True-hearted souls are being prepared everywhere for the coming of the messengers of truth. To give one example: Early this year, Brother John Boehm, of the German Seminary, was sent to Brazil. Now he writes from an interior point:—

"Before, and on the way, we prayed that the Lord would send his angels before us to prepare hearts for his message. We had been in San Bernardo no longer than a week when a call came for some one to come several hours' ride by train into the interior, where an interest had been awakened by one of our canvassers. As Brother Spies had no time to answer this call, he asked me to go.

"So I came, and found the hearts of the people prepared for the message. I returned and reported to the brethren, and just as soon as they had decided to send me back to the colony, one of the men from that place came to plead for me to come. They were hungering for the truth. This is a colony of about two hundred German families from various countries. There is no church in the colony as yet, and the prospects are very bright that Seventh-day Adventists will have the first one here. May the Lord help us. The first Sabbath after my return to these people, two families kept the Sabbath with me. They had always wondered why people keep Sunday when the Bible speaks of the seventh day as the Sabbath. They had no one to explain to them how it was, and knew of no one who kept that day, as they were Roman Catholics. As soon as they saw a people that kept the day, they were ready to join them, for they took the Bible as their leader. For three years, they had been praying for more light. It would do your heart good to hear them praise the Lord on his holy day, and thank him for answering their prayers, even sending a man from North America just for them."

These are the experiences—and they could be repeated of various lands—that cause the hearts of our missionaries to cry out to God for help. They see the elements developing that threaten to close the open doors or to make the way more difficult. "Now, just now," as the spirit of prophecy has said, "is the time to work for foreign missions." Elder E. M. Adams, of the Philippines, tells how they shed tears of joy there as they received the news that more helpers were to join them this autumn. He refers to the conviction on the part of many in the Philippines that stormy times are just ahead for that vast island possession. But now the way is wide open, and our workers feel that all about are the signs of the latter rain. Brother Adams relates an incident showing how native believers, of brief experience, are growing in the message:—

"We had a little experience in electing and ordaining another deacon at Malolos which made me feel that we are near the time when the Lord will let his blessing rest upon, and indicate his will to, his church, even as he did in the days of the apostles. The church was so divided as to who should fill this new office that we called for a season of prayer to decide the matter. After prayer the selection was clear, and before the roll was called this brother was ordained. When his name was called, in place of bearing his testimony he asked to pray. We bowed in prayer, and his prayer brought the Spirit of the Lord into that meeting so that hearts were touched and the people wept. After this he bore his testimony. While he was speaking, the evangelist who was sitting by me, said to me, 'The Spirit of the Lord is upon the new deacon.' O, for a closer walk with God!"

About one hundred and fifty new missionaries will have gone to the fields in 1913 before the year ends. Pray that every one may be an additional soul-winner. Pray the Lord of the harvest to send forth yet more laborers into the fields white for the reaper. Prayer will raise more money for missions, and open new treasures for the Lord's work on earth. Right on through these open doors in all the world, we can see, by faith, the twilight glory of the coming dawn. More and more let us pray definitely for the coming of the Lord. That is the last prayer of the Bible. In response to the last words of Jesus in Revelation, "Surely I come quickly," the church is to respond, "Amen. Even so, come, Lord Jesus." It is time to pray daily for the coming of the Lord. It will bring the "blessed hope" as a living thing into the heart to transform the life. For "every man that hath this hope in him purifieth himself, even as he is pure." Jesus will cleanse every stain of sin, and give to us the story to tell other souls far and near.

"O, bliss of the purified! bliss of the free!

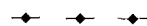
I plunge in the crimson tide open for me!

O'er sin and uncleanness exulting I stand,

And point to the print of the nails in his hand.

O sing of his mighty love, sing of his mighty love,

Sing of his mighty love—mighty to save!"



Lesson for the Children—No. 3

How We Know

MEMORY TEXT: "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:31.

Ask the children what season comes when the leaves turn red and yellow. How do they know when it is winter? When they see the buds appear, what do they know? Some things we *guess* at, we are not quite sure about them, but others we surely *know* even though

we do not yet see them. Illustrate by the rising sun each day, etc.

Our text tells of something we may know and be perfectly sure about. What is it?—That as surely as we know summer is coming when we see green leaves begin to grow, so, when we see the signs Jesus gave fulfilled, we may know he is very near. How near? Matt. 24:33. Show that when they see friends coming, and watch till they are at the door, the next thing is for them to come in.

Write the signs Jesus gave, on the blackboard. Matt. 24:29; Luke 21:25, 26; 17:26-30.

1. Sun darkened, May 19, 1780.
2. Moon like blood, May 19, 1780.
3. Stars fell, Nov. 13, 1833.
4. Distress of nations, *Now*.
5. Men's hearts failing, *Now*.
6. Time like Noah's, *Now*.
7. Like days of Lot, *Now*.

Every sign has been fulfilled. *What next?* Rev. 22:12.

Shall we be like the people in Noah's time, or like the men of Nineveh? John 3:5-8.

Let us be thankful we *know* Jesus is near.

(Reading for Tuesday, December 16)

The Message; Its Proclamation in All Lands a Sign of the End

J. T. BOETTCHER

THROUGH sin man fell, and would have been forever lost had not God in his compassion prepared a way of escape. It was the message of the gospel which gladdened the ears of our first parents, and no wonder Eve exclaimed at the birth of her first son, "I have gotten a man from the Lord." Gen. 4:1. She thought to see in him the one who would break the power of sin and let the captives free. But the time had not yet come. It was to Mary that the angel said, "Therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. Many things had to be accomplished before the Redeemer could come to this earth upon his mission of mercy.

When we look at the conditions in the world at the time of our Lord's first advent, it is evident that God had prepared the way in a wonderful manner for the proclamation of the gospel. The nations that had been at war with one another were now united under one great Roman Empire, so that almost universal peace reigned, and the glad tidings, within a single generation, could be heralded everywhere. "Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." Rom. 10:18. Speaking of the church of the Thessalonians, Paul says, "For from you sounded out the word of the Lord not only in Macedonia and Achaia; but also in every place your faith to Godward is spread abroad; so that we need not to speak anything." 1 Thess. 1:8.

Popular religion had become stagnant; the whole system consisted in out-

ward forms and an untold number of ceremonies. Instead of the spiritual weapons, they used the carnal; and instead of helping sinful man, they passed by on the other side. Luke 10:25-32.

Christ introduced a new order of things: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), was his message. The disciples were not to stay in any one place permanently, for thus they would become as dormant as the Jews were. After a church had been raised up at Antioch, the Holy Ghost said: "Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts 13:2, 3. God had pre-

And so it was; the Reformation shook the thrones of kings and emperors, and was heralded everywhere. It was the theme of conversation at the royal courts as well as around the fireside of the most humble peasant, until within a generation it had extended all over Europe, and even to countries beyond.

But this was only a preparation for the greater work that was to be done in the time of the end; for the threefold message of Rev. 14:6-12 was to lighten every nation, kindred, tongue, and people. At the right time God again had men ready everywhere who, yielding to the influence of the Holy Spirit, stepped out by faith, keeping the commandments of God and having the faith of Jesus.

In the tenth chapter of Revelation a

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LABORERS AT A GENERAL MEETING IN RUSSIA

pared these men to do a great work for him. Even though trials and hardships met them everywhere, they knew they were called by the Holy Ghost "to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. Wherever the gospel was preached, it made new creatures of all who by faith accepted it.

But soon after the death of the apostles, there came a falling away from the true principles of the gospel, and again human traditions took the place of the divine teaching. Salvation was no longer regarded the gift of God, but the reward of good works. But when the darkness was the densest, God sent the Reformation of the sixteenth century. He had long been preparing the way for it. The historian D'Aubigne says: "An observant mind might then have discerned two laws by which God governs the course of events. He first prepares slowly and from afar that which he designs to accomplish. He has ages in which to work. Then when the time is come, he effects the greatest results by the smallest means. He acts thus in nature and in providence. For the production of a gigantic tree, he deposits in the earth a tiny seed; for the renovation of his church, he makes use of the meanest instruments to accomplish what emperors, learned men, and even the heads of that church have failed to effect!"

vivid description of this message is given. A mighty angel is represented as coming down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. Angels are the messengers of God, and in this case represent those who give the message. As the rainbow is the sign of sure promise, so this message is not indefinite, but certain, having the promise of God for its very foundation. Noah, to whom the rainbow was first shown, had believed what God said, and on the strength of it had given up all earthly things in order to build the ark. Having given up all, he received all in return. There is a rainbow around the throne of God (Eze. 1:28), ever reminding those who give the message that God is looking with mercy upon the inhabitants of this world.

The face of the angel was as the sun. Full of glory and splendor will the message be; there will be nothing uncertain about it. As the sun can be seen by all, so the truth will shine everywhere. His feet are as pillars of fire, which devour everything that is false, yet they themselves stand fast forevermore.

This angel has in his hand a little book open; his right foot is upon the sea, and his left foot on the earth. What a wonderful, clear illustration this is to prove that the message of Christ's second coming must be sounded all around

the globe! The ships on the sea must carry the messengers. On the way to the General Conference we saw this fulfilled to the letter. We were over forty missionaries on one ship, and not only were important committee meetings held, but occasion was taken to preach the truth to a large number of the passengers gathered in the dining-room. It was well known on board the ship that we were missionaries going to the World's General Conference.

The little open book in the angel's hand represents God's Word. Not man-made theories will be presented in giving this message, but the prophecies pure and simple; precept must be upon precept, line upon line; here a little and there a little. Isa. 28:10. We are exhorted to seek out of the Book of the Lord and read: "No one of these shall fail, . . . for my mouth it hath commanded, and his Spirit it hath gathered them." Isa. 34:16. While the Reformation of the sixteenth century gave to the people the Bible, this last reformation opens, or explains, it to them.

With an oath the angel declares that there will not be another message following this one. Even time should be no longer, which proves that all prophetic time culminates now. How solemn the thought that we are living right in the days of this last message! The wise will understand it, and be purified, made white, and tried. Dan. 12:10.

In order that we may know when this message is to be given, the prophet refers to the seventh trumpet. Rev. 10:7. When it shall begin to sound, the mystery of God shall be finished. Under this war trumpet the nations are angry with one another, making great preparation for the final battle. While this is going on, the angels are holding the winds, so that the servants of God can be sealed and the mystery of God finished. The gospel hope of patriarchs, prophets, and all the saints will now be fulfilled. The voice of God, pleading with the indifferent ones, will not be heard much longer. The gentle Spirit that has so long called sinners to repentance will soon cease to strive.

This threefold message started in different parts of the world from a very humble beginning. Like a seed planted in the ground, it has now become a gigantic tree, spreading its branches over all the earth. I have in my possession a little hymn-book of seventy-one hymns. This booklet was published in 1873, in Barmen, Germany. Near this place a group of earnest Christians had, by reading the Bible, found the true Sabbath, and gave expression to their new-found faith in sacred song. Thinking themselves to be the only Christian Sabbath-keepers in the world, they did not realize that in forty years' time they would be surrounded with churches, conferences, and unions of Sabbath-keeping Christians. Two stanzas from one of their hymns, translated from the German, express their faith and obedience in the following language:—

"O Lord, before whom naught is hidden,
Thou knowest why we gather here
On this thy holy Sabbath morning
To worship thee, our Saviour dear.
O, let us never be ashamed;
And take our humble offering.
Thou didst great things for us, O Lord,
And now we praise and honor bring.

"And though for long and weary ages
The Word of God was changed
around,

We now, before the plagues soon coming,

Thy precious light and truth have found.

We want to live on thy command,

O Saviour, on thy Word alone;

We know that only in that way

The right and godly fear is shown."

When Elder J. G. Matteson was sent to Denmark in 1877, and the following year organized the first church in Sjælland, his faith would hardly have grasped the fact that within thirty-six years there would be in Scandinavia alone over 3,300 believers, with sanitariums and many schools.

Also in the early days of the message the truth had entered Switzerland, and the first European Conference meeting was held in Neuchatel, November, 1874, the year that Elder J. N. Andrews went there from America.

In 1886 Brother B. L. Whitney, writing from Switzerland about the work in Russia, said: "According to the reports received from Elder L. R. Conradi, 75 persons have accepted the present truth in the Russian Empire." At present there are 223 churches in Russia, with a membership of 5,528 believers, and more than 100 missionary workers. Hundreds are obeying the truth every year, and although from the beginning great obstacles presented themselves, so far all have been conquered by the power of God.

All over Europe God is working in behalf of those who are seeking truth, and the message is onward, be it in Protestant, Catholic, or Mohammedan lands. There are at present in the European Division Conference 99 organizations, 700 workers, more than 1,000 canvassers, and nearly 30,000 members. Although the war-cloud has been hanging over the continent during the past year, and at times has even burst, and although a number of our young men were drafted, the triumphs of the cause were never greater, and our brethren were able to testify for the truth in the army. This is because our people are devoted to the light which they have received. But how much more could be accomplished were our consecration more thorough! Not only are the European unions working their own fields with their vast millions, but they are endeavoring to do missionary work in dark parts of Asia and Africa. Young men and women are giving their lives to missionary service, and faithful members in the home land are supporting them with their means, and are praying for their success. Where a few years

ago the name of Jesus was not known, now the sweet sound of prayer and praise to God is heard. Yes, even these converted heathen are extending a helping hand to their benighted neighbors.

Soon the whole earth will be lighted with the glory of the message, and the gospel work be finished. The same divine providence is directing now as in days of old. God is preparing a people who will be without spot or wrinkle at the coming of Christ our Saviour. John, seeing in vision the final triumph of the gospel message, writes: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7:9, 10.



Lesson for the Children—No. 4

Our Brothers and Sisters Over the Sea

MEMORY TEXT: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12.

Describe how we all try to help and care for one in the family who is ill or helpless. If we have a brother or a sister who is afflicted, the tenderest care, the best things, are given the weaker one.

So it should be with the blessings given us of God. There are so many who do not know Jesus. They would love him if they knew him. In heathen countries little children are taught to pray to ugly-looking images, not because they love them, but because they are afraid they will do them harm.

One father came to our missionary after he had been taught the right way and said, "Sir, my little girl should study this way of salvation." Poor child! Who will go to teach her?

Not only this little girl, but many, many others should be taught. In India there are 400 little baby girls *only one year old* who are widows before they can talk. There are over 7,000 little widows less than five years old, and 35,000 child-widows from five and under ten years of age. These poor children are abused, starved, cursed, and beaten because they live in a heathen land and are blamed for things they never did.

In the sunny South Sea live a multitude of little brown people. Were they to meet you, they would say softly, "*Talofa*," which means, "Love to you." Many would love Jesus if they heard how he came to save them, and they would also love the teacher who taught them.

If you were a little heathen boy or girl, what should you think Christian children ought to do for you?

Not so long ago Christian teachers could not go to heathen countries as they can now. Today they call for us to help them, and this is another sign that Jesus will soon come.

(The leader may relate incidents

gleaned from missionaries in other lands, or tell of conditions, as time will permit.)

Let us pray today for the little boys and girls in other countries, that they may be taught to be Christians, and let us think of what we can do to help them.

(Reading for Wednesday, December 17)

Personal Soul-Winning; the Duty of the Church in View of the Close of Probation

G. B. THOMPSON

"BEHOLD, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Isa. 13:9. "Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5:11.

Prophets have portrayed the day of God in the most solemn and thrilling words. The close of probation, the fixing of the destiny of earth's unnumbered millions, the day of the Lord's anger,—these are words of terrible import.

To look upon our neighbors, friends, and kindred, whom we dearly love, and know that in a few brief years, if unsaved, they must stand without any hope in God, and with all the tribes of the earth, mourn as they see the Son of man and all the angelic host come in glory and power, is a most solemn and appalling thing to consider.

To view the ruin of one city shocks the sensibilities; but to meditate upon the ruin of every city—ruin world-wide and indescribable—when the "slain of the Lord" will be "from one end of the earth even unto the other end," when the "foundations of the earth" will shake, mountains be moved out of their places, and islands disappear, staggers the imagination, and causes the heart to cry to God for a hiding-place in that dreadful hour.

As the overshadowing cloud of the world's doom grows darker, surely great earnestness should characterize the lives of those who believe these things. We should be untiring in our personal efforts to warn and save the souls of our neighbors, our friends, and our kindred. If we saw them in a burning building, fast being consumed by the angry flames, we should put forth almost superhuman efforts to save them from destruction. No earthly thing would be allowed to hinder us in the work of rescue. But a doom more terrible than this awaits those in our homes and neighborhood who are unconverted. Can we sit unmoved and indifferent and see them swept over the great Niagara of ruin? Gracious Lord, forbid! The hour has fully come for every one who believes this message to take hold of earnest missionary work.

Our greatest need is a burden for souls. Many do but little in soul-winning. Every unsaved, unwarned soul should pain our hearts.

One day from the deck of an ocean

liner a boat was seen drifting in mid-ocean. It had come from a sinking vessel. A boat and crew were sent in pursuit. In the bottom of the drifting boat a man was found, exhausted and unconscious. As he was lifted up and taken into the other boat, he partially revived, and the first feeble words heard from his lips were, "There's another man in the boat." Saved himself, his first thought was to have another saved.

This incident illustrates the spirit of the true Christian. One of the first evidences of conversion is an interest in some other soul, in the other man in the boat. The Scriptures abound in examples of personal work for souls. Some of the greatest sermons Jesus preached were to one soul. By night he talked personally with Nicodemus, and instructed him about his soul. A large part of the third chapter of John is a record of the instruction given at this interview. In a personal talk he taught the Samaritan woman the way of life, who began personal work and brought other souls to the Master. To the one who said, "Master, I will follow thee whithersoever thou goest," Jesus gave some valuable lessons. To another he said, "Go thou and preach the kingdom of God." He instructs another concerning the sin of "looking back." The one man seems to have been the congregation in much of Christ's ministry. In this he has left us an example. Are we following in his footsteps?

Andrew, who had found the Messiah, "findeth his own brother Simon." Philip, being found of Christ, "findeth Nathanael." Philip, the evangelist, has a personal interview with the treasurer of Queen Candace, and leaves him a baptized believer. Paul and Silas labor personally with the jailer and his household in the midnight hours, and have the joy of witnessing their conversion and baptism before dawn. Aquila and Priscilla do personal work with Apollos and expound unto him the way of God more perfectly. These few examples gleaned from the lives of Christ and his followers, as recorded in Holy Writ, should admonish us as Christian workers to similar endeavor.

A visitor at a pottery observed a workman molding a piece. The process seemed slow. The visitor asked if there was no tool that could do the work. "No," replied the potter, "we have tried several, but somehow in this work we must have the human touch." So in molding human souls into vessels for the Master's use, there must be the personal touch. We cannot do our missionary work by proxy, we must personally come close to those needing salvation.

It is this personal work in our churches which I am sure needs emphasis. To be a successful soul-winner, we must put forth personal efforts for others. Much of the fruit of souls must be hand-picked. There is danger, while giving attention to other things, of our losing sight, in a measure, of our real work, that of saving souls.

Within easy reach of each of us there are many lost fathers, mothers, and youth who need some one to show them the way to their Father's house. Their condition is a mute appeal to us for help. Some of these sit every Sabbath in our churches. Some are in our homes. It seems unspeakably sad to allow them to sit there week after week and no personal effort be made to bring them to Christ.

I was on a camp-ground once when the word went out that a little boy, who had been left in a tent while the parents attended a morning meeting, was lost. Soon the whole camp was astir. Tears were shed, and anxiety was seen on every face. Breakfast was forgotten. None cared to eat. In every direction scores of people scattered and continued their search until the lost boy was found. But in every church there are lost boys and girls, and no such stir as this is seen. Can anybody give a satisfactory reason for our indifference? What can we say personally?

If you are a Christian, you are to be an agent in the hands of God to resurrect the dead, those who are "dead in trespasses and sins." An instructive miracle wrought by Elisha throws some light on how this may be done. The son of the Shunammite woman died. In her sorrow and distress, the mother laid him on Elisha's bed, and hastened to the man of God for help. "And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes." 2 Kings 4:32-35.

Elisha had to deal with the dead. He was not satisfied with merely cleansing the dead body, embalming it, or wrapping it in fine linen and leaving it still a corpse. He was not satisfied either when the corpse seemed to wax warm. The dead must live. He labored on until life was restored. Our mission is bringing life from heaven to spiritually dead souls. When Elisha came, he shut the door, and alone with the dead child prayed earnestly to God. He came in close personal touch with him. He was rewarded by seeing the dead live. There is a lesson in this for each of us as to how to win souls for the Master. It means prayer, unconditional surrender, deep consecration, and personal, persevering labor.

It would help us, perhaps, to become more active and earnest in the work of saving souls if we could realize fully the value of even a child. I read something recently which impressed this very deeply on my mind:—

"A farmer in North Carolina once

drove with two high-mettled horses into the town. Stopping in front of one of the stores, he was about to enter when his horses took fright. He sprang in front of them, and heroically seized the reins. Maddened by strange noises, the horses dashed down the street, the man still clinging to the bridles. On they rushed, until the horses, wild with frenzy, reared on their haunches, and, leaping upon the man, all came with a crash to the earth. When the people came to rescue the bleeding body of the man, and found him in death's last agony, a friend, bending tenderly over him, asked, 'Why did you sacrifice your life for horses and wagon?' He gasped with his last breath, 'Go and look in the wagon.' They turned, and there, asleep in the straw, lay the man's little

get hold of it and save himself, but finally exclaimed, in despair: "Give me the other end of the plank; this end is icy!" We need to be sure, if we wish to win souls, that we do not hold out to them the icy end of the plank, but through love come in warm, personal touch with them.

Our responsibility in personal work, as well as the need of our doing it, was impressed on my mind recently by the following incident:—

"A minister was called to conduct the funeral service of a young girl who was a stranger to him. He went to her Sunday-school superintendent and asked 'Was Minnie a Christian?' 'Really, I don't know,' replied the superintendent. 'She has attended Sunday-school for several years, and I have often thought

Christ. "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.

We may consistently ask ourselves the question, Why am I a Christian? Is it for my own good, or is it for the good of others? Believing that the days of human probation are almost past, we have a great responsibility resting upon us. "We owe a great debt, and it is long overdue. 'I am a debtor both to the Greeks, and to the barbarians,' said Paul. What had he received of them?—Absolutely nothing. But he had what they needed and must have, and he was their debtor until he had met that need. We have in our hand a pardon for a man condemned, and we are his debtor until we put it into his hand. It was for that purpose that we received it, and with it went the message, Go quick everywhere."

O that the Lord would break the spell of coldness and indifference upon us concerning the lost! A godly minister once said, "I am a broken-hearted man; not for myself, but on account of others. God has given me such a sight of the value of precious souls that I cannot live if souls are not saved." David Brainerd said, "I cared not where or how I lived, or what hardships I went through, so I could but gain souls to Christ. I dreamed of these things; and when I waked, the first thing I thought of was this great work."

But before we can prevail with men, Jacob-like we must prevail with God. The gospel we preach must save us; we must be able to tell of personal salvation. We ourselves must be in the ark to which we invite others. We must be men and women of prayer. We must receive from God in secret before we can disperse in public. Mr. Whitefield's chapel was called a "soul trap." This is what every place of worship should be,—a place where souls are caught for the Master.

It has been suggested that we set as a goal the doubling of our membership. It seems like a big task to talk of doing this. But it is quite possible if we all take hold of the work. It means simply that we each bring *one soul* into the truth, and the task is accomplished. Cannot we do this much the coming year? Is one soul a year too many in the days of the close of probation?—Surely not. Brethren, this can be done, and more. Shall we not consecrate ourselves to the work of bringing people to Christ as never before? Shall not each of us determine, God helping us, to bring at least one soul to Christ the coming year? This will bring new life into our own hearts, new life into our churches, new power into our work, and hasten the close of the work of God in the earth. How many will dedicate themselves to this work, and know no rest till they have brought some souls to Christ?

There will be no starless crowns in glory. Our own salvation, as well as that of others, depends on our faithfulness in guiding the lost to the fold.



REAR VIEW OF SHANGHAI, CHINA, HEADQUARTERS

Printing-office and chapel on left; dwelling-houses for Chinese workers on right.

boy. As they laid the mangled form of the hero in his grave, no one said, 'The sacrifice is too great.'

Now it was his little boy asleep in the wagon that caused this father to sacrifice his life. He was not thinking about the value of the team or the wagon. He was thinking about his boy. He was entirely oblivious to danger, and willing, if necessary, to die to save his little boy. Did he make too great a sacrifice? Nobody will say he did. But there are boys, worth just as much as this boy, near us who are not saved. Is it putting it too strong to say that we should put forth as earnest efforts to save eternally in heaven those who are unconverted as this father put forth to save his boy from being killed?

If all the church-members had this yearning of heart to see souls saved, many would be brought to Christ. I sometimes fear that our efforts to save souls are illustrated by the man who was drowning in the pond on a cold day. Some one, desirous of helping him, gave him the end of a plank that was covered with ice. The man tried repeatedly to

that I should like to ask her, but never did.' The minister then called upon her teacher and said, 'Was Minnie a Christian?' The teacher replied, sadly, 'I do not know. I have often thought that if I ever got her alone, I should talk to her, but never did.' Then the minister went to her mother, and repeated the question, 'Was Minnie a Christian?' 'I do not know,' replied the weeping woman. 'She went to Sunday-school, and I thought the teacher and the superintendent ought to talk to her. I never seemed to be able to say anything to her on the subject.'

I have wondered if a condition similar to this exists in any of our churches. Should one of the children in your church die, would you know at the funeral whether he was a Christian or not? We may know that he came from a Sabbath-keeping home, and attended church and Sabbath-school, but that does not make him a Christian. Young people need a change of heart. They must be converted to be saved.

Our greatest joy in heaven will be to see souls there whom we have led to

Lesson for the Children—No. 5

"Be Ye Also Ready"

MEMORY TEXT: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24: 44.

We are not ready while *getting ready*. If you expect a visitor, you wish the house and your dress to be clean and tidy, your work done so you can welcome your friend and have a pleasant visit. You are not ready till all this is done.

We have learned that Jesus is coming soon. He is "even at the door." Are we all ready for him to come? We must—

First Then LOOK to for JESUS

None can be saved "unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action." —*Early Writings.*

We cannot make ourselves ready. We can only confess our sins, and ask Jesus to forgive and make us ready to meet him. Then we must keep doing right. If we forget and make mistakes, the only way is to go to Jesus again in prayer, tell him we are sorry, and ask him to keep us from sinning. He has promised to do this. 1 John 1:9.

(Make the way so plain that the children will know the right path.)

Have you sometimes wondered why the little hand on the clock points to the hour, and the long hand to the minutes? The minutes are very precious now because Jesus is so near, and there is so much to be done to get ready. If we improve every minute, the hours will be well spent.

(Show a pair of balances. If you cannot do better, show a picture; but if possible have the real article.) Here is a pair of balances. What are they for? "To weigh," "To measure," you say. Just now while we are having this meeting, God is weighing people. He does not weigh their bodies, but their *actions*. The time when they are being weighed is called the *judgment*. That work has been going on in heaven for a long time, and it is nearly finished. Somebody is being weighed while we talk about it. Your name will be called soon. Should you like to know how it is done? Listen!

"I have seen an angel standing with scales in his hands, weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of story-books, thoughts of dress and show, vanity, pride, etc. O, what a solemn moment! the angels of God standing with the scales, weighing the thoughts of his professed children, those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the

scale. The one with the thoughts and interest tending to heaven went quickly up as the other went down, and O, how light it was! . . . Said the Angel, 'Can such enter heaven?—No, no; never. Tell them the hope they now possess is vain, and unless they speedily repent and obtain salvation, they must perish.' " —*Testimonies for the Church, Vol. I, page 124.*

(If time will permit, refer to the case of Belshazzar. Dan. 5:27.)

We must hurry now to seek the Lord for ourselves, or we shall be too late. "The night cometh, when no man can work." We cannot wait, saying, "I will be a Christian when I am older." No, *today* is the time to seek the Lord and ask him to make us ready to meet him.

How sad it would be to see others saved and we left behind! Many will cry bitterly then, as the people did when Noah was in the ark and they were shut out.

(Earnest prayer and effort should be combined in this meeting, that the Spirit of God may touch every heart that has not a true Christian experience. Requests for prayer may be made by the children for themselves and others.)



(Reading for Thursday, December 18)

The Response of the People to the Increasing Demands of the Work

W. T. KNOX

"MOSES my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." Joshua 1:2, 3.

For forty years Israel had been wandering in the wilderness, although it was but an eleven days' journey from Horeb by the way of Mt. Seir to Kadesh-barnea. These forty years were years filled with instruction from God, that they might be made acquainted with him, concerning whom they had well-nigh lost knowledge during the years of their Egyptian bondage. They had been years abounding in marvelous manifestations of the Lord's power and tender mercy and love. "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Isa. 63:9.

And, alas! notwithstanding all this, these years contained too full a record of their blindness and stubbornness, their murmuring and rebellion. Time and again the dark apostasies of the tribes stirred the jealousy of Moses and the anger of God. "But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them." Isa. 63:10.

He led them to the very borders of the promised land, and permitted them to look upon its beauties and riches, but they turned back and entered upon one

of their most serious apostasies and rebellions. As a result, God condemned them to forty years of wandering, until they should all perish in the wilderness. Once again the hosts of Israel are led by the fiery, cloudy pillar to the borders of the promised land, and there, in the valley of Shittim, as the result of their final and most flagrant apostasy, the last of the original host that were led out of Egypt were stricken by the plague. And Moses, who notwithstanding all their murmuring and complaining was, under God, always their faithful and patient leader, was, after viewing the beauty of the promised land and the final triumph and glory of his people, laid away upon lonely Mt. Nebo because of the one transgression into which he had been led by their sin.

To Joshua now comes the command from Heaven, "Arise, go over this Jordan." The Jordan was overflowing in its floods. The cities were more strongly fortified than in the days of the twelve spies, and the giants were as tall and great as then. The ancient leaders of the people were dead, and the veterans of the host had perished, and their bones were whitening in the wilderness. But Joshua had heard the command, "Arise, and go over this Jordan," and the promise, "Every place that the sole of your foot shall tread upon, that have I given unto you." Not waiting to question how, Joshua commanded the officers of the people, saying, "Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it."

Israel and their leader might have hesitated and questioned the possibilities of the flood-burdened Jordan or the towering walls of Jericho that opposed their progress, but these obstacles had no terrors for them, or, if they had, the command and the promise of God far outweighed them; for, leaving their wives, their children, and all their possessions in the hand of God, we hear the men of Israel answering Joshua: "All that thou commandest us we will do, and whithersoever thou sendest us, we will go." Before obedience and faith, Jordan became a dry path for their feet, and the city Jericho a terrorized prey.

When they began their pilgrimage, they trembled for their flocks, fearing that the Lord would not be able to set them a table in the wilderness. They feared for their lives and for the lives of their wives and little ones, accusing Moses of bringing them into the wilderness to perish. But they had finally come to the place where they were willing to leave their families and possessions with the Lord, and to daily eat the bread of faith. And so an abundant entrance was given them into the land of promise, and that which was faith became sight. The manna ceased, and "they did eat of the fruit of the land of Canaan."

For almost seventy years God has been leading this people through the wil-

derness of sin toward the promised land. Who can question but that his mercies and his loving-kindnesses to us have been as great as those bestowed upon Israel of old? that the revelations of his will have been as clear and distinct to us as to them? As we review the history of modern Israel, we cannot fail to see that at times we have been brought to the very border of the heavenly Canaan, and that lack of faith and of godliness has repeatedly turned us back into the wilderness.

It has been his purpose, through us, to reveal to the world his righteous statutes and judgments, and his saving message of grace. To us has been given the "everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, . . . Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

To take a people that were not a people, that were enfeebled and debased by generations of cruel servitude, to free them from their bondage, and establish them in a land occupied by strong, warlike, and progressive nations, was a miracle, an accomplishment to be wondered at. It was effected by that people's yielding themselves wholly to God and permitting him to work for them,—a work of entire consecration and surrender. It is no less a miracle for the Lord to take a few men and women, poor in this world's goods, distinguished only by a truth that makes them peculiar by its requirements, and of necessity largely separates them from the busy activities and ambitions of the world, and by them place this same truth among every nation and people of the earth, to establish in strategic locations institutions of learning, publishing houses, and sanitariums, and by them, in conjunction with these facilities, prepare the world for the glorious appearing of the great God and our Saviour Jesus Christ, and gather "a glorious church, not having spot, or wrinkle, or any such thing; . . . holy and without blemish." Eph. 5:27. Both instances are miracles of God's grace.

The early struggles of this people, their privations, self-denials, and patient efforts to establish the truth in America, have passed into the history of the church, and contain many striking instances of God's overruling power and fostering care. Their early efforts to carry the message to other peoples and nations, and the providences of God that made this possible, are of too recent occurrence to be forgotten.

It is only in recent years that the work in foreign lands has been inaugurated. Our real efforts among the heathen have been confined to the past quarter of a century. As the magnitude of the work has opened before our minds, and we have contemplated the meagerness of our facilities, our own weakness, the shortness of time, our hearts have repeatedly failed, and we have realized that the task is beyond us. But, thanks be to God, who giveth us the victory,

our Leader is the same who led Israel out of Egypt, spread for them a table in the wilderness, showed them his statutes and judgments, and revealed unto them his way, so that through faith they "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Heb. 11:33, 34.

Without depreciating the task before us, nor the great difficulties that attach to the gathering out of a people of God from the darkness and superstition of heathenism, we cannot but rejoice as we contemplate the wonders God has wrought for us. Beginning in weakness, without friends or influence, without even the semblance of a treasury to finance the work, there was laid upon the founders of this movement the stupendous task of sending this gospel of the kingdom to all nations of the earth in this generation, in order that a people might be prepared for the coming of the Lord. They saw that for this work they must have certain facilities,—schools in which to train workers, publishing houses to prepare gospel literature, sanitariums for the dissemination of right principles, the development of special workers, and the care of the sick. Though without funds, they, early in our history, began to follow the leadings of the Lord in these things. Their first efforts were, of necessity, in great weakness. In the year 1849 the first attempt was made to publish a paper, the *Present Truth*. Three years later a small printing plant was established in Rochester, N. Y., with an investment of less than seven hundred dollars. In 1866 our first health institution was established in Battle Creek, with an investment of from twenty to twenty-five thousand dollars. The educational work of the denomination was also begun with a small school in Battle Creek, the Battle Creek College being established in 1876.

From this small beginning, under the fostering care of God, the institutional work has expanded until we have twenty-nine publishing houses, with assets to the amount of \$1,600,000, producing gospel literature in seventy-five languages, the value of their annual product being in the neighborhood of \$2,000,000, or considerably in excess of their entire investment. These printed pages of soul-saving literature are receiving, by the hands of our 2,000 colporteurs, a worldwide circulation, creating in all lands urgent demands for the living preacher.

The denomination is operating forty sanitariums, with an investment represented by \$2,900,000 assets, augmented by twenty-nine privately owned institutions, with \$1,250,000 assets. From 25,000 to 30,000 patients are yearly cared for in these sanitariums, and thus brought in contact with the 2,000 workers in them who have given their lives to the dissemination of the truth.

The educational work shows even greater development. Ninety colleges, academies, and intermediate schools are

operated, valued at \$2,230,000, having an enrolment of over 8,200 students, while our primary schools are attended by 15,600.

These three classes of institutions, operating in their three separate spheres, but all educational in character, have made it possible for the denomination to recruit an army of men and women 9,500 strong, who are carrying heaven's last message of warning to the world, spreading it in printed form in seventy-five languages, and orally in ninety-one tongues.

A most remarkable feature brought out in these figures is that of the entire membership of the denomination, one twelfth are actively engaged in this work. We may have confidence that this volume of work will be maintained, from the fact that from 114,000 composing our membership, one fifth are enrolled in our schools, receiving a Christian education, and a training to qualify them for some phase of God's work.

What the past fifty years has wrought in the development of the work, is most strikingly seen in the growth of our funds for evangelical work. Considering the figures in decades, the tithe has been as follows:—

First	\$ 176,826.03
Second	505,136.60
Third	1,837,915.94
Fourth	4,342,193.08
Fifth	11,086,438.41

Total\$17,948,510.06

The amount of offerings during this same time by decades has been as follows:—

First	\$ 8,552.57
Second	56,700.86
Third	496,467.01
Fourth	1,271,527.24
Fifth	5,936,924.82

Total\$7,770,172.50

The grand total of both tithes and offerings is \$25,718,682.56, the annual tithe now amounting to \$1,500,000, and the mission offerings to \$600,000.

Instead of being solely dependent upon America for our resources of men and means, we now have two strong bases of supplies, America and Europe, from which to draw our recruits and their support. Who can doubt that the remarkable progress and growth shown in these facts must be attributed to the Lord's purpose to speedily close his work in the earth, especially when considered in conjunction with the developments in heathen lands, where a few years since it was almost impossible to obtain a hearing, and in some cases even an entrance to certain countries? Now all this is changed. Many are eagerly seeking instruction in religious matters. Companies of believers are springing up who have never seen the face of one of our American or European workers. The calls for help are not from favored or special sections only, but are well-nigh universal.

To receive the three angels' messages in their fulness, without becoming pos-

nessed and consumed with the foreign missionary spirit, which sent Christ to this world, is an impossibility. The very language of the messages makes this so, for they are world messages. So whatever we may be doing, plowing or preaching; wherever we may be, at home or abroad, every one is in spirit to be a foreign missionary in the sense that his supreme motive and purpose is to get this message to every nation, and kindred, and tongue, and people.

For this people to give in tithes and offerings over \$2,000,000 annually, indicates that the message is sanctifying their hearts and pocketbooks. But the cause of God may, doubtless will, call for greater evidence of our consecration than this. But whatever he asks us to do, wherever he asks us to labor, he has promised to be with us, and never leave nor forsake us. We are simply to be for him in China, India, Africa, or America, hands and feet in the execution of his great purpose of love and mercy. In the light of the final results, nothing we may do for him and his truth, nothing we may relinquish to complete the work in all the world, can really be called a sacrifice, for the returns to us are to be innocence, joy, peace, health, the new earth, the city of God, God and his Son, eternity. At most there can intervene but a few more years until this great consummation. A little more labor and trial, and that for which the church of all ages has waited will be realized. We shall behold the King in his beauty. We shall, if faithful, hear his voice welcoming us to his joy. Standing on the sea of glass before the throne of our Heavenly Father, members of that great company that no man can number, of all nations and kingdoms and peoples and tongues, and encircled with the glories of God's kingdom, surrounded with the evidences of his love, — who then will regret the years of his service, the trifles that on earth have been relinquished, the trials and the sufferings that may have been endured? Like Paul, we shall reckon that the sufferings of earth are not worthy to be compared with the glories of heaven, made ours by Christ.

Certainly the conditions existing in the political, social, and religious world say distinctly that the end of all things is at hand. The rapid development of our own work strongly emphasizes this, and calls for a response from the people of God in consecration of effort, talent, and means commensurate with the solemnity of the occasion, and the magnitude of the enterprise in which we are engaged.

Soon we shall hear, not, "Arise, and go over this Jordan," but, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Lesson for the Children—No. 6 Work to Be Done

MEMORY TEXT: "Be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts." Haggai 2:4.

Children love to hear father or mother say, "Now you may go and play," or "I think you had better rest," and they love to be told they can go and visit places where they enjoy going; but when mother says, "Now it is time to work," then there are cross faces, whining tones, and we often hear, "Why must I do this?"

God is a worker. Jesus said, "My Father worketh hitherto, and I work." So we find they have set us an example. When we have hard things to do, let us remember how Jesus worked, and that will help us. When he was tired at one time, he said, "My meat [food] is to do the will of him that sent me, and to finish his work." He would rather work for his Father than eat his dinner. When we learn to work as he did, it will not be so hard.

There is much work to be done for the Lord now, and the children can help. There are books and papers to sell, tracts to lend and give away, visits to make, and many other things to do. "The night cometh, when no man can work." When darkness comes, our work ends. When probation ends and no more can be saved, night truly comes to this world. God would have us work for everybody now as long as we can. He does not want us to be lazy Christians. You know a wheelbarrow does not move unless it is *pushed*, and Jesus wants willing workers.

When he was on earth, the children were his helpers. At one time he told some men that if the children stopped praising him, the stones would cry out.

Children may help finish the last work on earth. They can work here and in other countries. Many people must be told how to get ready to meet the Lord, and that he is coming soon. Everywhere, the old people, and the children, too, must hear this last message to sinners.

(Show a piece of coral.) Every little insect has its work. This piece of coral was made by some so small they can scarcely be seen; but millions of these tiny folk worked together and built great reefs and islands, some hundreds of miles long, which the raging waves cannot break down. One of these little insects could do nothing alone, but when all work together great things are accomplished.

So it will be in the Lord's work now, when so many countries are to be warned. If all will work together, soon the words will be spoken, "It is finished."

There was once a king who was visited by a friend who wondered that he had no high walls to defend his cities. The king told his friend he would show him his walls, and, leading him to where his army was, he pointed to his soldiers and said, "There are the walls of Sparta, ten thousand men, and every man a brick." In the Lord's army he wants each of us to be a brave soldier, filling our place like the bricks in a wall.

Let us pray that God will make us willing and able to work for him.

(Reading for Friday, December 19)

The Personal Preparation for the Coming of the Lord

M. C. WILCOX

THERE is nothing in a personal way, to you or to me, of more importance than our relationship with God, and the answer that we shall make, by our record, when the Judge shall pass sentence. How shall we meet him when he comes? Over and over we sing—sometimes almost thoughtlessly—the eternally vital question:—

"When thou, my righteous Judge, shalt come

To call thy ransomed people home,

Shall I among them stand?

Shall such a worthless worm as I,
Who sometimes am afraid to die,

Be found at thy right hand?"

Let us seriously, thoughtfully, humbly, prayerfully study what is involved in the subject.

Our Lord is coming again. By promise and prophecy he has proclaimed a thousand times that he is coming again. Jesus, the Messiah, the Son of the living God, our Brother in the flesh, is coming again,—coming personally, not by a representative; coming visibly, for every eye shall see him; coming for the eternal salvation of his children, salvation from sin, disease, death, and all related troubles; coming, not as a Man of sorrows, in humiliation, but as King of kings, in glory transcendent, bringing to his children salvation and eternal progress and bliss. Do we not all want a part in that salvation?

Jesus is coming soon. More than twelve lines of prophecy focusing in our day, all of them bearing in fulfillment the focal point, declare that his coming is near; twelve different time-tables all declaring that the prophetic train on each line is nearing the grand central station, the coming of Jesus.

There are a score or more of special signs, omens, precursors, heralds of that coming, lifting up burning banners, shouting in stentorian voices, pleading in unutterable tenderness, in the physical, social, religious, and political worlds; yet all unite in harmony with the prophetic word in declaring that the opening heavens will soon disclose the forthshining of the glory of our Lord's personal presence. We cannot delay it, we cannot veil the awful glory, we cannot hide from it. Do we not wish to share its life-giving, body-transforming, immortality-bestowing power?

God has warned us, his professed children, of that awful, glorious event. In thus doing, he recognizes our lean spiritual condition, clearly diagnoses our cases, and warns us of our danger. He does not deceive us, he does not flatter us. He knows as we do not know. He knows the dire results of cherished sin. He alone has the remedy. Listen to his warnings in that great discourse of his second coming as recorded by Luke. After faithfully portraying his coming, summarizing the signs which precede that event, knowing the ways in which Satan would work to draw mind and soul

away from the things of paramount importance, he says: "Take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth." Luke 21: 34, 35.

Listen to the words of our Lord again, in his last letter to the churches: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked."

Do these diagnoses meet our cases? God's "Take heed" means something. Invariably it is a warning, whenever used, concerning dangers into which his people are likely to fall or have fallen. Are we drunken in pleasures? Are we surfeited to the benumbing of heart and soul and conscience? Do the cares of the world shut out Christ, and give no time to get acquainted with him? Are we earth dwellers, satisfied with heaping up treasures here, or are we pilgrims and strangers bound for a better land? Are we lukewarm, indifferent, without a real sense of the meaning of the times? The day as a snare is approaching,—a day whose approach will be marked by nothing visible. What if it should come next month, next week, tomorrow? Are your deeds tasteless and nauseating to God? Are you so indifferent as to be satisfied? These are vital questions. If we do not answer them to God now, how shall we answer them when our Lord shall come?

The Lord's Appeal

Listen to his appeals to you and to me: "And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk becomingly, as in the day; not in reveling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." Rom. 13: 11-14.

We are children of the day, and the day is just at hand. We must be sober and watchful, and put on the whole

armor of God. It is ours by faith. We must put on the breastplate of faith and love, and for a helmet the hope of salvation; put on the Lord Jesus Christ, for God has not appointed us unto wrath.

How earnestly the prophet cries to us! How he would arouse and hurry us to decisive, holy action! "Gather yourselves together, yea, gather together" in Christ. Seek him, "seek righteousness [his righteousness], seek meekness." Before the decree of wrath bring forth, before the day of salvation pass as lightly as the chaff, before the fierce anger of Jehovah falls upon sin and all identified with it. "It may be ye will

and chastening are evidences of his love. He would not have us lost. He would not have us deceived. "Be zealous therefore, and repent." Feeling or no feeling, be zealous in the repenting. Turn from the sin. Open wide the door. Let in the Holy Ghost, who brings with him all the riches and benedictions of heaven. He will take all our sins, partake of all our toil and labor and sorrow, and he will spread our board with heavenly, delectable food. Let him in! O, let him in!

A Clean Heart

Is there aught to do, dear soul, then, but to believe the Master? Is there any other safe way, when the Great Physician declares that our heart is deceitful above all things, and desperately wicked,—desperately corrupt, desperately sick, as differently rendered? Shall we not believe him? When he tells us—he who had the human heart of flesh—that "from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness," shall we not believe? Do we not know that many of these sins have been manifest in our own lives? Do we not know that the saved will be without guile, without fault, even in the sight of the all-seeing, all-piercing eye of the holy God? Knowing all this, should we not confess our sins and cry to God for cleansing? He asks this. Could he ask less?

Does not he want us to pour into his ear our sins, our crimes, our filthiness? He knows all now, but he wants us to be rid of them, to break partnership with sin forever; and this is done by confessing and forsaking sin, and confessing and uniting with Christ. Listen! "If we confess our sins, he is faithful

and just to forgive us our sins, and to cleanse us from all unrighteousness." "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

The real heart of confession is that it separates from the sin, and separates unto God. It breaks the wicked band which binds us to the traitor of God's kingdom, and places us in the army of King Immanuel.

Let us pray. Let us confess the sin. Let us believe that he does forgive our sins, our backslidings; that he does cleanse from all unrighteousness. Thus has he spoken; our God cannot lie. Nay, let us pray not only for cleansing for past sins, but for strength in the place of weakness, victory in the place of defeat, courage in the place of cowardice.



WORKERS IN ARMENIAN MISSION FIELD, IN ASIATIC TURKEY

These men are laboring amidst peril from Catholic and Moslem fanaticism.

be hid." The uncertainty is ours. How could a plea be stronger or more urgent? What language could God better use to arouse us from the lethargy of sin?

But he makes a still stronger, mightier plea to our poor, insensate, lukewarm hearts. Nauseating as Laodicea is, he comes down to its homes. He knocks at each door. He speaks with infinite love to each poor, life-barren heart: "I counsel thee to buy of me" the gold of faith and love, tried in the fire of affliction. Buy the white raiment of God's righteousness to cover thy nakedness. Anoint the sin-blinded eyes of heart and mind with the eye-salve of the Spirit of light and discernment, that thou mayest no longer walk in darkness. All are free. Our Lord's very reproof

patient endurance in the place of yielding, love in the place of selfishness, a glad, hopeful heart in the place of gloom and moroseness, for life in the place of death. Fearful are the struggles and trials of the closing journey, deadly the miasma of the enchanted ground. We must have the constant presence and atmosphere of God. Note these messages from the book "Early Writings," pages 71, 270, 271:—

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in his sight. O, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it, and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, 'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.' I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in his presence."

"As the praying ones continued their earnest cries, at times a ray of light from Jesus came to them, to encourage their hearts, and light up their countenances. Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these, and went to the aid of the earnest, praying ones. I saw angels of God hasten to the assistance of all who were struggling with all their power to resist the evil angels, and trying to help themselves by calling upon God with perseverance. But his angels left those who made no effort to help themselves, and I lost sight of them. . . .

"Said the angel, 'List ye!' Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, 'Look ye!' My attention was then turned to the com-

pany I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude and holy, sacred joy.

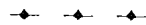
"The numbers of this company had lessened. Some had been shaken out and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth and coming into the ranks. Evil angels still pressed around them, but could have no power over them.

"I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"

O brethren, friends, young and old, let us verify in our own lives the precious assurances of the word of the living God, "They that stumbled are girded with strength." "I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon." "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up among the grass, as willows by the watercourses."

God is more willing to give his Spirit to us in these last days in its outpouring than is an earthly parent to give good gifts unto his children. Believing this, we can indeed say, and say forever, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy. He will turn again; he will have com-

passion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."



Lesson for the Children—No. 7

What Will You Do?

MEMORY TEXT: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

Jesus will not come until the people on earth have been warned. Missionaries must be sent all over the world. Mark 16: 15.

But it takes money to send men and women so far. They must have clothing, food, and homes, and also books, tracts, and other things to work with.

God asks us not only to give ourselves, but also to bring our offerings. Can the children help?—Yes, even though they cannot give large sums; each penny will be like a brick in the wall, and the work will grow stronger and reach farther.

(Ask for experiences in missionary effort, and help the children plan how to work and what to give. They may learn to save and to earn, so they may have something of their own to give. Some self-denial on their part may enable them to bring an offering during this week of prayer. Experiences of children who have made a real sacrifice so they might bring an offering to the Lord may be related.)

Children may begin to work for Jesus at home, and thus become fitted to go to other lands as missionaries. By giving themselves they will make the most costly gift of all.

(Show a wreath of leaves to illustrate the crowns of earth that soon wither, then describe the crowns of gold given those who labor for God. Tell the children of the stars on the crowns, in number corresponding to those brought to Jesus by the one who wears the crown. See "Early Writings," page 16, for a description of these starry crowns.)

(Tell of the part children will act in the work before its close.) What kind of children can God use? Will it be the unthankful and disobedient, those who are unlike Jesus?

In "Testimonies for the Church," Vol. VI, pages 202, 203, these words are found:—

"As the children sang in the temple courts, 'Hosanna! Blessed is he that cometh in the name of the Lord,' so in these last days, children's voices will be raised to give the last message of warning to a perishing world. When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up.

"Our church-schools are ordained of God to prepare the children for this great work. Here children are to be instructed in the special truths for this time, and in practical missionary work.

They are to enlist in the army of workers to help the sick and the suffering. Children can take part in the medical missionary work, and by their jots and tittles can help to carry it forward. Their investments may be small, but every little helps, and by their efforts many souls will be won to the truth. By them God's message will be made known, and his saving health to all nations."

(Prayer should be offered that God will fit the children for the work he has said they should do, and help them to begin now.)

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(Reading for Sabbath, December 20)

The Blessed Hope

MRS. E. G. WHITE

THE time of Jesus' betrayal, suffering, and crucifixion was drawing near; and as the disciples gathered about him, the Lord unfolded to them the mournful events that were about to take place. As they listened, their hearts were filled with sorrow, and to comfort them he spoke these tender words, "Let not your heart be troubled. . . I will come again, and receive you unto myself." He directed their minds from the scenes of sorrow before them to the mansions of heaven and the reunion that would take place in the kingdom of God. "I go to prepare a place for you," he declared. Though he must ascend to the Father, his work for those he loved was not to end. He went to prepare homes for those who, for his sake, were to be pilgrims and strangers on the earth.

After his resurrection, Christ led the disciples out as far as Bethany, and he lifted up his hands and blessed them. "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." And as he went, angels gave to the sorrowing disciples the assurance, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The great truth of Christ's second coming is ever to be kept before the church. "Let your loins be girded about," we are admonished, "and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. . . Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

Because we do not know the exact hour of Christ's coming, we are commanded to watch. "Blessed are those servants, whom the Lord when he cometh shall find watching." Those who watch for the Lord's return do not wait in idle expectancy. They purify their hearts by obedience to the truth. With vigilant watching they unite earnest

working. Because they know that the Lord is at the door, their zeal is quickened to cooperate with divine intelligences in working for the salvation of souls. These are the faithful and wise servants, who give to the Lord's household their portion of meat in due season. They are declaring the truth that is now specially applicable. As Enoch, Abraham, and Moses each declared the truth for his time, so will Christ's servants now give the special warning for their generation.

Now is the time to prepare for the coming of our Lord. Readiness to meet him cannot be attained in a moment's time. Preparatory to that solemn scene there must be vigilant waiting and watching, combined with earnest work. So God's children glorify him. Amid the busy scenes of life their voices will be heard speaking words of encouragement, faith, and hope. All they have and are is consecrated to the Master's service.

But like the dwellers in Sodom, those who refuse to serve God will be awakened only when it is too late. As the sun rose for the last time upon the cities of the plain, the people thought to begin another day of godless riot. All were eagerly planning their business or their pleasure, and the messenger of God was derided for his fears and his warnings. Suddenly as a peal of thunder from an unclouded sky fell balls of fire on the doomed capital.

"So shall also the coming of the Son of man be." The people will be eating and drinking, planting and building, marrying and giving in marriage, until the wrath of God shall be poured out without mixture of mercy. Men have been taught by their ministers to believe that the coming of Christ is to be spiritual, or is to take place in the distant future, and the message of his soon return has been denounced as fanaticism or heresy. Skepticism and "science falsely so called" have undermined faith in the Bible. The multitudes are striving to forget God, and they eagerly accept fables, that they may pursue the path of self-indulgence undisturbed. The people are hurrying to and fro, the lovers of pleasure intent upon amusement, the money-makers seeking wealth; and all are saying, Where is the promise of his coming?

The Jews misinterpreted and misapplied the Word of God, and they knew not the time of their visitation. The years of the ministry of Christ and his apostles—the precious last years of grace to the chosen people—they spent in plotting the destruction of the Lord's messengers. Earthly ambitions absorbed them, and the offer of the spiritual kingdom came to them in vain. So today the kingdom of this world absorbs men's thoughts, and there are few who take heed to the rapidly fulfilling prophecies, and the tokens of the swift-coming kingdom of God.

Christ tells us when the day of his kingdom shall be ushered in. He does not say that all the world will be converted, but that "this gospel of the king-

dom shall be preached in all the world for a witness unto all nations; and then shall the end come." By giving the gospel to the world, it is in our power to hasten the coming of the day of God. Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to the earth in power and great glory.

Living power must attend the message of Christ's second appearing. We must not rest until we see many souls converted to the blessed hope of the Lord's return. In the days of the apostles the message that they bore wrought a real work, turning souls from idols to serve the living God. The work to be done today is just as real, and the truth is just as much truth; only we are to give the message with as much more earnestness as the coming of the Lord is nearer. The message for this time is positive, simple, and of the deepest importance. We must act like men and women who believe it. Waiting, watching, working, praying, warning the world—this is our work.

When Christ came to this earth the first time, he came in lowliness and obscurity, and his life here was one of suffering and poverty. He was a man of sorrows and acquainted with grief. Men hid as it were their faces from him, and at the last they crucified him. Still bearing humanity he ascended to heaven, triumphant and victorious. He has taken the blood of the atonement, sprinkled it upon the mercy-seat and his own garments, and blessed the people. Soon he will appear the second time to declare that there is no more sacrifice for sin.

At his second coming all will be changed. Not as a prisoner surrounded by a rabble will men see him, but as heaven's King. Christ will come in his own glory, in the glory of his Father, and in the glory of the holy angels. Ten thousand times ten thousand and thousands of thousands of angels, the beautiful, triumphant sons of God, possessing surpassing loveliness and glory, will escort him on his way. In the place of a crown of thorns, he will wear a crown of glory—a crown within a crown. In the place of that old purple robe, he will be clothed in a garment of whitest white, "so as no fuller on earth can white" it. And on his vesture and on his thigh a name will be written, "King of kings, and Lord of lords."

Then the last trump will sound, the voice of God will speak, and the whole earth, from the summits of the loftiest mountains to the lowest recesses of the deepest mines, will hear that voice. It will be heard in the dungeons of men, in the caverns of the deep, in the rocks and caves of the earth, and it will be obeyed. It is the same voice that said, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest,"—the same voice that said, "Thy sins be forgiven thee." And those who obeyed that voice when it said, "If any man will come after me, let him deny him-

self, and take up his cross, and follow me," will now hear the words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." To them that voice will mean rest, peace, and everlasting life. They will recognize it as the voice of the One who has been touched with the feeling of their infirmities.

And those who pierced the Saviour, those who scourged and crucified him, will also be raised, to behold him whom they mocked and despised coming in the clouds of heaven, attended by the angelic host. Before the priests and rulers will rise the scene in the judgment-hall. Every circumstance will appear as if written in letters of fire. Then those who prayed, "His blood be on us, and on our children," will receive the answer to their prayer. Then those who have chosen to war against God will know and understand what they, poor, feeble, finite beings, have been fighting against. In agony and horror they will cry to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

While the world is plunged in darkness, there will be light in every dwelling of the saints. They will catch the first light of his second appearing. The unsullied light will shine from his splendor, and Christ the Redeemer will be admired by all who have served him. While the wicked flee from his presence, Christ's followers will rejoice. The patriarch Job, looking down to the time of Christ's second advent, said: "Whom I shall see for myself, and mine eyes shall behold, and not a stranger." To his faithful followers Christ has been a daily companion, a familiar friend. They have lived in close, constant communion with God. Upon them the glory of the Lord has risen. In them the light of the knowledge of the glory of God in the face of Jesus Christ has been reflected. Now they rejoice in the undimmed rays of the brightness and glory of the King in his majesty. They are prepared for the communion of heaven; for they have heaven in their hearts.

With uplifted heads, with the bright beams of the Sun of Righteousness shining upon them, with rejoicing that their redemption draweth nigh, they go forth to meet the Bridegroom, saying, "Lo, this is our God; we have waited for him, and he will save us."

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. . . . And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." "He is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful."

More than eighteen hundred years

have passed since the Saviour gave the promise of his coming. Throughout the centuries his words have filled with courage the hearts of his faithful ones. The promise has not yet been fulfilled; the Life-giver's voice has not yet called the sleeping saints from their graves; but none the less sure is the word that has been spoken. In his own time God will fulfil his word. Shall any become weary now? Shall we lose our hold on faith when we are so near the eternal world? Shall any say, The city is a great way off?—No, no. A little longer, and we shall see the King in his beauty. A little longer, and he will wipe all tears from our eyes. A little longer, and he will present us "faultless before the presence of his glory with exceeding joy."

All heaven is astir, engaged in preparing for the day of God's vengeance, the day of Zion's deliverance. The time of tarrying is almost ended. The pilgrims and strangers who have so long been seeking a better country are almost home. I feel as if I must cry aloud, Homeward bound! Rapidly we are nearing the time when Christ will come to gather his redeemed to himself. Then by innumerable voices will be sung the song, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

(Here let the offering for missions be gathered. The isolated believers who read this should send their gifts to their church or conference treasury.)

Lesson for the Children—No. 8

"Show Me My Way Home"

MEMORY TEXT: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

That word am-bas-sa-dor is a hard one for little folks; it means one who talks or acts for another. (Tell how our country sends ambassadors to other nations, and that it is a high and honorable position.)

But instead of making only one his ambassador, God sends all his people to others to help them to love him. It is a great privilege to be chosen for this service, and he wants us to live so others will serve him.

I have in my hand a little salt. What is it good for? "To keep things from spoiling," you say. Yes, and we should not care to live in a family where they did not put salt in the food. It would not taste good.

Jesus said, "Ye are the salt of the

earth." Matt. 5:13. As salt flavors and preserves our food, so we are to be in the world "a savor of life unto life," to draw others to Jesus, who has done so much for us all. We must not only get ready ourselves, but help others.

A boat was seen drifting on the ocean, and a ship that was passing went to rescue any who might be in it. A man was there, and they lifted him out, for he was nearly dead. As soon as he was safe, his first words were, "There's another man in the boat." He did not think of himself, but of the "other man" who might be lost.

It was so with Andrew when he found Jesus. "He first findeth his own brother Simon, and . . . brought him to Jesus." This is our work now: to find our brothers and sisters, our fathers and mothers, if they are not saved, tell them how Jesus forgives and loves us, and ask them to love him, too. James 5:20.

(Produce a magnet, and a needle or some object of steel that it will lift.) If I lift this needle with my fingers and then let go, it drops to the floor. But if I touch the needle with the magnet, the magnet draws and holds the needle so it does not fall. There is a power that keeps it from falling.

Perhaps you have sometimes felt afraid to start to be a Christian because you thought it so easy to do wrong and sometimes hard to do right. Now the Lord says he is "able to keep you from falling" into sin (Jude 24), and he will if you ask and trust him. More than that, he will "present you faultless before the presence of his glory with exceeding joy." Think of it! Not even one fault or stain of sin! What joy to meet Jesus that way! But we must come close to him, as the needle does to the magnet, and ask him to do this.

Many others would be glad to know such a Saviour. (Tell of the ways some try to make themselves righteous, and why they fail.) We may win their love by our lives, and tell them Jesus loves them.

A little child was lost in a great city. A crowd gathered round, and it was frightened by seeing only strangers instead of friends. But one man looked so tenderly into the little face that when the child saw him, he reached up his arms, and said, "Please show me my way home."

There are so many who long for home and heaven, but they don't know the way. They are lost. They reach out their hands to us from near and far, asking us to show them how to find Jesus and their heavenly home. Shall we not try to help them?

(Tell of different ways children can do good. Even at home they may be helpers, and by their prayers and gifts they can also assist others who go as missionaries.)

A MAN'S attitude toward God may be told by the restfulness of his inner spirit, his ability to rest. And more, a man's attitude toward God's rest day tells us men his attitude toward God.—S. D. Gordon.



WASHINGTON, D. C., NOVEMBER 13, 1913

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THE children's studies for the week of prayer, appearing in this issue, were prepared by Mrs. E. W. Farnsworth.

A COPY of this week's REVIEW, containing the readings for the week of prayer, has been ordered sent to all church elders, conference laborers, and isolated believers in the North American Division.

WE understand that Brother D. P. Boersma, of New Jersey, sails this week for Rotterdam, to engage in the work in Holland, by invitation of the European Division, the New Jersey Conference releasing him from its Holland work for this purpose.

BEGINNING December 1 of this year, and continuing until Feb. 2, 1914, the Pacific Press, Southern Publishing Association, and the Review and Herald will offer all their papers and magazines at special club rates. Clubbing prices will be announced in the next issue of the REVIEW and in early issues of all the other papers.

WE hope that isolated believers and those not able to meet with the churches during the week of prayer will nevertheless make the appointed week one of special seeking of the Lord, and that all will join in making the annual offering to missions. Any who do not know the address of the nearest church or conference treasurer may send the gift to the General Conference treasurer, W. T. Knox, Takoma Park, Washington, D. C.

LAST week Prof. J. L. Shaw, of the Education Department, left Washington to spend a little time at Union College and other Western points.

WRITING on shipboard, on his return voyage to South America, Elder J. W. Westphal speaks of the new courage and assurance that have come to him as he has mingled with the believers in America during his stay here since the General Conference. So would all the returning representatives from the mission fields say. The prayers and the means and the laborers which churches and conferences are devoting to the world-wide work are being blessed of God for the finishing of the work.

INFORMATION was given us by the State Department last week to the effect that despatches from China announced that brigands were burning villages in Honan, near one of our mission stations. The authorities were, however, making efforts to suppress the brigandage and protect mission properties. We rejoice in the progress of the work in China notwithstanding the unsettled conditions in the interior. Every word from the Asiatic Division is a word of courage and of rejoicing in the onward progress of the truth.

The Call to Prayer

THAT was a wise arrangement made by our leaders a quarter of a century ago to call our people to special prayer and consecration at the close of each year. And we of today are making no mistake in continuing that arrangement. Prayer is the secret of victory in our struggle against the world, the flesh, and the devil. As another has said:—

"The greatest need is to keep in close touch with God; the greatest risk is the loss of the sense of the divine. In a world where every appeal is to the physical senses and through them, reality is in direct proportion to the power and freedom of contact. What we see, hear, taste, touch, or smell—what is material and sensible—we cannot doubt. The present and material absorb attention and appear real, solid, substantial; but the future, the immaterial, the invisible, the spiritual, seem vague, distant, illusive, imaginary.

"Practically the unseen has little or no reality and influence with the vast majority of mankind. Even the unseen God himself is to most men less a verity than the commonest object of vision; to many he, the highest verity, is really vanity, while the world's vanities are practically the highest verities. God's great corrective for this most disastrous inversion and perversion of the true relation of things is prayer."

Prayer connects us with God, and his presence is assurance of our triumph. God's presence with Joseph was the secret of his victorious life in Egypt. Torn from his father's Christian home when but a young man, he was taken to Egypt and sold as a slave in the public market. In the house of his master he was surrounded with heathen customs and influences. But "the Lord was with Joseph," and "the Lord blessed the Egyptian's house for Joseph's sake." Later he was cast into prison, and still

"the Lord was with him, and that which he did, the Lord made it to prosper."

"The Lord was with Joseph." That was what he needed. That is what every human being needs, and that is the first and greatest of all human needs. We sometimes say that we need the old-time family religion, or the old-time revivals in our churches, or the old-time missionary zeal. All must admit that we greatly need all these, but really our great need is God. It was contact with God that gave our fathers the old-time family religion, revivals, and missionary zeal. God's presence will bring the same results today. And prayer, communion with God, will enthrone him in the heart. For our own personal spiritual uplift, we need this week of special prayer and intercession.

But there is another reason why we as a people should welcome and conscientiously improve this week of prayer, and that is the triumph of our glorious cause. In his matchless love and kindness, God has revealed to us his message for this generation. He has honored us with a place in his work. He has made us laborers together with himself. In this he has placed within us the brightest and most cheering hope that can come to men and women in this world of sin, and sorrow, and death. This cause calls for our united, prevailing prayers. Our gospel workers all need our prayers for success. The teachers in charge of the thousands of our children and young people need and long for our earnest prayers. Our missionaries battling with the depressing influences of heathenism need our prayers. Our brethren exposed to persecutions and imprisonment need our intercessions. And lost men and women need the prayers of those whom God has brought into the light of his love and salvation.

Surely there is reason enough why we should set apart a week for prayer, re-consecration, and full surrender to God. O that we may all be deeply impressed with the importance of this occasion, and give ourselves to earnest prayer as we never have before!

A. G. DANIELLS.

WHEN the Church of Rome begins to emphasize the need of Sunday legislation, thus joining hands with apostate Protestantism, it is high time for Seventh-day Adventists to circulate *Liberty*. In addition to strong Sunday-law resolutions passed by the American Federation of Catholic Societies in Milwaukee and by the Catholic Missionary Congress in Boston a few days ago, note the following official utterance of Archbishop Bonzano, papal delegate to the United States: "From the faithful observance of Sunday the commonwealth, as well as the individual, derives much good, both of the spiritual and of the temporal nature. And hence it is that, in view of this good, society should be greatly concerned in enacting laws for the observance of Sunday, and most careful in seeing that they are put into practise." Besides raising large clubs of yearly subscriptions, let our church-members everywhere tear out and circulate the petition against a national Sunday law, found in the "America" number of *Liberty*. A rear-admiral of the United States Navy was one of the first to circulate this petition in the city of Washington.