

The Advent Review and Sabbath Herald



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THE GOSPEL TO ALL NATIONS



GROUP OF BELIEVERS IN AREQUIPA, PERU

AREQUIPA is located on a plateau in Peru less than half-way up the Andes range on the direct route from the coast to Lake Titicaca. About this lake at one time the powerful Inca Indian tribe had its headquarters. It is here, up among the clouds in the high altitudes of this same lake, that our Indian work among the Incas is now being carried forward. Here we have over three hundred loyal Indian brethren and sisters. From our Puno mission the sound of this message has gone out into the regions round about until it is impossible to answer the many calls coming in for teaching evangelists.

Two families of recruits are now pressing their way up the mountains, stopping at Arequipa to study the language en route, to relieve our overworked missionaries in this our highest mission station in the world. (See article on page 5)

Note and Comment

China May Become a Monarchy

A CITIZENS' convention is to be held in China this month, which may decide on a change in the form of the Chinese government. Should the Chinese Republic be overthrown, there is fear among many diplomats that a revolution might break out in China. This would seriously hinder the work of the Protestant missionary in that country.

New Catholic Building in New York

CARDINAL FARLEY has approved the plans for a new \$500,000 Catholic headquarters building in New York. His letter of approval, written to William Myhan, of the Knights of Columbus, has a statement which we reprint from the *New York Times* of October 21:—

"The Catholics of New York need just such a building as you propose to erect," Cardinal Farley writes. "The educational advantages and gymnasium facilities offered by various sectarian or, at least, non-Catholic institutions in this city are endangering the faith of many young people, and I think a Catholic center under the intelligent direction and control of a body like yours can most effectually counteract this bad influence."

Japan Excludes Christians From Coronation Ceremonies

JAPAN is turning against Christianity. Another indication of this tendency is seen in an Associated Press dispatch sent from Tokio, October 28:—

Japan has decided to adhere to her original intention not to invite a representative of the Christian religion to the coronation ceremonies of Emperor Yoshito, to be held in Kioto early next month. Japanese Christians tried to induce the court and government to change the original plans, on the ground that Christianity is now one of the prominent religions in the empire, but the authorities decided that only representatives of the Buddhist and Shinto religions would attend the ceremonies. The explanation given is that Buddhist and Shinto priests have a court rank in Japan which entitled them to an invitation.

War to Last Eighteen Months Longer

EDWARD SHEARSON, head of Shearson, Hammill & Co., bankers, who recently returned from England, speaking of the duration of the European war, says:—

By officials in the government service and men of affairs in England I was told that the war certainly would last another eighteen months. Taking this as a basis for a rough estimate, formed from the expenditure up to date, it will cost the belligerent nations about \$45,000,000,000 for the destruction of property, waste, and labor in this war.—*New York Times*, Oct. 25, 1915.

It is to be hoped that these officials are mistaken in their estimate of the length

of the war; for it is truly awful to contemplate the continuance of the present conflict for a year and a half more. We should pray God to restrain the wrath of men, that his work in the earth may go forward unhindered.

Estimate of the Cost of the War

THE *Washington Post* of October 29 published an estimate of the cost of the war, which may be of interest, even though it is not official. The figures are so large that the human mind really cannot sense them. Though no estimate is available, it seems probable that the total amount spent during the Christian era in carrying the gospel to the heathen is less than what has been spent already in the present war.

It is estimated that the European war has cost the belligerent powers \$24,801,000,000 up to October 20, although these figures are not official.

The cost is divided as follows:—

England, \$6,163,000,000.
France, \$4,128,000,000.
Russia, \$3,724,000,000.
Italy, \$643,000,000.
Germany, \$7,380,000,000.
Austria, \$2,763,000,000.

A Remarkable Feat

THIS is an age of wonderful accomplishments. One of the greatest engineering feats ever performed in war time was completed in September:—

When Russia faced the prospect of again being closed to the world through the freezing of the harbor at Archangel, she was quickly decided to build a line to Ekaterina, an open port within the arctic circle, which, because of a twist in the Gulf Stream, is ice-free the year round. The American engineers called to the work confronted the problem of building a standard-gauge, double-track railway for six hundred miles across a terrain composed chiefly of swamps. Owing to the short summer, the time of the work was brief, and progress had to be made at the rate of one hundred miles of new track per month, and the contract demanded completion by the first of October.

But the American engineers began their battle with characteristic energy, and excavating and grading machinery was exported from the United States. An order for scores of heavy locomotives was also filled in this country, being delivered at Vladivostok.

According to report, the Russian wilderness has given way before the onslaught of the engineers, and the road was completed three weeks before the time set. Thus a new record has been established in speed and obstacles overcome.—*Cincinnati Times-Star*.

Let us remember that every railroad built and every development in the line of ease of intercommunication is intended by God to serve as a means of spreading more rapidly the knowledge of Christ's coming kingdom.

Episcopal Split on Fighting Pope

IN a report on the first page of the *New York Times* of October 27, under the heading "Episcopal Split on Fighting Pope," it is stated that—

five High Church dignitaries resigned yesterday from the Protestant Episcopal Board of Missions after a heated debate, in which they had tried vainly to stop that body from sending delegates to the Pan-Protestant Congress at Panama, on the ground that such action would be an affront to the Roman Catholics.

Bishop Weller, of Wisconsin, is quoted in the same article as saying:—

I say here that we will not join in fighting against another part of Christendom. We will rather walk on the other side of the line. It is true that with certain difficulties we have kept the fellowship for four centuries. I want to say to you candidly that when it comes to joining with Protestantism against Roman Catholicism, there are some of us here, if you make us, who would take our place on the other side.

We are glad, however, that the spirit of real Protestantism still prevails in the Episcopal Board of Missions, and that delegates are to be sent to the Panama Protestant Congress even if plans to carry the gospel of Christ to the people of Latin America are displeasing to the Papacy.

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"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. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, NOVEMBER 11, 1915

No. 56

EDITORIALS

Notes From the Field — No. 1

THE thought of going home brings a thrill of joy to every traveler. The hope of again mingling with the friends of yore, of gazing upon familiar scenes, and of getting back, even for a little time, in old, congenial environment, affords joy, as does also the realization.

It was with something of this feeling that we visited again for a few days, recently, our old field of labor in Colorado. It was to this health-giving climate that we were driven years ago in quest of health; it was here that health and strength returned. In the thirteen years which we spent in Colorado, we formed many associations which have developed into lasting friendships. Returning, after seven years of absence, we inquired with interest concerning the welfare of those we had known in the past. Some, we found, had moved to other places, for Colorado, like all the great West, knows the spirit of change; some had been called to lay down their burdens and rest for a little season; while others we found here at their posts, with their faces still set Zionward; and although their heads are gray with long waiting for the realization of their hopes, their hearts are still aflame with the spirit of this message and this work.

Never have we found a more loyal people than here in this conference, and we were glad to find the same earnest spirit of missionary endeavor that exists in every part of the great field. God has made the hearts of his people in every land one in purpose for the advancement of the work he has committed to their hands; and sectional lines are growing less and less distinct. We are coming to recognize that we are engaged in a world-wide movement; that our interest cannot be confined within State boundaries or within the confines of union or division conferences, but that we are debtors to all men.

In every part of the field we find homes from which have gone out to earth's remotest bounds some worker for Christ. Such a home we found near Boulder,— the home of Brother and Sister R. E. Hay, the parents of our dear Brother Hay in the Philippine Islands. These

parents do not regret their sacrifice in sending their son out into the regions beyond, but rejoice, as many other parents who have sent sons and daughters to the front. They have not been able to go themselves, but they have given up their loved ones, and sent them forth with prayers to do valiant service for the Master; and the sacrifice of these devoted parents will not be unrecognized by the Lord of the harvest. Indeed, we shall find that those who have stayed by the stuff, who have remained at home, there to labor and toil to supply means to send others, have borne as truly a missionary part as those who have gone forth to battle.

At Boulder we spent several days at the sanitarium. Here we found an excellent and devoted company of men and women who realize, we believe, that they are a part of this great movement that is giving the last message to the world.

Many changes have been made in the personnel of the sanitarium family during the last few years. Notwithstanding this, the work has moved forward. We believe, however, it is coming to be recognized more and more in connection with all our sanitariums, that the fewer changes among physicians and managers, the better it is for the work.

At the sanitarium, on the occasion of our visit, we found guests who were here eight or nine years ago. Naturally, as they return, they look for familiar faces. The guests are attracted to the institution, not alone by the general character that it bears, but by the personality of its workers. They repose in these workers a confidence which grows through the years. They come to regard them as personal friends, as those in whom they can confide, and from whom they can receive help in every crisis of life.

The sanitarium at the present time possesses an excellent faculty. Dr. H. A. Green, the medical superintendent, has brought to the work a wide and extensive experience gained in other fields, both as a general physician and as a surgeon, and the Lord has certainly blessed his earnest labors as he has endeavored to build up the work on a strong and solid foundation. With Dr. Green there

are associated at the present time Dr. Kate Lindsay and Dr. F. H. Weber. Dr. Anna B. Durrie, who has been connected with the work for several years, was absent on an extended vacation. Of Dr. Lindsay's long experience in connection with our denominational work, we need not speak. Thousands of young men and young women have received at her hands a training as nurses which they will appreciate and value while time lasts. Dr. Weber is rendering excellent service in the institution.

We were particularly impressed with the kindly and cordial Christian spirit of the business manager, Brother E. J. Baker, who has been associated with the institution for several years, demonstrates that it is possible to combine the exercise of Christian principles and integrity with business ability. The Lord is truly blessing his work.

During the summer months Elder A. C. Anderson has done very acceptable service as chaplain of the sanitarium and as pastor of the Boulder church. Sister Anderson, who completed her medical course in the spring, has rendered valuable assistance in the medical department during the summer months.

Faithful through the long years of efficient service she has rendered the institution, Sister J. W. Collie is still doing the work of matron.

We were pleased to note many improvements that have been made since we separated from the institution, seven years ago. At the present time the institution consists of one large main building of five stories, two fourteen-room cottages, and seventeen other cottages of varying size. The institution operates its own power plant for generating steam and electricity. It manufactures an excellent variety of foods to supply its own tables and also to meet the demands of the general trade. Brother E. L. Austin, the manager of the food department, tells us that this year has witnessed the largest output of foods since the plant was established. The institution also has a well-equipped laundry.

One very pleasing feature was the excellent dairy of a dozen sleek, well-kept cows, which supplies the sanitarium tables with milk and cream. A liberal supply of fresh eggs is also furnished by fowls belonging to the institution.

The treatment rooms for both men and women have been enlarged, which adds greatly to the convenience of the patients of these departments.

An air of general thrift pervades the institution. The grounds have been materially improved. New walks have been constructed, some of the old cottages enlarged, and much added in the way of new equipment and general furnishings. It is certainly necessary that our sanitariums be kept in good repair. We cannot allow our institutions to run down in appearance or equipment. We cannot permit our furnishings to become old or threadbare. When this is done, we shall find there will be a corresponding decrease in the patronage, and a lowering of the character of that patronage. Our sanitariums, in order properly to represent the movement with which they are connected, must be maintained in a neat, sanitary, creditable condition. This does not necessarily involve extravagance, but it does require constant care and painstaking effort on the part of those connected with them.

At the time of our visit, the sanitarium was enjoying, for this season of the year, an excellent patronage. The great problem which this institution has always had to confront is how to build up its winter trade. Its summer guests come in overflowing numbers; there is no need to advertise for them. And if the sick in various parts of the country could realize what a delightful winter climate Colorado possesses, the institution would have many more applicants than it could accommodate during the winter months. If many who seek congenial winter climate in the West, or in the South, or on the islands of the sea, could know the enjoyable winter climate of Colorado and the advantages which they could secure at our institution in Boulder, they might be turned this way. We believe that our brethren and sisters should constantly bear in mind the opportunities afforded by our sanitariums, and should direct to them their friends and neighbors who are in need of medical help.

We were pleased to meet here in Boulder some of our brethren from the East who are here seeking health. For years Elder C. E. Peckover has been making a great fight against a disease which has threatened his life. We found him of good courage, and in better physical condition than he was a year ago.

We also found here in Colorado Elder T. B. Westbrook, who, on account of his wife's health, was compelled to resign the presidency of the Northern New England Conference and come to this field. Sister Westbrook is making a brave and courageous fight, and the Lord is adding his blessing to her efforts. Brother Westbrook during the winter months will connect with the work in

Boulder, as chaplain of the sanitarium and as pastor of the church.

Here also we found Brother Legg, at one time an employee of our General Conference. While still unable to return to his work in the East, Brother Legg has made marked improvement, and is finding a fruitful field of labor in connection with the sanitarium.

While in Boulder, we met Elder A. R. Sandborn visiting his son, who, with his wife, was compelled to leave New Jersey to seek relief in this climate.

We were pleased also to greet in Boulder Brother F. E. Stafford, who has spent six years of earnest labor in China. We were surprised to find him so greatly improved in health, and we sincerely hope that the Lord will give him complete restoration, and enable him to return to the field to which his heart and interest continually go out. Brother Stafford reported that he had recently visited Brother and Sister Benson and Sister Erickson, in Cañon City. Sister Erickson was greatly improved in health, and well on the road to complete recovery. Brother Benson had not availed himself sufficiently long of the mountain climate to obtain marked benefit, but his courage in the Lord was good, and he expected results from his stay in Colorado.

Sister L. L. McCamly, who spent several years in the India mission field, is doing much in local missionary labor to advance the interests of the cause of Christ. Elder W. D. Emery, forced to retire from active work, is also doing all that his strength will permit to strengthen the work of God.

Elder A. T. Robinson, president of the Colorado Conference, reports that the Lord is greatly blessing the work in his field. Good success has attended the efforts of the conference laborers.

Campion Academy is doing excellent service in preparing young men and young women for a part in this closing work. Surely, there is need for these additional workers. The fields are white unto harvest. Open doors are waiting on every hand. The great aim and desire of every young man and young woman connected with this movement should be to have a part in this closing work. May God inspire all our hearts with this spirit and this purpose.

F. M. W.

Boulder, Colo.

A Long Time Coming

"WHY did you not come before?" Often in the story of missions this question has been asked. Over in the eastern Transvaal, Elder W. S. Hyatt met a man whose heart was much stirred at the first glimpse that he had caught of this wonderful message.

"I notice this is the eighteenth volume," the man said, holding out a copy

of the South African paper; "how is it that I have never seen a copy of this paper before?"

Our brethren in South Africa are trying to remedy this situation by sending sample copies of the Dutch and the English paper to every name appearing in the directory of farms and remote country establishments, where possibly a man's next-door neighbor may live ten to twenty miles away.

W. A. S.

The Week of Prayer

A YEAR has rolled around, and another week of prayer gives us as a denomination a new privilege of uniting to ask God to accomplish speedily his work throughout all lands. Yet our prayer should first of all be that the divine work of grace be completed in our own hearts; for it is only as this work is done for us that God can use us in extending the knowledge of his love to others. Our own experience must be such that we can say with the apostle John:—

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John 1: 1-3.

The past year has been a very remarkable one. God has greatly blessed the work of carrying the message, even though circumstances have seemed in many ways unfavorable. The European war has brought hardships to many of our brethren; but the Lord will still make even the wrath of man to praise God, and the remainder of wrath will he restrain. See Ps. 76: 10. If in our own personal experience, as we review the year that has gone, we do not see the advancement in Christian character which we should like to see, let us not be discouraged, but, renewing our consecration to the Lord, let us press forward to the victories which God will give us in the year just before us. As the apostle Paul said, we may say:—

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3: 13, 14.

L. L. C.

"A SINCERE heart does not need to be advertised by a solemn face."



THE WORLD-WIDE FIELD



Be Strong!

BE strong!

We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

Be strong!

Say not the days are evil— who's to blame?
And fold the hands and acquiesce— O, shame!
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long,
Faint not, fight on! Tomorrow comes the song.

— *Maltbie Davenport Babcock.*



The Inca Union Mission

E. L. MAXWELL

ON making up my mid-year summary the other day, some facts presented themselves that I thought would be of interest to the brethren "back home." I will pass on a few.

Most of the work in the territory of the Inca Union Mission has been done in Peru. Therefore the greatest results are here. Up to the time of my arrival, Sept. 22, 1913, there were 187 members enrolled on the church books of the four local missions. This, of course, was the net active membership at that time. The seed sowing had been going on for ten or twelve years. Thousands of dollars' worth of literature had been sold, and the foundations well laid for a substantial work. God, who watches over his work, has certainly given us a good harvest.

Between Sept. 22, 1913, and Aug. 1, 1915, a period of twenty-two months, there have been added by baptism in the various fields, principally in Peru, 238 members, making to date, with the 187 that we had when I came, 425. According to the reports I now have, there are at least fifty persons ready and waiting for baptism at various places in the interior and along the coast, and at Puno some also in Ecuador and Bolivia.

We are glad to report the arrival of Brother C. V. Achenback and wife, who will work in Puno and Plateria, among the Indians, and of Sister Millie Sauerwein, who will join the force in Bolivia. We need more help for Ecuador, and one or two more workers for Peru. We could use a number in the Indian work.

Just a few days ago we had our first

baptism in Arequipa, a Catholic stronghold. Six were baptized. A father and his two daughters went forward after many two months of study and prayer. The wife and mother, who is still a Roman Catholic, wept bitterly at the time of the ceremony, and opposed the step, so much so that it was feared the police would prevent it. But it seems the policeman became so absorbed in the novel ceremony that he forgot his authority, and everything passed off pleasantly, except for the crying and sobbing of the poor woman, who no doubt thought that her loved ones were sealing their perdition.

So many interests have sprung up in the central table-land section of Peru, that it was thought best to locate some one up there to look after them. We have asked Brother R. B. Stauffer to accept this place, and he will go there at once. Land has been offered us for a mission center, such as the one we have at Puno; but we have no one to take charge of it. This land is three days' journey from the railroad, and it is not possible for Brother Stauffer to live so far from the railroad and attend to the colporteur work. A man and his wife, nurses preferred, able to teach the truth as well as care for the sick, and having a burning desire to devote their lives to this work, are needed for this section, which is so far from the ordinary channel of communication with the world.

One of our workers, Brother Bartolome Rojas, has been very sick for some time. Although he is better now, he is not yet out of danger. Otherwise we are all enjoying reasonably good health, and are of good courage in the work.



Patagonia

A. G. NELSON

THE work is onward in Patagonia. There are no extraordinary experiences to report, but there is a steady advance. We have put out considerable literature, and are studying with a number of interested persons. Our Sabbath school has a membership of twelve. Some of those who have accepted the message are doing good service in the canvassing work. One good, substantial man is doing successful work canvassing for *Videntes* and "Daniel and the Revelation."

We have four boys between nine and thirteen who are real little missionaries. Every opportunity they are out distributing and selling papers. They are making good progress in the study of the Bible. They often offer prayer in the meetings, and their circumspect and obedient lives reveal a living Christian experience. They are strict in tithe paying,

and very liberal in their donations, which they earn themselves by the sale of literature. The mother said of one of the boys, "Stanley would give all his money for missionary work if we would let him."

We are waiting now for word from Brother Westphal to know if money was voted for a cart and a horse. We want to start a colporteur wagon to the camps among the shepherds. I am planning to go to the Falklands this summer to see if an interest can be started there. [He wrote August 31.]

It has been mud, slush, rain, ice, or snow continually for five months, but the spring winds and the thaw are beginning, so we shall soon have better roads. [It is winter in Patagonia when it is summer in the United States.] Our courage is good, and we are thankful for God's continual blessings. We want to be faithful until the work is finished, and then with you have a home in his kingdom.



Malaysia

F. A. DETAMORE

WE are ordering more than one thousand copies of the *Ingathering Signs*. This year we shall have them all sent to Java, and then I shall bring them to Singapore when I return from Java, as I shall probably be there about the time they come. I think this will make us more sure of receiving them. [Last year their supplies did not reach them.] We are also to have a special number of the *Chinese Signs* for the *Ingathering* work, and shall use many of them, I suppose. I trust that God will bless in this work, and that we shall be able to raise a large sum of money in this effort.

Good interests are springing up in various parts of the field, and there are many more calls than we can possibly answer. I am glad to report that some are taking their stand for the truth, and the future seems encouraging. In all the missions there are converts accepting the message, and this is the joy of our workers. We shall baptize several here soon.

In Borneo we found several families near our mission at Jesselton who are calling for our message. Six families have decided that they want to be Seventh-day Adventists, and we have arranged to go to teach them the truth. Many others in that place are dissatisfied with their present teachings, and we believe that there will be a strong work done there.

One of our colporteurs went to Sarawak some time ago, and two men accepted the truth while he was there. Since then I have had letters from these two men, and they are begging us to send them help. In one letter they stated that there were about forty persons who wish to unite with us. The same worker has just returned from Medan, Sumatra, and reports fifteen or twenty in one place who wish to unite with us. In another city near by several others are calling for the truth. In a third place a young man has accepted the message, and is coming to

our school to prepare for the work. I could mention other interesting experiences, but space forbids. Our field seems ready for the truth, and I trust that we shall soon have a number of recruits from home.

Relief From the Heat of India's Plains

(Concluded)

MRS. MYRTLE LEECH

It was a pretty little boat, nicely furnished, the sitting room cozy with its rugs, couches, chairs, and settee. It seemed a pity to disturb the room, but we found it necessary to use it for a bedroom. We got nicely settled and had good hot baths before the Sabbath, and were very comfortable. We spent the evening out on the terrace, enjoying the glorious night and the beauty of the water.

After laying in our supplies for our mountain trip, we started down the river. While the men pulled and poled us along, we spent most of the time on the terrace reading and talking and enjoying the peace and quiet. The next Friday morning found us in camp at the head of the beautiful Sind River, an ideal place to spend the Sabbath, with its great, spreading maple trees.

Here we made all arrangements for our trip up to the snow line, engaging ponies, and getting together the things we should need. Sunday morning, bright and early, we were off. O, such a morning! It doesn't seem to me there ever could have been a more perfect. All nature seemed at her best as our horses galloped up the valley. The road led through fields of waving grain, then through great groves of maple and walnut, and now and then we would come upon pretty little villages nestled in the valley.

Soon we left the valley, and our road grew more narrow and rugged. All day we met great flocks of sheep and goats, with the shepherds and their families, coming down from the mountains, as the snow was beginning to fall. What a picturesque sight these people made, with their camels, yaks; donkeys, cows, sheep, and goats! It made us think of Bible times.

We made camp that night in a little grove near a stream. Oh, it was cold! We were glad to hover over the fire. We slept well, and were up and off the next morning while the frost was still on the ground. My little pony pricked up her ears, and away we went. Such a fine gallop as we had! She was a good little riding pony, very sure-footed, and I grew quite fond of her. How I wished I could bring her home with me, for a good saddle pony would be such a help in my work here, as I could go right across field and through wood, and save much time.

Well, I just can't describe the road, one must see it to appreciate it. It is so wild and rugged, just a bridle path cut

out of the mountain, following the blue Sind River. I never saw water so blue, save in the washtub at home when mother was bluing the clothes. And those pines and firs! I felt just as one does when he has found some long-lost friend. Part of the way our path led through a cañon, with the river hundreds of feet below us and the solid walls of rock rising high on both sides, so we had to look straight up to see the sky. Then when we met big flocks of goats, our ponies would go so close to the edge to let them by that it made me dizzy to look down so far; but, my pony being so sure-footed, there was really no danger, though sometimes I was afraid I'd go over her head, or slide off behind. That evening about four o'clock we reached the summit, and camped within three miles of perpetual snow. It was very cold, but there was plenty of wood, and we made big fires and heated stones to put to our feet. Brother Pettit cut a lot of fir boughs for our beds, and we were very cozy.

The next morning we started out for the snows. We rode our ponies as far as we could, then left them and went on foot. It was a long, hard climb, but we were well repaid for the trip. We gathered a lot of Alpine flowers and mosses on our way up. We girls went to and around the glaciers, but did not try to go on them, as it was a hard climb, and dangerous. Roy and Brother Pettit went onto the glaciers, while we worked our way back with the help of the boys. It was very steep and hard going down; and when we had gone about halfway, a thunderstorm came on, and how we wished the men were with us! It grew very dark, and soon began to snow and hail. Then, as a climax, just up the valley a big avalanche came roaring and thundering down. We were well out of its path, and a grander and more awful sight I never saw. I wouldn't have missed it for anything. Soon we were down the steepest part, and how we did race down that mountain side, for it was getting dark, and we were frightened, and the hail cut our faces and hands. First one of us would slip and fall, and then another, for the snow made the rocks very slippery. Sister Pettit slipped into the creek and got both feet wet. The road seemed long, and we were glad when we came to our ponies. It didn't take us long to gallop from there to camp. The men came about half an hour later; and how tired and hungry and cold we all were! Sukhi had a good, hot dinner ready for us, and we ate by the light of the camp fire.

The next morning we pulled camp and started down the mountain again. We should have enjoyed staying a day longer, but our time was limited, and there were other places we wished to visit. At sunrise Sister Pettit and I went up on the hill to take a last look at the big eagles. They had taken their baths, and some were circling around over our heads, while others were on the rocks sunning themselves. I know we went within ten feet of one, but it did not seem at all afraid. We reached the house boat

Thursday, a little after noon, and early Friday were again on our way down the river to the Wulur Lakes. As we were traveling downstream, our progress was quite fast, and by two o'clock we had reached the first lake. We camped here over Sabbath and Sunday. It was a pretty little body of water, clear as crystal, and though very deep, still we could see the bottom. I cannot tell you of the many delightful boat rides we had in our rowboat, and of the little side trips we took. Monday we went down to the big lake, and, after spending as much time as we could spare, we hastened back to Srinagar for the Sabbath.

It was with a great deal of regret that we turned our backs on Kashmir and started home. If only we could have had two more weeks there, it would have been fine, but our work demanded our immediate return. Oh, I haven't told you how we feasted on apples, pears, plums, and figs! We had apple sauce for breakfast, and apple pie or apple dumplings for dinner every day; and how we enjoyed them! They were so cheap, too; such great big apples for two annas a dozen (two annas are about four cents); how I wish we could get them down here!

We had a very pleasant trip back, although it rained for two days and nights, and we all got a good soaking. We enjoyed every bit of it, though. We spent Sabbath at Murree, on the divide, and how it hailed! We reached Rawalpindi at four o'clock on Sunday, and went for a drive over the city. It is one of the prettiest and best-kept of the cities I have seen in India. We boarded the train that night and went as far as Delhi together. Here Brother and Sister Pettit left us for Bombay, while we came home. On the way back the train was crowded with soldiers. We reached home at four o'clock Wednesday afternoon, a three days' and three nights' run on the train. Our whole trip took us over three thousand miles, yet traveling is so cheap in India that it was not an expensive one.

The girls and workers were all so glad to have us home again. They had the house cleaned, and everything nice, and flowers everywhere, even on the gatepost—and garlands over it. The girls hardly left me for a few days. They would come and throw their arms around me and beg me not to leave them again. We have been very busy since our return. Roy has been in camp, and will be most of the cool season, so I'm alone with the girls. He is working the outlying villages, and sends in every few days for the mail and supplies.

Love to all of you. Write often to your friend and cousin away out in India.

♦ ♦ ♦
"LET us get up in the morning resolved that we will make a truer life than we did yesterday; make somebody happy, keep our temper, and do something to make the lives of those around us richer and better."

Readings for the Week of Prayer

To Be Read in the Churches December 11-18, 1915

To Church Officers and Workers

THE annual week of prayer season has never failed to bring blessing and uplift. Never yet have we turned aside to seek the Lord's face but we have found his favor. This year the conditions in the world, we know, have appealed to our brethren as never before to seek God in prayer in behalf of the suffering peoples of earth who need to know his salvation, and for our own brethren and sisters in regions desolated by war. Many have had to forsake their homes and flee in distress, and churches have been so scattered that it would seem the members can never hope to meet together again in this world. Our prayers shall meet with theirs at the mercy seat in their time of trial. Events are moving rapidly, and the great day of God is hastening visibly.

And the calls that have come in God's providence for much greater activity in home and foreign missionary work, lay upon our hearts this year a heavier burden of prayer than ever before.

Plan to make the week as fully as possible a week of prayer and of revival and of rededication to service. Let church officers meet for counsel, and carefully plan all the services, led wherever possible by conference laborers. Work and pray for the revival of all and for the conversion of those who have not fully surrendered to God. Labor for the young people and the children, and encourage them in working for others.

On the first Sabbath, December 11, announcement should be made of the annual offering for missions to be taken up the next Sabbath, December 18, at the close of the morning service. Make sure that all have offering envelopes, so that the gifts may be made up during the week. There is call for the usual enlargement in all the mission fields. On all the stations missionaries will be praying that the home churches may authorize an advance where the doors swing widely open. But from populous Asia comes just now the most serious appeal we have ever had from mission fields. There has been such encouraging growth, such a springing up of believers, and such a breaking over of all bounds, that much larger resources of missionaries and means must be forthcoming. It is not man's call, or the call of the missionaries who find themselves overwhelmed, but it is the call of God's own wonderful providence. He is looking to us. Explain these things again and again in the meetings before the week of prayer, and encourage all to plan to meet this annual offering occasion as faithful stewards, doing business for God in his closing work.

May the rich blessing of the Lord be with every believer and every company as we unite in seeking God.

THE COMMITTEE.

"Children First"

VESTA J. FARNSWORTH

AGAIN the week of prayer! In every time of danger it is an unwritten law that children have first claim, and other lives are sacrificed, if necessary, that they may be rescued.

No argument is needed to show that Seventh-day Adventist children are in peril. The world, the flesh, and the devil seek their eternal destruction. It seems fitting, therefore, that during this week of humiliation and seeking God the younger members of the Lord's family should receive special care and labor.

This work may be most effectively done in each home where there are children. The time has come when the hearts of fathers and mothers should turn to their own children. Set apart some portion of each day to study with them the lessons prepared for them. After secret prayer in their behalf, lovingly and faithfully study and pray with them. Be not discouraged if they seem hard and impenitent. Confess to them your own impatience and faults in dealing with them, and ask their forgiveness. This will melt the heart as nothing else can.

Leaders should be appointed in the churches to work for the children, and time set apart for their meetings. Our space forbids giving long lessons or illustrations, so the outlines prepared are simply suggestive.

Do not hold long meetings. Sing the songs the children love. Let every exercise be short, spirited, spiritual. Encourage all the children to take part in the meetings, especially in prayer. This week should begin a real revival in their hearts, and lead to earnest seeking for a new and better Christian experience.

The children now living must meet and overcome temptations and tests such as those of no other age have experienced. If they learn to gain victories now, they will be better prepared to stand the greater trials of the future.

Name special objects for prayer each day for which prayer may be offered at home, then let all unite in the meetings in seeking God for the same things. Let all not simply talk about praying, but earnestly pray.

"WE often fail by searching far and wide for what lies close at hand."

(Reading for Sabbath, December 11)

Victory Over Sin Through Faith in Christ

SELECTIONS FROM THE WRITINGS OF
MRS. E. G. WHITE

"THE condition of eternal life is now just what it always has been,—just what it was in Paradise before the fall of our first parents,—perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin, with all its train of woe and misery, to be immortalized.

"It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of his sin our natures are fallen, and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey a holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now he offers to take our sins and give us his righteousness. If you give yourself to him, and accept him as your Saviour, then, sinful as your life may have been, for his sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned.

"More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to him; and so long as you do this, he will work in you to will and to do according to his good pleasure. So you may say, 'The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.' So Jesus said to his disciples, 'It is not ye that speak, but the Spirit of your Father which speaketh in you.' Then with Christ working in you, you will manifest the same spirit and do the same works,—works of righteousness, obedience."—*Steps to Christ*, pages 67, 68.

"The faith essential for salvation is not mere nominal faith, but an abiding principle, deriving vital power from Christ. It will lead the soul to feel the love of Christ to such a degree that the character will be refined, purified, ennobled. This faith in Christ is not merely an impulse, but a power that works by love and purifies the soul. It accomplishes something, bringing the soul under discipline, elevating it from defilement, and bringing it into connection with Christ, till it appropriates his virtue to the soul's need. This is saving faith."—*Review and Herald*, Aug. 18, 1891.

"Where there is not only a belief in God's word, but a submission of the will to him, where the heart is yielded to him, the affections fixed upon him, there is

faith,—faith that works by love, and purifies the soul. Through this faith the heart is renewed in the image of God. And the heart that in its unrenewed state is not subject to the law of God, neither indeed can be, now delights in its holy precepts, exclaiming with the psalmist, 'O how love I thy law! it is my meditation all the day.' And the righteousness of the law is fulfilled in us, 'who walk not after the flesh, but after the Spirit.'—*"Steps to Christ,"* pages 68, 69.

"Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. A living faith means an increase of vigor, a confident trust, by which, through the grace

Jerome and Luther, Tyndale and Knox, Zinzendorf and Wesley, with multitudes of others; have witnessed to the power of God's word against human power and policy in support of evil. These are the world's true nobility. This is its royal line. In this line the youth of today are called to take their places.

"Faith is needed in the smaller no less than in the greater affairs of life. In all our daily interests and occupations, the sustaining strength of God becomes real to us through an abiding trust. . . .

"As a shield from temptation and an inspiration to purity and truth, no other influence can equal the sense of God's presence. 'All things are naked and

then we are to believe that we receive, and return thanks to God that we have received.

"We need look for no outward evidence of the blessing. The gift is in the promise, and we may go about our work assured that what God has promised he is able to perform, and that the gift, which we already possess, will be realized when we need it most."—*"Education,"* pages 254-258.

"We do not value the power and efficacy of prayer as we should. Prayer and faith will do what no power on earth can accomplish. We are seldom, in all respects, placed in the same position twice. We continually have new scenes and new trials to pass through, where past experience cannot be a sufficient guide. . . .

"The temptations to which we are daily exposed make prayer a necessity. Dangers beset every path."

"As workers for God, we must reach men where they are, surrounded with darkness, sunken in vice, and stained with corruption. But while we stay our minds upon him who is our sun and our shield, the evil that surrounds us will not bring one stain upon our garments. As we work to save the souls that are ready to perish, we shall not be put to shame if we make God our trust. Christ in the heart, Christ in the life, this is our safety. The atmosphere of his presence will fill the soul with abhorrence of all that is evil. Our spirit may be so identified with his that in thought and aim we shall be one with him."

"He whose trust is in God will with Paul be able to say, 'I can do all things through Christ which strengtheneth me.' Whatever the mistakes or failures of the past, we may, with the help of God, rise above them. With the apostle we may say:—

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—*"The Ministry of Healing,"* pages 509, 511, 516.



Lesson for the Children — No. 1
"He That Overcometh"

MEMORY TEXT: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

Talk about the week of prayer for a few moments, and tell how it should be different to us from other weeks. Ask the children what they would most like to have the Lord give them. Permit them to name some of the things they desire, and then quote one or two of the promises given to those who seek the Lord with all the heart.

Give opportunity in all the meetings for the children to pray. On this first occasion let all ask that this week may be a great blessing to all, and that they may be helped in getting ready to meet Jesus.

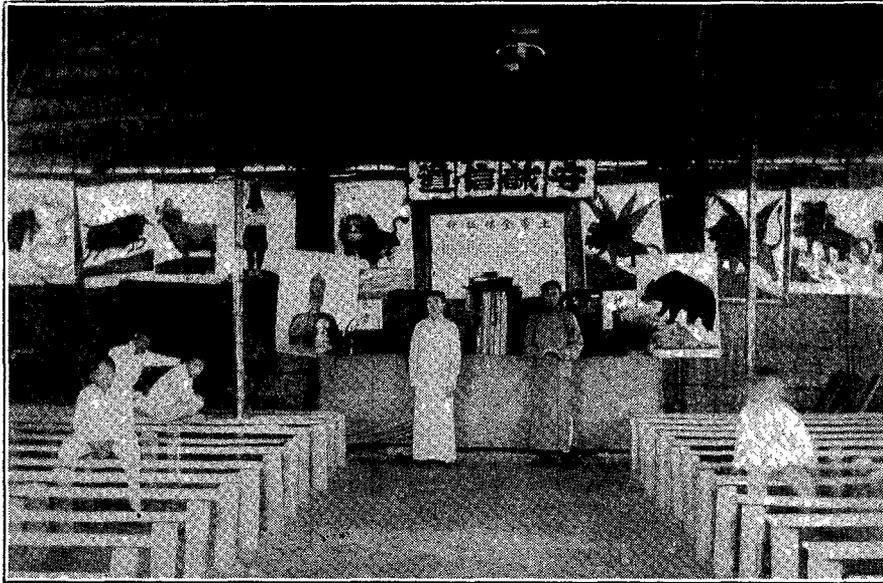


Photo by F. E. Stafford

INTERIOR OF BAMBOO TABERNAACLE AT NANZIANG, CHINA, WHERE THE MESSAGE IS BEING PREACHED

of Christ, the soul becomes a conquering power."—*"The Ministry of Healing,"* page 62.

"How often those who trusted the word of God, though in themselves utterly helpless, have withstood the power of the whole world,—Enoch, pure in heart, holy in life, holding fast his faith in the triumph of righteousness against a corrupt and scoffing generation; Noah and his household against the men of his time, men of the greatest physical and mental strength and the most debased in morals; the children of Israel at the Red Sea, a helpless, terrified multitude of slaves, against the mightiest army of the mightiest nation on the globe; David, a shepherd lad, having God's promise of the throne, against Saul, the established monarch, bent on holding fast his power; Shadrach and his companions in the fire, and Nebuchadnezzar on the throne; Daniel among the lions, his enemies in the high places of the kingdom; Jesus on the cross, and the Jewish priests and rulers forcing even the Roman governor to work their will; Paul in chains led to a criminal's death, Nero the despot of a world empire.

"Such examples are not found in the Bible only. They abound in every record of human progress. The Vaudois and the Huguenots. Wyclif and Huss,

opened unto the eyes of him with whom we have to do.' He is 'of purer eyes than to behold evil,' and cannot look on iniquity. This thought was Joseph's shield amidst the corruptions of Egypt. To the allurements of temptation his answer was steadfast: 'How can I do this great wickedness, and sin against God?' Such a shield, faith, if cherished, will bring to every soul. . . .

"Through faith in Christ, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed.

"Ye are complete in him."

"Prayer and faith are closely allied, and they need to be studied together. In the prayer of faith there is a divine science; it is a science that every one who would make his life work a success must understand. Christ says, 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.' He makes it plain that our asking must be according to God's will; we must ask for the things that he has promised, and whatever we receive must be used in doing his will. The conditions met, the promise is unequivocal.

"For the pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do his work, for any gift he has promised, we may ask;

We all wish to overcome sin. Some try to do so by punishing themselves and doing penance. Others think they must overcome in their own strength.

You have read the story of how the walls of Jericho fell. If you should go out today to a tall building with heavy brick walls, and blow a horn and shout, you would not expect it to fall down. But the strong, high walls of Jericho fell. Why?—The people were obeying God. They believed what he said would be done, and they were willing to do their part. Their faith and obedience gave them the victory.

So when we have sins as hard to overcome as were the walls of Jericho to throw down, there are two things for us to do: First, we should *believe* what God says; second, we must *obey* what God says. Believing will enable us to obey.

Read this text: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. The Lord says if we *confess* he will *forgive*. Do you believe that? Think what you have done that you ought to confess. "But I don't like to confess," you say. Do you want forgiveness enough to do something hard? Will you obey what God says?

A little girl went to children's meetings, where she was taught what she should do to be a Christian. She knew that she had been a naughty girl, and had done many things to grieve Jesus. She wanted him to forgive her. She knew he had promised to forgive if she would confess her sins, so she told him how sorry she was because she had done wrong, and she mentioned things she had done and said. She believed she was forgiven, because Jesus had promised to forgive.

Then the Saviour helped her to remember that she ought to confess to others as well as to him. She went to her mamma, and threw her arms around her, saying, "O mamma, I have been so cross to you sometimes, and did not want to do what you said! I know you have felt grieved because I was such a bad girl. Will you forgive me?" The mother kissed her and told her that she herself had not always done as she should, that she forgave all, and that from that time they would try to help each other live as Jesus did.

Then the little girl remembered that she had not always done right at school, so she confessed to her teachers, and asked them and others to forgive her. She went away alone very often to talk with Jesus, to tell him that she loved him, and of what she had done to make everything right. She knew that he heard her pray, and she asked him to help her in many ways. She began to ask him for things that she wanted very much, and he sent them to her, and her prayers were answered. The strong walls of sin were broken down, and victory came because she believed and obeyed God.

We are all prisoners of Satan, but we need not remain his captives. Illustrate

by the pilgrims in Doubting Castle, and how they obtained their liberty by using the key of promise.

Show a photograph of a child. Read from "The Desire of Ages," in the chapter "Go Teach All Nations," these words: "Christ is sitting for his portrait in every disciple. . . . In every one Christ's long-suffering love, his holiness, meekness, mercy, and truth, are to be manifested to the world." Jesus wishes to see a photograph of his life in ours. When people look at our life they should see Jesus. We may reflect his image. Show how Jesus overcame sin by perfect trust in God's word and earnest prayer. Even so may we overcome.

Give time in this meeting for all to pray for victory over their sins, to confess their wrongs, and to bear testimony. This should be a time of thorough heart work for both leaders and children.



(Reading for Sunday, December 12)

The Church as an Evangelizing Agency

I. H. EVANS

THE Saviour gave a forecast of the position his church on earth should occupy when he said, "Ye are the light of the world." As we look backward through the ages to see the fulfillment of this statement, we find the true church of God standing forth in great prominence. Nor does it matter whether it be in the days of tribulation and persecution, or in the years of her expansion and prosperity, still the church has been the "light of the world."

Sometimes this light has been dimmed by apostasy and sin: then the wheels of progress have been turned backward, a pall of dense spiritual darkness has enveloped the earth, and the world has groped as a blind man seeking the way. Sometimes a little company would seek God, and by renewed consecration separate from sin and apostasy; and at once light would break forth and reformation follow. Whenever and wherever Christ has dwelt within the hearts of his children, then their light has shone forth. When the Holy Spirit withdraws, its light gives place to darkness and confusion.

Christ proclaimed himself the light of the world. In the church Christ dwells,—not simply in the organization, but in the hearts of his true followers. He is the One who illuminates; he kindles the flame of zeal, and sends forth the light of life through those who believe on his name.

The psalmist says, "Light is sown for the righteous, and gladness for the upright in heart." Here we are taught that light is sown for God's people. As seed sown in the earth bears fruit, so light is sown for the righteous, that it may multiply and increase in the lives of the believers.

The apostle, writing to the church in Thessalonica, used this language, "Ye are all the children of light, and the children of the day." Again we read, "For ye were sometimes darkness, but now are

ye light in the Lord: walk as children of light." Thus the Lord identifies himself with his children. They have no light of themselves, but by the indwelling of the Holy Spirit they become light bearers, and share with Christ the honor of being the Light of the world.

Light radiates. It cannot do otherwise than shine. It dispels darkness. It illuminates and makes manifest. Thus when Christ said of his followers, "Ye are the light of the world," he only declared the position they held as his ambassadors in the earth, and indicated the work he would have them do. None would expect the church could be the light of the world by inaction and idleness. The gospel in the heart is compared to leaven, which knows no rest till the whole lump is leavened. Light is active. It always shines. Its very nature is to enlighten, and so it must be with any people of whom it can be truly said, "Ye are the light of the world."

The Responsibility of the Church

That Christ holds his followers responsible for giving the gospel to the world is evident from the Scriptures wherever the question is under discussion. "Ye are the light of the world," is a statement involving every follower of Christ. It is not limited in its application to the apostles or the clergy; it includes the church. And not only does it include the church as an organization; it extends to the individual members of the church, and makes each in his place "the light of the world." It could thus be read by each of us, "I am the light of the world in Christ Jesus."

It means much to be responsible to God for enlightening the world and making known to the unsaved the power of the gospel. This responsibility cannot be shunned nor shifted. When God relieves his followers of the duty of enlightening the world, he also will deny them their heirship in his coming kingdom. Responsibility and service go with salvation; they cannot be separated. In the judgment scene pictured by Christ, in which the sheep are separated from the goats, we read:—

"And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Surely here is individual responsibility.

This helpful, Christlike work cannot be delegated to another; it must be done by the person himself. The reward is personal; it would be inconceivable that when the time of reward comes, the rewards would be given to a denomination or an organization, or a church. If we desire to receive an individual reward, a personal blessing, then there must be individual service; for the reward is given to the one who works.

This earth is in rebellion against its Maker. A mighty, constant, fearful, hand-to-hand and soul-to-soul struggle is being waged between the followers of Satan on the one hand and Christ and his church on the other. It is a struggle for soul supremacy. Christ is trying to win the lost world back to God by every means known to divine love. It is not the material world God wants; it is not the gold or silver or earthly territory; rather, it is the hearts of men. He yearns for their love; he desires their obedience; he longs to have men believe in him and in his Son, Jesus Christ. He wants men to live. He sees his own creation plunging heedlessly, persistently, into eternal ruin. He sees man maddened by sin rushing beyond the boundaries of hope and mercy. He sees a lost world gone to ruin and going down to destruction. He knows the final result of sin and sinning, and he longs to save man from this fate.

When Jesus ascended up on high, he gave his followers the charge to go into all the world, and make Christians of all nations. Never were the nations of earth engaged in a more fierce conflict between themselves than are Christ and his church in this war against the devil and his host. Christ tries by every holy and righteous means to win the followers of the enemy to enter his service, and the church is the agent used by God and the Holy Spirit to carry on this soul-winning campaign.

The church is to be filled with the Holy Ghost. No one is sent to the front to fight alone. Just as far as the command to go is obeyed, so far may the promise be claimed, "Lo, I am with you always, even unto the end of the world."

Soul Winning the Work of the Church

There is a double duty resting upon every church member: first, to get himself ready for his Master's coming; second, to win souls to the kingdom of God. The first duty must not be ignored. On it our own salvation is dependent. Everything must be sacrificed that this salvation may be secured. The most awful mistake a man can ever make is to lose his own soul.

In these days of stress and trial, we have great need to read our Bibles, and to spend much time daily in prayer. The soul cannot live and make a healthy growth without this daily communion with God. Without Bible study and prayer we are easily overcome by temptation, and become the prey of the enemy. The believer is like some of the timbers in the tropics, from which the heart has been eaten by the ants and only a hollow shell remains; outwardly he passes for a

Christian, but inwardly he is dead in trespasses and sin.

Our first and chief duty must be to gain the victory over temptation in our own lives. Our next great duty is to win souls to Christ. The church must ever be a missionary, evangelizing instrument used by the Holy Spirit to extend the kingdom of God.

Some will say, "Could I go to China or India, gladly would I give my life to this soul-winning work." But all cannot go to these distant lands. Only the young, the strong, and generally the educated, can succeed in these hard heathen fields; but about us on every hand we have the lost and perishing.

Our Own Families

Is your own heart right with God? Is your family saved? To you there are no questions more vital than these. No call from distant lands will excuse you from bringing your own to Christ. This homeland needs the attention of the church; it demands the prayers, the tears, and the labors of consecrated parents. Hear this warning to our people:—

"Oh, that parents would look carefully and prayerfully after their children's eternal welfare! Let them ask themselves: Have we been careless? Have we neglected this solemn work? Have we allowed our children to become the sport of Satan's temptations? Have we a solemn account to settle with God because we have permitted our children to use their talents, their time, and influence in working against the truth, against Jesus Christ? Have we neglected our duty as parents, and increased the subjects of Satan's kingdom?"

Neither the church as a whole nor the church members as individuals should ever lay down the burden while there is one unsaved soul in the families of its members.

Our Neighbors

Since the days of Cain, men and women have been asking, "Am I my brother's keeper?" Surely God has made it so. The answer is, "Thy brother's blood crieth unto me from the ground." Christ said: "Why stand ye here all the day idle? . . . Go ye also into the vineyard." "Work . . . while it is day: the night cometh, when no man can work."

Who will warn your neighbors of the coming doom of this lost world if you hold your peace? You are the light of the world. God has commanded you to "arise, shine," for your light has come. It matters not how poor and ignorant you are, these are not reasons for your idleness. God will be with you in your endeavors.

"No matter what may have been their occupation,—farmers, mechanics, teachers, or pastors,—if they had wholly consecrated themselves to God, they would have been efficient agents to work for the heavenly Master."

Personal Work

There is no work so strong and persuasive as personal work for souls. More and more the personal touch is

counted as the strong means in helping the halting to yield to the pleadings of the Holy Spirit. A personal invitation, a quiet talk, a prayer offered in behalf of the sinner, is oftentimes used by God to win a soul to Christ.

Then there are the tracts, books, and periodicals coming from our presses, laden with the living message for these times. God has put his Spirit into much of this literature, and it is a living, burning message for these times. Thousands of believers in the third angel's message have accepted present truth by reading. The church has a mighty work to do if it meets the divine requirements in circulating this literature. The light of the world is not to be hidden; it is to be revealed.

"His lamps are we,
To shine where he shall say.
And lamps are not for sunny rooms,
Nor for the light of day,
But for dark places of the earth,
Where shame and wrong and crime have birth;
Or for the murky twilight gray,
Where wandering sheep have gone astray;
Or where the light of faith grows dim,
And souls are groping after him.

"And as sometimes a flame we find,
Clear shining through the night,
So bright we do not see the lamp,
But only see the light,
So may we shine—his light the flame—
That men may glorify his name!"

Then, too, we must not forget the nations of the East. Their doors are open and the Macedonian cry is sounding as never before since sin entered the world. This call for help must not be answered with a deaf ear and by inaction. Since the death of Christ till now there has been no such call to the church for help as is now sounding forth from the lands of heathenism. Their cries for help will not go unanswered. Already a good work has been started, and every year sees growth and progress. Even converted heathen are entering the work and preaching the gospel. More leaders and teachers must be sent; but there is hardly a man in our ranks today who is not willing to go anywhere for Christ. We must give our children and our means to the finishing of this work. All must go on the altar for service as God sees fit. The world is fast preparing for the loud cry of the third angel's message. Now is our day of opportunity to give the trumpet a certain sound and to work for souls with that earnestness and zeal that will command attention. God's hand can be clearly seen in directing and extending his work in the earth. Every Seventh-day Adventist should be a soul winner. Soon the night cometh when no man can work.

"Toil on, faint not, keep watch and pray;
Be wise the erring soul to win;
Go forth into the world's highway,
Compel the wanderer to come in."

◆ ◆ ◆
"SERVE the Lord with gladness: come before his presence with singing."

Lesson for the Children — No. 2

His Witnesses

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

A witness tells what he knows. Describe how testimony is given in court. One cannot guess or state what he has not experienced or known, for such testimony is worthless.

There was a great battle fought while David was king. His enemies were defeated. A young man wanted to run and tell the news to the king, for there were no telephones or telegraphs to carry it. General Joab thought the young man unfit to go, and sent another to tell the story. (Give main points of narrative found in 2 Sam. 18: 19-32.) Ahimaaz did not know what to say, even though he could run faster than Cushai. This shows that we should *get ready* before we start as witnesses for Jesus. We must learn what he says, and become well acquainted with him, so that we can tell what we ourselves know.

It was so with James and John. When they spoke of Jesus they told what they *knew*. They had lived with him and learned to follow him before they began to bear witness. Long before they were sent out to preach, they were sitting in a boat one day with their father. Jesus came down to the beach. For a while he watched the men working, then he called James and John. He asked them to follow him. These men knew that meant a different life for them. Here were their nets, boats, a lovely lake full of fish, their home, and comforts. But the young men answered the call to go with Jesus, leaving their father behind with the nets. The sons suffered with the Saviour, but they brought thousands to love him by telling what they knew and had seen. They lost their home and the fishing business. They "forsook their nets and followed him," but they gained immortal crowns, and their names will forever be in the foundation wall of the New Jerusalem.

At one time Paul was preaching in Philippi. A girl possessed of an evil spirit kept following him and the other workers, saying, "These men are the servants of the most high God, which show unto us the way of salvation." What the girl said was true, but the Lord did not wish that kind of person to witness for his workers, and Paul told the wicked spirit to come out. When brought before the Jewish council, Peter said, "We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Acts 5:32. The Lord does not wish those who are disobedient and unholy to give his message.

Where were the disciples to witness? — First at Jerusalem, where Jesus had suffered, and where it would be hardest for them to labor. Sometimes it is harder for us to work right at home than in any other place, but that is where we should begin. From Jerusalem they were to go to the country near, then to Sa-

maria, and after that to places far off. Bible examples may be given to show how faithfully this instruction was carried out by the apostles. In our homes, in school, and in Sabbath school we may now witness for Jesus, all the time preparing for work in any place the Lord would have us go.

In this meeting let special prayer be offered for us to be made true witnesses, and willing to go wherever Jesus may call; also that those who have already gone as missionaries may be faithful witnesses for the truth.



(Reading for Monday, December 13)

Current Events in the Light of Prophecy

J. T. BOETTCHER

"THAT ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." 2 Peter 3:2.

Looking forward with a prophetic

prophets have said of our times. Again and again we have traced the lines of prophecy in the book of Daniel which tell of the rise and fall of kingdoms, and have found them to be perfectly reliable. Whenever we have gone over these wonderful truths we have received fresh hope and new courage. We can say with confidence, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." The thought of Christ's second coming did not originate in the mind of some fanatic, but God himself is the author of it. It is his will that "the children of the day" shall be intelligently instructed on all points of present truth.

Luther tells us what we are to learn from the prophet Daniel. In his notes on Daniel 7, he says:—

"In this chapter begin the visions and prophecies of the coming kingdoms, but particularly of the kingdom of Christ; because of this, all these visions are given. First of all he sees the four kingdoms which were shown him in the sec-

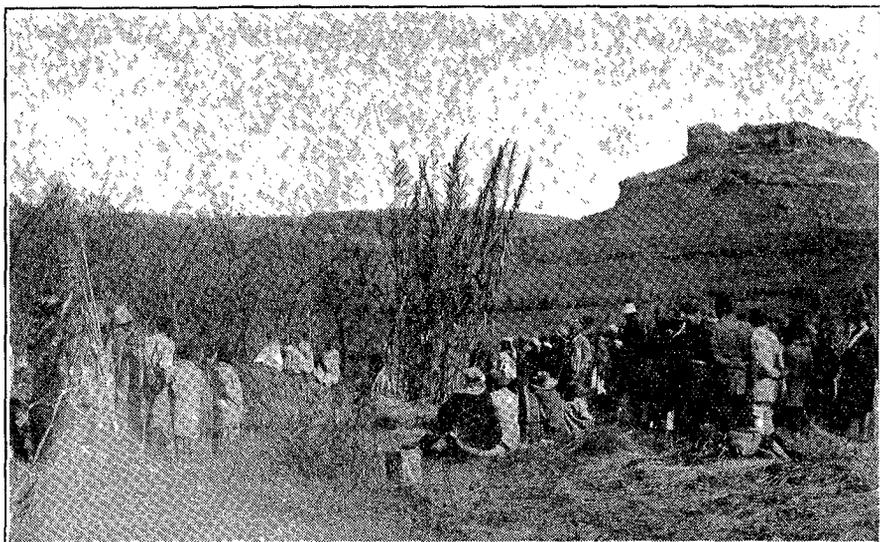


Photo by H. C. Olmstead

A BAPTISMAL SCENE AT EMMANUEL MISSION, BASUTOLAND, SOUTH AFRICA

eye, the apostle sees the condition of the world just prior to the Lord's return. He beholds the scoffers who wear the cloak of religion, but walk after their own lusts, speaking lightly of Christ's second coming, even saying that these things have always been so, no change having taken place nor will any take place so long as time shall last. At that very time he bids the "beloved" to be "mindful of the words which were spoken by the holy prophets." The "beloved," therefore, will consider the sayings of the prophets as of the greatest importance. All the events taking place around them will be measured and weighed in the light of this "sure word" which has never failed. Any Christian who puts his trust in that which God has said will have a sure hope and a firm foundation for his faith. He will not be like a reed shaken with the wind. He will not give place to speculations, but rather become grounded in every line of the message.

Let us consider what some of the

ond chapter in the great image. Here he sees them again under another figure, namely, four beasts. But he is mostly concerned about the fourth beast, the Roman kingdom, for under this Roman kingdom the greatest thing on earth should take place, namely, Christ would come to redeem men, and the world come to an end."

A little farther on he says:—

"The fourth beast, with the iron teeth, is the real guilty one. It is the last one, namely, the Roman kingdom, under which the world shall come to an end."

Luther was a believer in the personal coming of Christ. He believed, however, that all earthly power would give way to this heavenly kingdom. In looking around in the world we see as never before a mighty struggle going on. What does it all mean? That is the question every one is earnestly asking of his neighbor. The only answer which can satisfy the soul is found in Rev. 11:15-19. Here we are told that the

nations are angry, and at that time the kingdoms of this world are to become the kingdoms of our Lord, and his Christ; and that he shall reign forever and ever. Whenever some great crisis is pending, then mighty forces are at work. The greatest crisis in the history of this world has come, and every one of us will have to decide on which side we are going to stand. No one can remain passive.

A very significant sign of our times is the multiplication of inventions. In olden times one did not know very much of what was going on in the world save in his own neighborhood. If all went well there, that was as much as he cared to know. But times have changed. The

[This reading from Brother Boettcher had to pass the Russian censor, and was thus delayed many days. In fact, we did not know whether we should get it at all.]

The belief in the near advent of the Saviour will not make a set of indolent fanatics of us, who say that if the coming of Christ is so near, what is the use of planting or laboring with our hands? Why should we repair our houses, or keep the farm in good condition? Or why should we try to pay off our debts? Any one who thinks thus does not understand the words of Christ in Luke 19:13, when he says, "Occupy till I come." We are to be diligent in temporal affairs, though it should not be with the motive

ber of men west to make observations. In 1889 Japan adopted a constitution. Before that time no one was permitted to leave the country. But what a wonderful change has come over that beautiful land during the past twenty years. Only a little more than ten years ago it was not permitted to preach the gospel in Japan. Now it is reported that there are 250,000 adherents to Christianity in that country. Our own membership there is over three hundred.

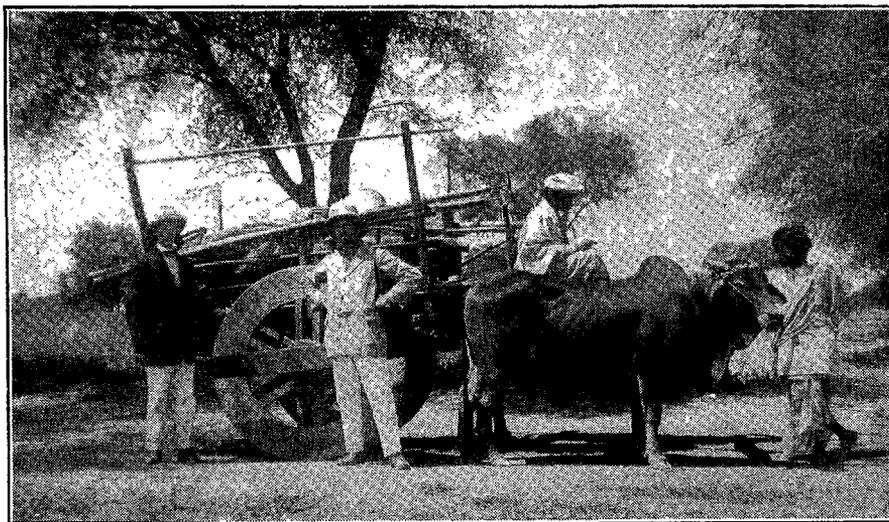
What is true of Japan is also true of China. Sir Robert Hart, who is well acquainted with conditions in China, once said that during the forty-five years of his stay in China the country was like a closed room, with no possible chance for a breath of fresh air. But during the last five years it is like a room with doors and windows thrown wide open. We began our work there only thirteen years ago, and have had more than one hundred conversions a year.

Korea permitted the landing of foreigners for the first time in 1883, but the full awakening did not come until 1907. Our work began there in 1904. Elder Daniells says of the work there: "Today the whole field is wide open to us, and the conditions are most favorable."

Who of us can fail to see the hand of God in this mighty work of the Holy Spirit? Those of us who follow the reports from all over this world as they appear in the REVIEW from week to week, must believe that God is in this movement, and that the harvest will be soon ended.

Jesus is the light of the world; but he shines through his faithful followers. He will have the last word to say in the history of this world; but it depends on us as to whether we shall have a part in the kingdom of God. Our faithfulness may hasten his coming. It is not only the great and mighty deeds which will be noticed by our Heavenly Father, for we read, "He that is faithful in that which is least is faithful also in much." Let us therefore know that in the forward movement of the gospel we see the handwriting on the wall of time, that God hath numbered the earthly kingdoms, and soon they shall be finished.

There is a belief among many Christian people that the world is growing better. But the Bible plainly teaches the opposite. We see oppression all about us. It is very evident that there will be but a remnant saved when Christ comes. The Lord has pointed out, as it were, the very thoughts of men. The tenth psalm ought to be read and studied during this week of prayer, for it gives light upon conditions as we see them. The righteous ask the question of God: "Why standest thou afar off, O Lord? why hidest thou thyself in times of trouble? The wicked in his pride doth persecute the poor." I have heard people say openly, "If there is a God, how can he look upon all this trouble in the world? Look at the fatherless, the cripples, the widows, and the homeless. How can God keep silent?" God sees it all, my brother, and a day of retribution is com-



F. H. LOASBY AND DR. MANN ITINERATING IN THE PUNJAB, INDIA

People flock to the medical missionary tent when pitched. Before they leave they hear the gospel preached unto them.

telegraph and cable have so closely joined one country to another that the earth seems to have grown smaller. Any event of importance which takes place in the remotest corner of the globe is before night called out by the newsboys on the streets of our large cities.

The whole human family is in a state of unrest, like a storm-beaten sea. What will be the final outcome? The Saviour describes it in the following words:—

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21: 25, 26.

We have seen this very thing with our own eyes; yea, we have lived right in the midst of it. With anxious fear we lived day after day, not knowing what the morning of another day might bring. We did not know whether we should be taken prisoners, or perchance be banished to some remote part. But what are such things to God's children except a new token of the soon-coming Saviour? Even as I write these lines I am compelled to be away from my office and home. As a people we must lift up our heads when we see these things, because our redemption draweth nigh.

of accumulating property, but to help sustain God's cause. We are to put forth greater efforts in view of the solemnity of the times than we ever have in the past. We ought to see how God goes before us to open the doors, so that we can truly say, "The harvest is ripe."

In the great missionary movement of our day we can see the hand of God at work as never before. The summer of 1910 will long be remembered by those who are interested in missions. It was in Edinburgh that the World's Mission Congress met. Men of all denominations and missionaries from all over the world came together to consider mission problems. They were united in one thing, to have the gospel trumpet sounded to all the world in this generation. Not only were words spoken and resolutions passed, but earnest prayers were offered by these men. The lives of men and women were laid upon the altar of God and dedicated for service. A fire was kindled which was to burn unto the ends of the earth. And this fire ought to burn in the heart of every loyal Seventh-day Adventist, for unto us is committed the very incense to keep the fire burning, so that it shall ascend up before God as a sweet savor.

One of the greatest signs was to be seen in the spread of the gospel message. Let us not forget that it was only in 1871 that Japan for the first time sent a num-

ing, when every man shall receive his just reward.

In many countries we see the servants of God persecuted. They are blamed for anything which may go wrong, just as it was in the days of Elijah. Opposition to the truth is usually greater in the rural districts than in the cities. In the former the people are more closely observed by those who have charge over them. They are bound by old customs, and anything new is looked upon with suspicion. The psalmist says: "He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor." Those who are put under the scourge of the law and led off by wicked men feel just as any other person would. They even have to hear their oppressors say: "God hath forgotten: he hideth his face; he will never see it." But from the depth of their soul the righteous cry out: "Arise, O Lord; O God, lift up thine hand: forget not the humble." The Lord has not forgotten his people. "For he that toucheth you toucheth the apple of his eye." Zech. 2: 8.

When Jesus comes he will find some of his faithful children banished. Some will be within prison walls, associated with outlaws and murderers. Others will have been driven from home and friends for the truth which they prize more than their lives. However, mighty angels of God are about his chosen ones, though only the eye of faith can see them, and to such the beloved John desires to be accounted a brother. He speaks of his experience so that others may be comforted:—

"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." Rev. 1: 9.

The true people of God have never been wanted in this world. From the very beginning they have been hated because of their fidelity to their Maker. Peter recognizes this also, having passed through the same experience himself:—

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4: 12, 13.

God only wishes to try our faith and make us partakers of the sufferings of Christ. Anything which we may be called upon to pass through we will not consider a hardship but rather joy. God's reward of eternal life, bestowed upon his chosen ones, will far outweigh all the trials. We must be faithful to his truth. It is through the truth that God has freed us from the slavery of sin. If we are true to principle, our God will work out the problem for us.

We are to learn lessons from the events around us. In the countries which are at war every one is busy do-

ing something for the fatherland. Some are out in the heat of the battle. Others keep the food supply going. Still others at home are preparing clothing, while others, as physicians and nurses and helpers, are looking after the wounded. In my neighborhood there is a large school, and I see the children at work making bandages. They cannot do the larger tasks, but their little fingers can do this lighter but necessary work. As citizens of a heavenly country, shall we be less diligent in helping to carry forward the spiritual warfare?

We believe that Christ is now finishing his work for mankind in the heavenly sanctuary. He stands there pleading for those who have accepted his righteousness. But the sinner will be shut out unless he believes on the Saviour as his real sacrifice. How can we keep our peace at such a time as this? Every one of us must have a part in this work of saving the lost. We must put ourselves upon the altar, with our sons and daughters, and our earthly goods, dedicating all to God's cause, so that we may truly say: Lord, here am I, with all I have and am; take me and use me. What are earthly possessions worth in these days? I have seen men, women, and children leave all they possessed in this world, and flee from the foe to save their lives. The life truly is worth more than all else.

But we must not only be saved ourselves, we must seek to save others. Some may be called to go into the mission fields, while others must remain at home. If we dedicate ourselves to the service of the Master, he will make of us a mighty power in his hands.

"One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he hath promised you. Take good heed therefore unto yourselves, that ye love the Lord your God." Joshua 23: 10, 11.



Lesson for the Children—No. 3

The Calls for Help

MEMORY TEXT: "Then came she and worshiped him, saying, Lord, help me." Matt. 15: 25.

Begin the lesson with the story of the poor woman who came to Jesus with the urgent request that he heal her daughter. If a person fell into a river or was in a burning building where he could not get out, he would call, "Help! help!" How anxious we would all be to save one in such circumstances! Some have lost their own lives in trying to save others. Illustrate by some incident you have known or about which you have read.

But it is more important to save people so they may live with Jesus forever, than to simply lengthen their lives for a few years now. Every one needs help. The heathen are all the time seeking it from false gods who cannot deliver them when in trouble.

Some people in Macedonia were needing to know Jesus. Paul had been trying

to go to different places, but could not. Tell what he finally saw in vision. Acts 16: 6-13. The same call is coming to us now from almost every country on earth. The people want some one to come and teach them the truth. Schools must be started and maintained, so the children can be trained as missionaries. (Give some of the calls that are most urgent now.)

In this meeting pray for the children in heathen lands. Remember the little widows of India; the people who are starving in China; the poor people where there is war, and whose homes have been destroyed. Pray that good and able men and women may be willing to answer the calls for help, and that money may be given to help them to go, and to keep them in their fields.



(Reading for Tuesday, December 14)

Spiritual Power, How Obtained

E. E. ANDROSS

"God hath spoken once; twice have I heard this; that power belongeth unto God. Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work." Ps. 62: 11, 12.

"The Lord appeared to Abraham, and said unto him, I am the Almighty God." Gen. 17: 1. I am God All-sufficient, i. e., having all power to do all good. "The invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." Rom. 1: 20, R. V. The things that are made reveal the great, the eternal power of God, for "he hath made the earth by his power." Jer. 10: 12.

As God the Father is omnipotent, so also is Christ the Son. "All power," says Jesus, "is given unto me in heaven and in earth." Matt. 28: 18. In his prayer to his Father on the night of his betrayal, Jesus said: "Thou hast given him [the Son] power over all flesh, that he should give eternal life to as many as thou hast given him." John 17: 2.

The Holy Spirit—God's representative in the earth—seems also to possess all power. "The Spirit of God hath made me, and the breath of the Almighty hath given me life." "By his Spirit he hath garnished the heavens." Job 33: 4; 26: 13. In speaking of the work of creation, the Lord says, "The Spirit of God moved upon the face of the waters." Gen. 1: 2. "Through mighty signs and wonders, by the power of the Spirit of God," the gospel of Christ was fully preached in the days of the apostles. Rom. 15: 19.

"The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight. The Son is all the fullness of the Godhead manifested. . . . The Comforter that Christ promised to send after he ascended to heaven is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio; in the

name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ.”—*Special Testimonies, Series B, No. 7, pages 62, 63.*

The Standard Dictionary defines “power” as “the property of a substance or being, spiritual or material, that is manifested in effort or action, and by virtue of which that substance or being produces or is competent to produce change, moral or physical.”

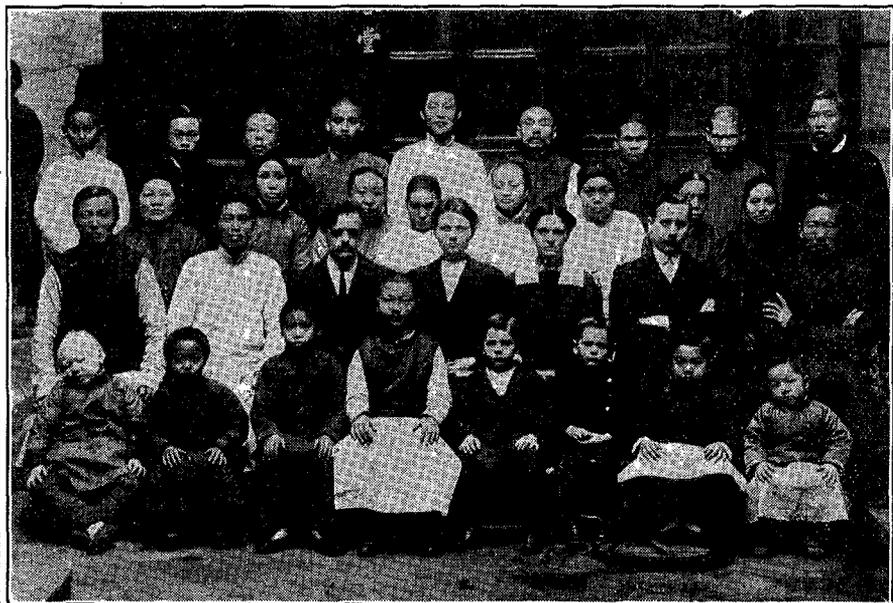
The Lord is “the mighty God.” Isa. 9:6. “Might is power unlimited by any consideration or circumstance.”—*Crabb's "Dictionary of English Synonyms."* “Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm,

shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” Isa. 40:28-31.

In the life on earth of the Son of God, in his conflict with the powers of darkness, we see what the power of God can do through one who is wholly surrendered to God, one who becomes an unobstructed channel for the working of that mighty power. “God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.” Acts 10:38.

Preparation

“The prince of this world cometh, said Jesus, ‘and hath nothing in me.’



WORKERS AND CHINESE STUDYING THE MESSAGE AT CHUNG-KING, SZECHUAN, WEST CHINA

and there is nothing too hard for thee.” Jer. 32:17.

We are engaged in a desperate struggle with the powers of darkness. “We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Eph. 6:12. “Though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds).” 2 Cor. 10:3, 4. The conflict is altogether an unequal one, but we can say with Jehoshaphat, “We have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.” 2 Chron. 20:12. In our extremity we remember the words of the great, the mighty God: “Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths

John 14:30. There was in him nothing that responded to Satan’s sophistry. *He did not consent to sin. Not even by a thought did he yield to temptation. So it may be with us.* Christ’s humanity was united with divinity; he was fitted for the conflict by the indwelling of the Holy Spirit. And he came to make us partakers of the divine nature. So long as we are united to him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character.”—*“The Desire of Ages,” page 123.*

“Ye shall receive power,” said Jesus, “after that the Holy Ghost is come upon you.” “Tarry ye in the city of Jerusalem, until ye be endued with power from on high.” “Truly,” said Micah, “I am full of power by the Spirit of the Lord.” Acts 1:8; Luke 24:49; Micah 3:8.

Cleansed

The Spirit of God is the source of all power needed in the conflict with sin; but he cannot dwell in an unhallowed place: hence the temple must first be

cleansed from every defilement. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1:9. There is but one condition imposed beyond that mentioned in this scripture, and that is that we forgive others. “Forgive,” urges the Master, “if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.” Mark 11:25, 26. The moment these conditions are fully met and we truly believe God, that moment our sins are all forgiven and we are cleansed from all unrighteousness.

The forgiveness of sin, the healing of our spiritual maladies, is illustrated in the healing of disease by the Saviour. When the palsied man was brought to Jesus, he said unto him, “Son, be of good cheer; thy sins be forgiven thee.” Some, however, thought he blasphemed, therefore Jesus said, “That ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house.” Matt. 9:1-8.

When a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment, she “was made whole from that hour.” The Saviour was seeking to teach all men that forgiveness, cleansing, spiritual healing, is instantaneous, and is granted to all who believe. Through the multitude that thronged the Saviour the woman pressed forward, saying to herself, “If I may but touch his garment, I shall be whole.” “In that moment she knew that she was healed. In that one touch was concentrated the faith of her life, and instantly her pain and feebleness gave place to the vigor of perfect health.” “Jesus gently said, ‘Daughter, be of good comfort; thy faith hath made thee whole.’ . . . It was not through the outward contact with him, but through the faith which took hold on his divine power, that the cure was wrought.”—*“The Desire of Ages,” pages 344, 347.*

Faith

When our faith has grasped the promise of forgiveness, this blessed work is accomplished. “The believing sinner is pronounced innocent, while the guilt is placed on Christ. The righteousness of Christ is placed on the debtor’s account, and against his name on the balance sheet is written: Pardon. Eternal Life.”—*Mrs. E. G. White, in Review and Herald.* “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” Rom. 5:1.

As by faith we are cleansed from the filth and pollution of sin, so by faith, and by faith alone, we are freed from its power and dominion. Nothing that we can ever do can break the fetters of sin and set the captive free, but we can believe God.

“Thus saith the Lord, Even the captives of the mighty shall be taken away,

and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isa. 49:25. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

"Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power."—*The Desire of Ages*, page 347.

Prayer

"In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul." Ps. 138:3.

"Prayer is the breath of the soul. It is the secret of spiritual power. No other means of grace can be substituted and the health of the soul be preserved. Prayer brings the heart into immediate contact with the Wellspring of life, and strengthens the sinew and muscle of the religious experience. . . .

"It is only at the altar of God that we can kindle our tapers with divine fire. It is only the divine light that will reveal the littleness, the incompetence, of human ability, and give clear views of the perfection and purity of Christ. It is only as we behold Jesus that we desire to be like him, only as we view his righteousness that we hunger and thirst to possess it; and it is only as we ask in earnest prayer that God will grant us our heart's desire."

"While engaged in our daily work, we should lift the soul to heaven in prayer. These silent petitions rise like incense before the throne of grace; and the enemy is baffled. The Christian whose heart is thus stayed upon God cannot be overcome. No evil arts can destroy his peace. All the promises of God's Word, all the power of divine grace, all the resources of Jehovah, are pledged to secure his deliverance." *"Power will come from God in answer to the prayer of faith."*—*Gospel Workers*, new edition, pages 254, 255.

Paul understood the efficacy of prayer. When writing to the Ephesian church, he said, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, . . . that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Again he prayed that they might know "what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." Eph. 3:14, 16; 1:19, 20.

As I contemplate this theme my heart is overwhelmed with the magnitude of

God's promises to those who believe, and who earnestly seek God for the fullness of the Spirit's power. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:2-4.

Surely we have but a twilight perception of Christ's excellence, and yet our souls thrill with joy. We long for a fuller, deeper sense of our Saviour's love. We are unsatisfied, but we remember the Redeemer's promise, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5:6. Though we have seen but the first rays of the early dawn of his glory, we know that "as we follow on to know the Lord, we shall know that his going forth is prepared as the morning." "The path of the righteous is as the dawning light, that shineth more and more unto the perfect day." Prov. 4:18, A. R. V. "Having repented of our sins, confessed them, and found pardon, we are to continue to learn of Christ, until we come into the full noontide of a perfect gospel faith."—*Testimonies for the Church*, Vol. VIII, page 318.

"When we are endowed with the Spirit, we take hold by faith of infinite power. There is nothing lost of that which comes from God. The Saviour of the world sends his messages to the soul, that the darkness of error may be dispelled. The work of the Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God."—*Gospel Workers*, new edition, page 289.

The long, dark night of sin is almost gone, and the glorious morning of eternity will soon dawn. Already by faith we see its light driving back the darkness. As we near the end, the wrath of the dragon will continue to increase, and if ever we needed help from God it is in this last hour of our conflict. But we must never forget the unfulfilling promise, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59:19.

The time is come for the outpouring of the Holy Ghost in the latter rain. And yet it will not do for us to think that in the ordinary course of events the rain will fall; we must pray for it. God must command the rain to fall. At this very time we should earnestly pray that God will unseal the fountain of his grace; that he will create bright clouds and give us showers of rain.

"All who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command.

Christ gives them the breath of his own Spirit, the life of his own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through cooperation with Christ they are complete in him, and *in their human weakness they are enabled to do the deeds of Omnipotence.*"—*The Desire of Ages*, page 827.



Lesson for the Children — No. 4 The Power of God

MEMORY TEXT: "But truly I am full of power by the Spirit of the Lord." Micah 3:8.

Ask the children if, on a clear, dark night, they have seen the multitude of stars in the sky. Why do they not fall down? What keeps each in its place?—They are the work of God's fingers (Ps. 8:3), and every star is upheld by the wonderful power of God. That power is in the word of Jesus. He upholds "all things by the word of his power." Strength, or power to do right, is given by the Spirit of God. We may not understand *how*. Neither do we know how power is given through electricity to do the wonderful things we see that it does.

Perhaps the children have seen a power house where electricity is generated and dispersed. Wires connect with trolley cars and buildings. We touch a button or turn a crank, and the house is flooded with light, or wheels begin to turn. It is the energy that comes from the power house that works these wonders.

There are three things we must do if we have electricity to use—we must *ask* for it, *pay* for it, and *receive* it. It is so with spiritual power, which comes from God. We want to overcome sin, but we lack power. We would work for Jesus because we love him, but we have no strength. Before he went away, Jesus said, "All power is given unto me in heaven and in earth." To us he is our "power house," the source of strength and grace. We are like the electric lights, which give no light of themselves. (Have picture of a pole with an electric lamp at the top, but giving no light. As the lesson is developed, draw yellow rays to represent light streaming out.)

But we shall have no power if we do not *ask* for it. It is likened in the Bible to rain, which makes the crops grow. In this time the Lord says, "Ask ye of the Lord rain." Zech. 10:1. If we do not receive power we shall not grow, shall give no light.

What shall we *pay* for this heavenly power? Tell how Simon thought he might receive the Spirit by paying money for it, as found in Acts 8:14-24. It takes more than money, but all can pay the price. If we give *ourselves*, as the electric lamp does, to be used by the current,

God will give all the power we can use to his glory. It must *use us*, and we must be *willing* to be used.

Sometimes the wires of an electric lamp get out of order, something—and it may be a very small thing—hinders the current from reaching them. Then there is no light. So it will be with us. A very little sin shuts away the power of Jesus. We are unwilling to pay the price, and then we have no power to overcome sin, and we give no light in the world.

Illustrate by a man owning a house where electric wires, charged with electricity, pass his door; but he has no light. He may ask for it, but he will not pay the price nor *receive* it. He might have his house and grounds flooded with light, but all is dark. He will not *take* the power provided. So, though we may ask, and even be willing to pay, yet if we do not *accept* the Holy Spirit by faith we have no heavenly power.

In this meeting, earnest prayer should be offered that we may be willing to give up sin and take the power Jesus has promised and longs to give. We should also beseech the Lord to grant this heavenly gift to the missionaries. Pray that each of us may become lights, somewhere, for Jesus.



(Reading for Wednesday, December 15)

Need of Personal Sacrifice in Finishing the Work

W. T. KNÖX

AMONG the chief characteristics of the worldling and the Christian are these: the first lives, plans, and labors for today; the second lives, plans, and labors for eternity. The ambitions of the one center entirely about self. Every purpose and enterprise engaging his attention is to a greater or less extent considered from the viewpoint of the influence it will have upon his personal interests. It could not be otherwise, for he walks after, or according to, the flesh, and his enjoyments and benefits are bounded by his present life; and, at the best, the ultimate of his ambitions when attained, are as a fleeting shadow or a fading flower. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away." The ambitions of the other center in Christ, whom he serves, and the ultimate of his ambitions is the everlasting kingdom of God, the interests of which he is ever seeking to advance, which with its glory and greatness under the whole heaven shall be given finally to the people of the saints of the Most High.

Naturally, these distinguishing characteristics will mold the lives of these two classes; and, notwithstanding many of the first class may and do by profession identify themselves with the second class, so that the dividing line cannot always be clearly discerned, yet eventually by these distinguishing characteristics the entire human family will be

separated into two well-defined divisions; the servants of self and the servants of Christ; for "no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

The service of mammon, or the world, is but another name for the service of self, and James tells us that "the friendship of the world is enmity with God: Whosoever therefore will be a friend of the world is the enemy of God." The service of God calls for the best and all there is of a man. There is no room for a division of our affections or interests; for on one occasion, when a lawyer questioned as to which is the great commandment of the law, the Saviour made known the secret of acceptable service by answering: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

On another occasion he stated it in this manner: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple."

It is not always the love of gold and silver and worldly glory that entices man from the single-hearted service to God that is required, but he is many times unduly influenced by those who are near and dear to him. But God can receive no divided allegiance. So by the mouth of Moses God instructed his people in olden times that "if thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, . . . thou shalt not consent unto him, nor hearken unto him."

The Lord is gathering a people from every nation under the sun, who are to be the citizens of a heavenly land, the glory and riches of which defy portrayal by human language; but we are told that its metropolis has its foundations laid in all manner of precious stones, and its streets are of pure gold. The only entrance to this kingdom of glory is through his kingdom of grace, the kingdom established in infinite love and founded upon an infinite sacrifice. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

In every age the propagation of the truths of this kingdom has been accomplished only by the devotion and sacrifice of its believers. Abraham, in order that he might make its blessings possible to the inhabitants of Canaan and Egypt, forsook friends, relatives, and home, sojourning in a strange country, dwelling in tabernacles with Isaac and Jacob. Moses turned his back on the throne of Egypt, "choosing rather to

suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Paul gladly suffered the loss of all things, and counted all his worldly prospects as the refuse of the earth, that he might win Christ and enter into his labor and sufferings.

And so, too, it has been with the early workers in this message, the early history of the denomination having been created through the untiring toil and self-denial of the men and women to whom God had sent a knowledge of this last message of mercy. Today we begin to see some of the results of their self-denial. A strong work has been well established in all parts of the world. Thousands of converts have been reclaimed from the darkness of heathenism, gladly taking upon themselves the responsibilities attendant upon their new experience, fully entering with us into this service of Christ.

But while the believers willingly give of their labor and means, the work in many of these lands is rendered very difficult on account of the great poverty prevailing among the masses, and the scarcity of laborers to properly care for the constantly increasing interests. Upon those living under more favorable conditions must therefore continue to rest the chief responsibility of providing the necessary funds to care for these fields. The rapidly closing work, with its increasing demands; the magnitude of the task before us; and the character that must be developed in all before the end shall come, call for that complete self-sacrifice that has made the plan of salvation possible, and has characterized the lives and labors of God's servants in early days.

The situation and need for today were set forth in clear terms by Sister White, as follows:—

"The progress of our foreign missions depends not alone upon a few laborers, nor even upon many, but upon all who have received the light of truth. Every one can do something for the advancement of the work in distant lands. Our people are not half awake to the demands of the times. The voice of Providence is calling upon all who have the love of God in their hearts, to arouse to this great emergency. Never was there a time when there was so much at stake as today. Never was there a period in which greater energy and self-sacrifice were demanded.

"Every dollar and every dime that we can spare is needed now to aid in carrying the message of truth to other lands. At the holiday season much is spent by our own people upon gifts and various gratifications which are not only useless, but often hurtful. Appetite is indulged, pride and self-love are fostered, and Christ is forgotten. If the money usually devoted to these objects were all brought into the mission treasury, our foreign missions would be lifted above

embarrassment. Shall we not this year consecrate to God not merely a part but *all* our holiday gifts for the relief of his cause, which is in so great need? How can we more appropriately celebrate the coming Christmas, how better express our gratitude to God for the gift of his dear Son, than by offerings to send to all the world the tidings of his soon coming?

“For what shall we hoard up treasures? To be swept away by the flames of the last day? Shall we lay up gold and silver, to be a witness against us in the judgment,—to eat our flesh as it were fire? Shall we cling to our possessions till they fall into the hands of our enemies? The time is coming when commandment keepers can neither buy nor sell. Of what use will houses and lands, bank stock and merchandise, be to

our appreciation of his mercies by self-sacrificing efforts to extend the same to others. This is the only way in which it is possible for us to manifest our gratitude and love to God. He has provided no other.

“Every offering, however humble, bestowed in his name and from love to him, is precious in his sight. Parents value their children’s gifts, not because they are rich and costly, but for what they express of loving self-denial, of tender thoughtfulness, and grateful appreciation. So does our Heavenly Father regard the gifts of his children. He sees in them a spirit of devotion and sacrifice, the expression of a grateful, loving heart; and such offerings are as fragrant incense before him.

“In every effort to benefit others, we benefit ourselves. When we invest our

nearest to their Creator who thus become participants in labors of love. He who refuses to become a laborer together with God,—the man who for the sake of selfish indulgence ignores the wants of his fellow men, the miser who heaps up his treasures here,—is withholding from himself the richest blessing that God can give him.

“Brethren, ‘ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.’ ‘As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.’ As we recount the numberless mercies of our God, and meditate upon his matchless love; as we behold the wonderful sacrifice of the Redeemer, may gratitude awaken in our hearts, till it shall kindle a flame of sacred love that shall flow out to souls.”
—Mrs. E. G. White, in *Review and Herald*, Dec. 6, 1887.

As the Lord has promised his remnant people in the closing days of the gospel that they shall receive the outpouring of his Spirit with as great or greater manifestation of his power than that enjoyed by his people in the days of the apostles, so also we must expect that in his people today will be found the same devotion and self-sacrificing spirit as that which characterized the believers in the early days.

Of them it is recorded that they had one common interest—the success of the mission intrusted to them. Their love for Christ was far greater than their love for money. They acted out their faith and by their works testified that they accounted the souls of men of more worth than any earthly treasure. Have we not even greater reason to sacrifice than had they? Have we not far less time than they in which to accomplish our work?



Lesson for the Children—No. 5

“Let Him Deny Himself”

MEMORY TEXT: “If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” Luke 9: 23.

Tell how soldiers obey and follow their leader. Jesus is the Christian’s captain. He does not ask us to go anywhere that he has not gone before us. He is our example. 1 Peter 2: 21. We are to walk in his steps.

Jesus denied himself: (1) Gave up his home and friends; (2) became poor for our sakes; (3) worked for others instead of for himself; (4) glorified not himself; (5) even gave his life. 1 Peter 2: 24; Phil. 2: 7, 8.

What shall we do if we walk in his steps? Give examples of those who have followed the example of Jesus in denying themselves riches, friends, and fame as did Moses. The martyrs are examples of self-denial and suffering. Heb. 11: 36-38.

Tell how people in Europe are denying themselves, living sparingly, that they



These people were first interested in the truth by two colporteurs going into their neighborhood selling books. R. N. Carter and the brother working with him, then held some meetings with them, instructing them how to sell literature also, and this picture shows them ready to go out with the books that guided them into the truth. This took place in Brazil, South America.

us then? Now is the time to place our treasures where they will be eternally secure. It is time for those who have large possessions to cut down the principal, that God’s work may be extended in foreign lands. ‘Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.’ That which we give to the cause of God becomes our own forever. Says Christ, ‘Lay up for yourselves treasures in heaven.’ These alone, of all that we possess, are really ours. All that we lay up on earth, we must leave at last. It is only what we give for Christ that we can take with us into the eternal world. Jesus bids us, ‘Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.’

“The Lord does not need our offerings. We cannot enrich him by our gifts. Says the psalmist, ‘All things come of thee, and of thine own have we given thee.’ Yet God permits us to show

means in the different missions, we enlist our interest and our prayers for these missions; we draw the different nationalities nearer to ourselves; our affections go out to them, and we are stimulated to greater devotion and stricter obedience to God, that we may be enabled to do others the greatest good. If we desire to have our affections set upon heavenly things, we must place our treasure in heaven. Where the treasure is, there the heart will be. What has cost us little, we have no special interest in; but that in which we invest our means claims our interest and attention, and we labor to make it a success.

“God is the source of life and light and joy to the universe. Like rays of light from the sun, blessings flow out from him to all the creatures he has made. In his infinite love he has granted men the privilege of becoming partakers of the divine nature, and, in their turn, of diffusing blessings to their fellow men. This is the highest honor, the greatest joy, that it is possible for God to bestow upon men. Those are brought

may win in war. They give money, relatives, homes, themselves, all, as proof of their patriotism. We, too, are engaged in warfare. We are trying to rescue Satan's captives. What shall we give that people in other lands may be warned of their danger and saved at Jesus' coming? How can we deny self that we may help finish the work? Speak of things we naturally love—expensive food, clothing, pleasure, etc. We can and should do without these for Jesus' sake, and so follow in his steps.

We are to bring an offering to the Lord for his work this week. It will be of value according to the love and self-denial that go with it. Tell how Mary brought a precious and costly gift to Jesus. The ointment was worth much money. She thought nothing was too good for Jesus. She might have used the ointment herself and enjoyed its fragrance, but she poured it all out on Jesus.

There was also a poor woman who brought as an offering all the money she had. It would take eight mites to make a penny. She had nothing left to buy food or clothing. Jesus measures our gifts by what we have left after they are given.

The leader may tell a story of some who were very poor giving to the Lord, to illustrate self-denial in giving.

In this meeting let all pray to overcome selfishness—the disposition to please ourselves, and to use the best and most for self instead of giving to Jesus. We should also pray that the Lord will help those who have money to give it to finish his work. We have now reached the place in the third angel's message where it is like a beautiful building on which much labor and money have been spent, but now funds and workers are greatly needed to finish it.



(Reading for Thursday, December 16)

On the Way to the Holy City

W. A. SPICER

IN the little book "Early Writings," by Sister E. G. White, a view is given us of the journeyings of the Adventist people to the city of God. This was the first message to the Adventist believers by the spirit of prophecy; and in words that can never die it points now to the end of the pathway, and cheers us on in the little journey that we have yet to make.

The thought that we—of many peoples and nations and tongues—are pressing along together in this pathway, soon to meet at Jesus' coming, is a precious one to the believers in all the lands. We are more than a denomination of Christians. This is a movement that we have come into. We are a people on the march—going somewhere; and as we pass along the road, the waymarks multiply that show that we are nearing the journey's end.

How those in one part rejoice at every word of progress in every other part of the one world-wide work! And a blessing showered in one place, seems, by the

very hearing of it, to bring showers of similar blessing and revival over all the fields.

This week our prayers, ascending from widely separated homes and companies, unite our hearts at the throne of grace. All are rejoicing in the same "blessed hope," praying for one another and loving one another. The Adventist people do love one another. No storms that scourge the world can break the tie that binds together the family of believers in this bright hope of Christ's soon coming. This week of prayer, in a troubled world, we thank God for this anew.

"There is a scene where spirits blend,
Where friend holds fellowship with friend.

Though sundered far, by faith we meet
Around one common mercy seat."

And this year at the mercy seat we meet multitudes of new fellow believers—of many nations and tongues. What good cheer in that record of baptisms last year. It is a shining column of figures in the statistical report. Fifteen thousand persons—lacking but one soul—were baptized into the faith of the Lord Jesus. That means an average of over forty souls every twenty-four hours, coming into the ranks, and helping to swell the cry of the message. They have found the path.

Let us read again that story that never grows old, of the journey of the Adventist people as revealed to the little band of believers at the beginning of the way. May the reality of it all be impressed anew upon our hearts. It was out of a wonderful experience of fulfilling prophecy and providential guiding that this movement rose in the days of 1844, to spread through all the world. May God keep our hearts in the simplicity and joy of the Adventist faith, and give us grace to follow all the way. If any have not stepped into this path by full surrender to the Lord Jesus, now is the accepted time.

This is the view that was sent to cheer our hearts:—

"As God has shown me the travels of the advent people to the holy city, and the rich reward to be given those who wait the return of their Lord from the wedding, it may be my duty to give you a short sketch of what God has revealed to me. The dear saints have many trials to pass through. But our light afflictions, which are but for a moment, will work for us a far more exceeding and eternal weight of glory—while we look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal. I have tried to bring back a good report and a few grapes from the heavenly Canaan. . . . I declare to you, my brethren and sisters in the Lord, it is a goodly land, and we are well able to go up and possess it.

"While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the advent people in the world, but could not find them, when a voice

said to me, 'Look again, and look a little higher.' At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path, and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising his glorious right arm, and from his arm came a light which waved over the advent band, and they shouted, 'Alleluia!' Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below. Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. . . .

"Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer, and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly and lay on his shoulders; and upon his head were many crowns. His feet had the appearance of fire; in his right hand was a sharp sickle; in his left a silver trumpet. His eyes were as a flame of fire, which searched his children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, Who shall be able to stand? Is my robe spotless? Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke: 'Those who have clean hands and pure hearts shall be able to stand; my grace is sufficient for you.' At this, our faces lighted up, and joy filled every heart. And the angels struck a note higher and sang again, while the cloud drew still nearer the earth.

"Then Jesus' silver trumpet sounded, as he descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised his eyes and hands to heaven, and cried, 'Awake! awake! awake! ye that sleep in the dust, and arise.' Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, 'Alleluia!' as they recognized their friends who had been torn from them by death, and in the same moment we were

changed and caught up together with them to meet the Lord in the air. . . .

"Angels were all about us as we marched over the sea of glass to the gate of the city. Jesus raised his mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges, and said to us, 'You have washed your robes in my blood, stood stiffly for my truth, enter in.' We all marched in and felt that we had a perfect right in the city. . . .

"We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us, that we could not speak them out, and we all cried out 'Alleluia, heaven is cheap enough!' and we touched our glorious harps and made heaven's arches ring."

Here we close the quotation from that first view given us in "Early Writings." By the ear of faith we can hear those harps of the ransomed making heaven's arches ring. By the grace of God we must be there. Our voices must join in that grand "Alleluia" to the Lamb. And what a solemn thought that this path we are walking in actually leads on into experiences and scenes such as these described.

We cannot walk this path in our own strength,—

"I must have the Saviour with me,
For I dare not walk alone."

And, thank God, he promises to go with us all the way; and his power can keep us and make even our poor hearts clean and pure and strong, and take us through to the city. We will let him do it; and we will plead with others to come and walk in this glorious way with him.



Lesson for the Children — No. 6 How Do We Know?

MEMORY TEXT: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." Rev. 13: 16.

Show a tag or label and explain its use. It shows to whom a parcel or any article belongs, and where it is to go. A lady once sent her little boy a long way on the train with simply a tag fastened to his clothes, showing that his fare was paid and telling where he was going.

A poor man in Europe came to America to make a home for his wife and boy. The wife died, and so the father worked hard to send money for his little boy, only four years old, to come to him.

A ticket was bought and tied round his neck, containing his father's address. A few words were added, asking Christian people to give the child food and drink and to care for him. He was placed on a long train with his little bundle of clothes beside him. The conductor found him all alone, and was first to feed him. When he cried for home, some women rocked him to sleep and cared for him. After days of travel, he was placed on a large ship. Still there was some one always ready to care for

him and wash and mend his clothes. When he reached New York, a telegram was sent to his father, and the little boy was placed on a Pennsylvania Railroad train. At a certain station his father found him and carried him home. He was tagged, or *marked*, so he reached his destination safely.

The time will come when every one will be marked as servants of God or servants of Satan. Speak of some of the signs by which we know that that time is near. Signs in heaven, earth, sea, and sky have been fulfilled.

Jesus wants all his children to come home. He says, "Father, I will that they also, whom thou hast given me, be with me where I am." It matters not

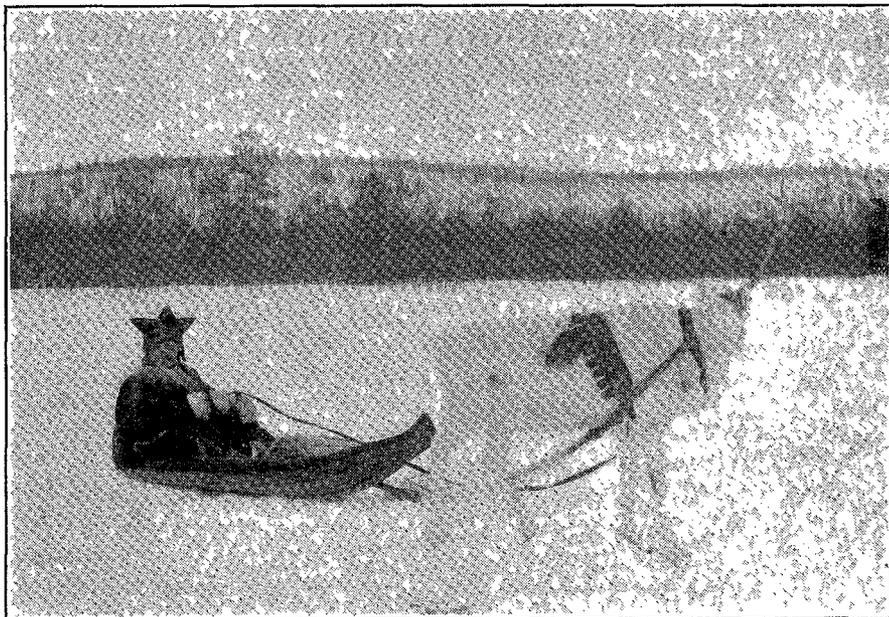
(Reading for Friday, December 17)

The Macedonian Call

J. E. FULTON

THE book of Acts is a great missionary record. The first chapters tell of the outpouring of the Holy Spirit in the "early rain," and the preaching of God's Word and the establishment of his work in the regions of Palestine, Syria, the islands of the Mediterranean, and in Asia Minor. In chapter sixteen we find the first Macedonian call, which led to the first great foreign missionary movement.

Concerning the work started in Palestine and preached in the surrounding countries, we have the record that when



OUR LAPLAND WORKER EN ROUTE WITH THE MESSAGE

This is the only means of reaching the people. There are no trains, no horses, but vast snow fields everywhere to traverse.

where they have lived in this world, their home city is the New Jerusalem. Their Father and Elder Brother are waiting for them. They will be marked with God's name and their destination, and every one who is truly his will reach heaven safely. Rev. 3: 12.

Satan also has a mark. Those who serve him will reach their destination, which is the lake of fire, where they will be destroyed. Satan's mark will be placed either on their foreheads or in their hands, and it can be plainly seen to whom they belong.

(The leader may explain the seal of God and the mark of the beast in a way suited to the ages of the children taught. Help may be obtained from "Early Writings," in the chapters on "My First Vision" and "The Mark of the Beast.")

In this, as in other meetings, let time be given for prayer and testimony. The subject of special prayer should be that we may have God's mark, and refuse to let Satan brand us as his subjects. Also pray that we may become earnest workers, and so help others to choose the right mark.



"BEHOLD, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him."

the churches had become fully established, the Holy Spirit forbade the apostles to neglect the "regions beyond." We read that "when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not." Acts 16: 6, 7.

Duty pointed only one way: they must leave for the foreign fields across the sea; they must enter a new continent to the west. And God set in motion impelling forces to dislodge the apostles from continuing too long with an engrossing work while a new continent was to be annexed for missionary enterprise. The Spirit challenged their restricted evangelistic policy. And not only did the Holy Spirit direct that some of the early missionaries should leave Asia, but, further, from eastern Europe, then in darkness, destined later to be the land of light and progress, came the earnest and unresisting plea, "Come over, . . . and help us." When this appeal came to Paul in vision he received his first inspiration, shall we say, for labor in far-off fields. "A vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him,

saying, Come over into Macedonia, and help us." The effect of this vision upon the apostle's mind is shown by the statement that when he heard the call from Macedonia, "immediately" he and others "endeavored to go," believing that this was a call from God.

What was recorded in the book of Acts concerning these early days of the church is being repeated in these closing days of God's work. As in the beginning the Holy Spirit came with power, imparting efficiency to the labors of the early missionaries, so now we wait with expectancy for the "latter rain" to ripen the world's great harvest. In apostolic days the church was led forth to new fields of missionary endeavor, so now also the Macedonian calls come to us with multiplied urgency to preach the message to "every nation, and kindred, and tongue, and people."

Distinctly these appeals from many lands sound in upon us. Never before were there so many doors swung wide open in lands formerly forbidden. God is turning the hearts of the heathen longingly toward us. Sister Bothilde Miller, working among the heathen of eastern China, said at the recent Shanghai council: "There is a wonderful desire on the part of the heathen in my district for truth. They want something better than ancestral worship." Continuing, she added, "Educated and uneducated, rich and poor, sick and blind, are turning to the Lord."

During the past decade waves of spiritual awakening and expectancy have spread over the nations of the Far East, and as a result many of the heathen have turned to the Lord. This has been especially noticeable in Korea, and is now also very manifest in China and the Philippines. In no part of the world does our work present a more hopeful aspect. Our missionaries have been successful. Young men and women have gone out to these heathen lands; they have acquired the difficult languages, and have had quickly thrust upon them heavy responsibilities under which they stagger. God is helping them greatly, and is giving fruitful harvests from their seed sowing. But in many places the burdens are too heavy and our missionaries are crying out for associate workers. Think of Pastor R. C. Wangerin, in southern Korea, with his few native helpers, ministering amid a population of six millions! Is not this a call for more help? Yet Korea is blessed, so far as laborers are concerned, above many other parts of the East.

In Manchuria and northern China one travels over thousands of miles of territory, with many large cities and villages, where not a Seventh-day Adventist missionary is yet stationed. The countless cone-shaped grave mounds, so characteristic of this part of the East, tell their sad tale of the millions who have died, most of them having never heard of Christ; and on every side men and women are dying without a messenger to point them heavenward. Northern China, which contains the chief city of China, calls loudly for workers. Only at Mukden has the work been started.

God has greatly blessed the young workers who have been pioneering the work in this northern district; but they are so few in a large and populous region. How it pulls upon the heartstrings to pass through such vast stretches of country inhabited by millions of intelligent people, and be constantly reminded of their pathetic need. Has not the time come to send help?

In central China a strong work in connection with the message has been established. Many churches have been organized, numerous companies formed, schools established, and a strong propaganda by use of our literature is being carried forward. Yet in the province of Honan, with its thirty-five million people, there is but one English-speaking minister to look after the many interests of the cause. Directing the various branches of the church work and visiting outstations require time and much wearing labor. Then come the training of evangelists and colporteurs and a thousand other cares that fall to the lot of a director of a large district. When so much is expected of one man, is it not imperative that more go to the front?

When we say there are thirty-five million people in Honan we have not selected an extreme case. The province south has as many people. Each province in China in size and population is a nation in itself. Szechuan, where Pastor Allum and his few collaborators are stationed, has an area as great as that of France, and a population equal to nearly three fourths that of the United States, and more than that of the entire German Empire. All the provinces are populous, especially those in central China. It is said that along the great Yang-tze-kiang River and its tributaries live two hundred million people.

But China, with its more than four hundred million souls, is but one country in this great Eastern field. Think also of India, with its three hundred and twenty-six million; of the East Indies, with fifty-five million, Java alone numbering thirty-five million; and then of Japan and Korea, with their eighty-odd million. If numbers constitute calls to the church of God, how many and loud the calls! Was the ancient plea from Macedonia urgent? Countless doors of opportunity are now open to us in these great countries where thousands of longing souls in most urgent and pathetic entreaty bid us come over and help them. Can we delay? Think of the years of missionary toil during the past century, the prayers and tears, and the lives that have been sacrificed to prepare the way for us. Toward this moment of opportunity God has been leading us.

Consider what a staggering load is placed upon our workers in these fields, who labor so short-handed, with facilities so inadequate, constantly facing problems that weigh so heavily upon the heart. Surrounding them are thousands of souls groping for the light, needing instruction and guidance—and the missionaries are many times compelled to neglect them.

Look at this sad picture. Not long ago, in central China, eighty persons

heard a little about the message, and commenced to observe the Bible Sabbath the best they knew how. But no one went to their assistance,—there was no one to send,—and the poor souls became discouraged and fell away.

There has been no time since we commenced missionary operations as a people when the calls from the foreign field have been so many, so great, and so insistent. There are calls for men from all parts of the East, and how can we hold them back? Then there are urgent calls for money for homes; training schools are needed for native evangelists and other workers; printing offices must be started for vernacular literature; money must be had for preaching tents and for other much-needed equipment. All this calls for extra appropriations of over one hundred thousand dollars. The times, the opportunities, and the great needs of the field, call for a mighty forward movement. Can we deny our missionaries at the front these requests they make? Having enjoyed so many blessings ourselves, and having received from the God of missions the commission to take this gospel to every nation, now is our time and opportunity to come up to the help of the Lord against the mighty.

But there is a positive danger threatening us as a people, and that is that the marvels of God's opening providences in foreign lands shall not be realized because of our torpid senses,—that the many signs and signals shall be read with dimmed eyes, and that the call to "go forward" may fall on dull ears.

In his work for souls as the world's first foreign missionary, Jesus was "clad with zeal as a cloak." But how sluggish many of us sometimes are, how lukewarm and inactive! And so to his remnant people he sends the Laodicean warning against this lethargy which is so likely to eat at the vitals of our spiritual life. The True Witness says, "I know thy works, that thou art neither cold nor hot."

Of the urgency of the situation in the East, Dr. J. R. Mott truly says:—

"The vast continent of Asia, with its multitudinous population, is in the midst of stupendous changes—changes political, educational, economic, social, and religious. From the Near East to the Far East one feels the thrill of a new life. The situation thus presented to the Christian church is unprecedented in opportunity, in danger, and in urgency. This is the greatest single fact to be pressed upon the mind and conscience and will of Christendom."

The demand upon us for more men and more money is imperative. The church must settle down to the greatest task it has ever confronted. It will cost heavily. The Macedonian call will claim our best and brightest young people. It will ask for our wisest and best leaders. In apostolic days, when the needs of the home work were pressing, the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them;" and that was the foreign work. The best gifts of the early churches were claimed. Today, also, there is need of educated missionaries—men mentally

agile, and possessed with gifts of leadership.

And then, besides the work of warning the teeming millions of Asia, Africa, South America, and other populous countries, there still remains the humiliating fact that over a million natives of the islands of the Pacific are still savages. Many are terribly sunken in vice and dwarfed with ignorance. And our workers in heathen New Guinea, in cannibal Atchin in the New Hebrides, and among the fierce tribes of the Solomons, plead earnestly for additional recruits. In New Guinea, Atchin, and the Solomon Islands we are the first missionaries to occupy the districts where our workers are stationed; and although the situation has seemed so forbidding, the light is breaking and we are encouraged to expect good results. But we must send forward more workers.

Years ago in Fiji, a chief, Ratu Ambrose, won to the message from a terrible life of sin, and then solicitous for his people, asked the writer, "Are there not many in other lands who have become believers in this great message?"

"Yes," was my answer.

"And," he continued, "are there not many young people trained to be missionaries to send to these needy islands?"

"There is no reason," I told him, "why there should not be a number fitted for such work."

"O why, then," he asked, "are they so long in coming?"

So from the perishing souls of many an isle and of the great continents, especially from among the eight hundred millions of the great East, sounds to these lands of plenty, of light, and of blessing the ardent and insistent plea: "We perish in darkness. O, when will you bring us your message of salvation? Why are you so long in coming?"

Of the call to the Christian church, Mr. Sherwood Eddy says:—

"The church is facing today the need of more than half the human race. No pen can describe it, no heart can grasp or fathom that great ocean of need; no imagination can picture it, no tongue can tell it. There is a continent of need embracing nations newly awakened. . . . And here are we, young, strong, and free to give our lives, our gifts, our prayers, all that we have and are, to the greatest cause in the world. The call comes to the West, to the Christian church. It comes to you personally and individually. The call is before you. What will your answer be? It combines the challenge of a great need, and the call of an overwhelming opportunity."

"Through midnight gloom from Macedon.

The cry of myriads as of one:
The voiceless silence of despair
Is eloquent in awful prayer.
The souls' exceeding bitter cry,
'Come o'er and help us ere we die.'

"How mournfully it echoes on!
For half the world is Macedon
These brethren to their brethren call.
And by the love that loved us all,
And by the whole world's life they cry,
'O ye that live, behold we die!'"

Lesson for the Children — No. 7

The Unworked Places

MEMORY TEXT: "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." John 4:34.

In this lesson the leader may help the children to see what a great work is yet to be done in warning the world before Jesus comes. A map may be used showing where most has been done. Facts concerning the needs of other countries may be gleaned from our periodicals and the reading for the older people for this day.

Illustrate by the care we give a garden. We do not plow and sow and tend

Japan, and other lands; that he will make many others willing to go where work is greatly needed, and help us to give our money to support them. We should also pray that we may be so unselfish that we shall be willing to give ourselves, our friends, and all we have, that God's work may soon be finished.



(Reading for Sabbath, December 18)

Facing Solemn Issues

A. G. DANIELLS

"THIS day is this scripture fulfilled in your ears." Luke 4:21.

It was our Lord and Saviour who made this statement. To understand its



GROUP OF MISSIONARIES LEAVING SAN FRANCISCO FOR THE ORIENT, SEPTEMBER 15

Front row seated, from left to right: Dr. D. E. Davenport, J. W. Rowland, George Harlow (returning to China), R. E. Loasby, and I. C. Schmidt.

Back row, standing, from left to right: Mrs. Pearl Davenport, Mrs. Marie E. Schmidt, Mrs. L. J. Glasscock, Mrs. Gertrude S. Rowland, Chas. F. Glasscock, Amy Liu (a Chinese girl returning with our missionaries to China), R. W. Munson (standing with group but not going with them), Mrs. Cassie D. Harlow, Della Burroway (returning to India), and Mrs. B. M. Loasby.

only one part of the ground, but *all* is cultivated. We do not spend all our time hoeing and weeding one little place, and leave all the rest for weeds to destroy the crop. So one country must not claim all the workers, all the labor, and all the money. Show how few laborers we have in Africa, Asia, and South America as compared with other countries.

God wants the children to become helpers with him. They can begin at home. Isaac carried wood for his father. Joseph went on errands. The little girl worked in Naaman's home helping his wife. Jesus worked with Joseph as a carpenter, and as he worked he sang, and so comforted any who were sorrowful and troubled. By learning to be useful at home, little Christian children are preparing themselves to work in other places.

The special objects for prayer in this meeting should be that God will help us to be workers for him; that he will bless the missionaries in India, China, Korea,

full meaning we must know the conditions under which it was spoken.

Jesus had made his appearance among men. He had been baptized, and was just entering upon his public ministry. He had come to "Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Verses 16-19.

These statements were written by the prophet Isaiah seven hundred years before they were read by our Saviour in the synagogue on that Sabbath day.

They were written of Christ, foretelling his first advent. All those years this prophecy had been before the people awaiting fulfillment. Now the hour had come; Jesus was here among men, and had received the anointing by the Holy Spirit. He was beginning to preach the gospel to the poor, to heal the sick, and to deliver the people from the bondage of sin. Therefore he could say with absolute truth, "This day is this scripture fulfilled in your ears." Never before had that declaration been made, for never before had that prophetic scripture been fulfilled.

From this it is plain that there are fixed, definite times for prophetic utterances to be fulfilled, and that the announcement of their fulfillment cannot be made until the time comes for the events to take place. And, further, we learn that when the hour comes for the fulfillment of a prophecy, and the events of the prophecy begin to appear, that fulfillment must be proclaimed to men by the messengers of the Lord. Pentecost was foretold in prophecy, and when it came the apostle Peter said, "This is that which was spoken by the prophet Joel." Acts 2:16.

When Jesus had been preaching for some time, he said to those about him: "Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

What was it those people were seeing and hearing? — The fulfillment of prophecy. "This day is this scripture fulfilled in your ears." "Blessed are your eyes, for they see: and your ears, for they hear" its fulfillment.

From this we learn that it is a great blessing to any one to see the prophecies of the Bible being fulfilled, and to recognize their fulfillment as the unfolding and working out of God's eternal purpose. It is a greater blessing to understand this than to gain wealth, or power, or any other worldly advantage. "Blessed are your eyes, for they see: and your ears, for they hear" those things taking place which were foretold by the prophets of God.

But we learn another important lesson from what our Lord said to the people whom he taught. One day while walking by the Sea of Galilee, he said to some of the men who were hard at work in the fishing industry: "Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him." Matt. 4:19, 20.

These men were among those to whom Jesus said, "Blessed are your eyes, for they see: and your ears, for they hear." But that seeing and hearing brought to them not only blessing in the pleasure and joy they experienced in the Saviour's presence and teaching and marvelous works, but brought to them great responsibilities as well. Come, follow me, and work for men. To live when prophecy is being fulfilled, and to see its fulfillment, and understand the meaning

thereof, is an unspeakable privilege accompanied by solemn responsibilities.

To some of those who accompanied with Christ it meant an altogether new and different life from what they had known before. It gave them a new vision, a new purpose, a new calling. Straightway they left their nets, their ship, and their father, and followed him. Henceforth they devoted their whole lives to a work they had never thought of doing before. They were swallowed up in the work set on foot by the prophecy that was being fulfilled.

Here is the divine order: "This day is this scripture fulfilled in your ears." "Blessed are your ears, for they hear." "Follow me, and I will make you fishers of men."

This is still God's program. Prophecy is still being fulfilled. To see and understand its fulfillment today is just as great a blessing as at any time in the past. And its fulfillment now brings responsibilities to those who see it, the same as it did in our Saviour's day.

Today that great prophecy of Revelation 14 is being fulfilled. The threefold message of that prophecy is being proclaimed throughout the world. Many thousands have received that message, and have experienced the blessing which the Saviour said accompanies the fulfillment of the word of God. And, further, those who have received the message and the blessings which accompany it have felt a new responsibility pressing upon them. A new meaning has been given to life. Different values have been placed upon the things of this world. A voice has been heard saying, "Follow me, and I will make you fishers of men." A burden for the salvation of lost men and women never felt before has come into the hearts of those who have become identified with the movement which fulfills this prophecy. This burden has led thousands to abandon their former avocations and devote their lives to gospel work. It has led thousands of others to consecrate the toil and the income of their daily vocations to the proclamation of the message now due the world.

The fulfillment of that prophecy of Isaiah relating to Christ's first advent meant a movement in the world. It meant Christ's presence among men, and the preaching of the gospel in a new setting. Christ understood and emphasized this. Those who heard him understood it. They accepted the responsibility. Some *left* all for, and others *dedicated* all to, the new movement. Their interests were transferred from the things in which they had been engaged to the all-important work the new message had set on foot. From this work nothing could turn them. Not even opposition and persecution could stop them. When commanded "not to speak at all nor teach in the name of Jesus," they answered, "We cannot but speak the things which we have seen and heard."

And so it must be in this day. The message, and the work required to make it known to all the people of the world, must have first place in the hearts of the believers. It is the greatest and most

important thing in the world. It rightly calls for the best in the world — the cleanest hearts, the truest lives, the most genuine sincerity, and the whole-hearted devotion of its followers. Its issues are greater and graver than are the issues and problems of any movement among men. No nation, no government on earth, has such serious matters to deal with as are the interests of this message. Yet how seriously the rulers and people of the world take the problems they are facing. What great interest is manifested in these world issues! What tremendous sacrifices are made for them!

About the time this awful war broke out, President Wilson accepted an invitation to speak at the dedication of a tablet in Manassas, Va. Later the committee having the affair in charge waited upon the President to make the final arrangements. The President felt obliged to tell the committee that he could not attend the dedication. When they reminded him of his promise, the President said: —

"When I made that promise, things were just beginning, and a great many things have happened since which have altered not only the aspect of our own affairs, but the aspect of affairs of the world. My experience here day by day is that questions turn up so suddenly and have to be handled so promptly and sometimes with so much thoughtful discretion, that I really dare not let my thoughts go out to other matters.

"I could not come to Manassas without having something to say. It would not be worthy of the occasion if I did not make preparations that would be worth while, and that is out of the question. My thoughts are mortgaged beyond recall for the present.

"I simply feel that I have forfeited my liberty for the present, and that my nearest duty is the most obvious and imperative duty. I have been obliged to say this to all invitations, however tempting in character, and I would not be worthy of your trust if I did not come to such a conclusion, because I know that you want these international matters taken care of as best we know how, and I ought not to send my thoughts afield."

This is surely a grave attitude to take toward the problems with which he is dealing: "I really dare not let my thoughts go out to other matters. . . . My thoughts are mortgaged beyond recall for the present. I simply feel that I have forfeited my liberty for the present, and that my nearest duty is the most obvious and imperative duty. . . . I know that you want these international matters taken care of as best we know how, and I ought not to send my thoughts afield."

That sounds like serious, whole-souled devotion to a cause. It is just the devotion every believer in the third angel's message should have for the cause of that message.

Brethren, our thoughts are "mortgaged beyond recall." We must center and hold them upon this work of God. We must not let them turn to the world.

It is not safe; it is not right. President Wilson's problems are international; ours are not only world-wide, but eternal. If he dared not let his "thoughts go out to other matters" for fear of failing to do his whole duty toward his cause, how much less may we dare to let our thoughts turn from this cause of God to the world and our own pleasures and advantages.

Again, the President felt that in accepting the responsible position he held, he had forfeited his liberty. O, that God's people would take this serious view of their responsibilities? This was the view held by the apostles in their day. Paul described himself as the bond servant of Jesus Christ. He declared that, although he had been free from all men, yet he had become the servant of all. The light of God's message that came to him made him a debtor to the world.

And so it is with all who have the light of the third angel's message today. Our bodies, our minds, our time, our means—all belong to God for the advancement and the finishing of his work in the earth. All is required and all can be used now. The providence of God has opened avenues for most effective and rapid work throughout the whole world. "All things are now ready." The way is prepared for us safely and wisely to throw all our resources in laborers and means into the field. There is a demand for all, and all can be used to advantage. This is surely the day of opportunity for the people of God.

If ever the message to "sell that ye have" applied to the church of God, it does now. If ever the people of God should bind about their personal wants and refuse to indulge in needless luxuries, it is this very hour.

This work is to be confined to a single generation. It has been in progress seventy-one years. Only a few years can possibly be left in which to finish it. Thank God, he will keep his word and finish his work at the appointed time. But he will do it through his people. Those who refuse to cooperate will be excused, passed by, and others will be found.

Brethren and sisters, let us make the surrender and consecration of all to this work now, while it is needed, and can and will be used. When the work is finished, there will be no use for anything that is left over. The money that was held from the work during its finishing will then be thrown to the moles and the bats. The houses and lands that were withheld will be destroyed. On the other hand, everything devoted to the cause now will bring great returns in this present world, and eternal rewards in the world to come.

This great demand upon the thoughts, the activities, the children, and the property of God's people, is the greatest blessing that could come to us in this period of the world's history. It is our safeguard. We need this great burden to keep us from the luxuries and selfish indulgences of the world. Yes, brethren, this great world problem is for our highest good. If we will meet our respon-

sibilities as we should, we shall share nothing with the world. God's cause will have our thoughts, our affections, our children, our means, our all. Then we shall be wholly the Lord's portion, and he will be our God, our guide, our protector, and our Redeemer.

"Who then is willing to consecrate his service this day unto the Lord?"



Lesson for the Children—No. 8

Sent to All the World

MEMORY TEXT: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

Sing one or two verses of a missionary hymn, then ask how many ever heard father or mother say, "Go," do this or that. It is not always pleasant to go, is it? We would rather sit by the fire and read or play.

What is the first word of our text? Who says "Go"? What are we commanded to do?—"Go work." Matt. 21:28-30. One boy said he would work, but did not; the other refused, but soon became sorry and did what his father commanded. Which shall we be like?

"Go preach," Jesus says. Where?—Everywhere, even among all nations of earth. Some can teach, and to some he says, "Run, speak," which shows that we are to be in a hurry when going to do work for God.

But some countries are so hot; some are very cold. It is hard to leave comfortable homes and dear friends. Jonah did not wish to go when God sent him to Nineveh. Tell what Jesus left when he became a missionary. None can ever leave as much as he.

Jesus will go with us anywhere. He will give us help and power, and will say, "Well done," when the work is finished.

Little Maggie wanted to do something for Jesus. Her mamma was ill and they were very poor. She had four brothers and sisters who were noisy and quarrelsome. One day she came into the room where they were making mamma's head ache with their noise, and asked them if they would not like to go into the other room and learn to sing a new song. Then she taught them, line by line, these words:—

"Little ones, little ones, stop and think!
What have you done for Jesus?"

Always, you see, for you and me,
There's something to do for Jesus.
Brave little hearts, you must not delay.

There is so much to do today;
Even a word!—it may be heard
Up at the throne of Jesus."

Maggie explained how they could work for Jesus by helping mamma get well, and letting their words be such as they would like Jesus to hear.

Children may do many things at home that Jesus will count as work done for him. Even a little song sung for him brings joy on earth and in heaven. Remember—

"Even a word!—it may be heard
Up at the throne of Jesus."

NOTICES AND APPOINTMENTS

Massachusetts Conference

NOTICE is hereby given that the forty-fifth session of the Massachusetts Conference of Seventh-day Adventists will be held at Tremont Temple, Boston, Mass., Dec. 6-10, 1915. The first meeting will be held Monday evening, December 6.

ALLEN MOON, *President*;
H. B. TUCKER, *Secretary*.



Pacific Union Conference Biennial Session

THE eighth biennial session of the Pacific Union Conference of Seventh-day Adventists will be held at Loma Linda, Cal., Nov. 28 to Dec. 2, 1915. At that time reports of the various departments will be received, and business pertaining to the conference transacted. The first meeting of the session will convene at 12 M., November 28.

E. E. ANDROSS, *President*;
CLAUDE CONARD, *Secretary*.

Obituaries

BOYLE.—Anna A. Boyle died in San Pasqual Valley, San Diego Co., Cal., Oct. 9, 1915, aged 63 years, 9 months, and 14 days. She was a native of Scotland. She was married to Owen Boyle in the State of Illinois in 1870. The family resided in Dennis, Kans., for twenty years, and for twenty-one years in California. Sister Boyle was the mother of eight children, four of whom are left to mourn. For thirty-five years she was a member of the Seventh-day Adventist Church.

W. M. HEALEY.

BLACKWOOD.—Richard Hogarth Blackwood was born Sept. 11, 1829, in Cayuga County, New York, and died at his home in Oakland, Cal., Oct. 10, 1915. He became a Seventh-day Adventist in 1883, and was a consistent Christian. At the time of his death he was an elder in the Oakland church, and all who knew him highly respected him for his integrity and faithfulness in the Christian life. He is survived by his wife, one son, and three daughters. Services were conducted by the writer, assisted by Elder A. Brorsen.

C. E. FORD.

STURDEVANT.—Frances Aurelia Taylor was born in Bono, Ind., May 17, 1832, and died in Onarga, Ill., Oct. 17, 1915. She was married to Jonathan W. Sturdevant, April 9, 1857. To this union were born four children, all of whom are living. One son, Elder M. C. Sturdevant, is superintendent of Tsungwesi Mission, South Africa. About three years ago Sister Sturdevant accepted present truth. Hers was a faithful and consistent Christian life, and she died triumphant in the faith of the Lord Jesus Christ. Funeral services were conducted by the writer, assisted by the pastor of the Methodist Church.

E. F. PETERSON.

SPONSLER.—William Henry Harrison Sponsler was born April 18, 1841, in Beaver Township, Mahoning Co., Ohio, and his death occurred Oct. 11, 1915. On April 30, 1868, he was married to Margaret Richards, of Ashland, Ohio. Brother Sponsler enlisted in the Civil War, Aug. 16, 1862, and had an honorable discharge at Camp Chase, Ohio, July 19, 1865. He was a private in Company A of the One hundred and Twentieth Regiment. In later years he gave heed to the call of his Master, and for forty years was a member of the Nova Seventh-day Adventist Church. His belief remained firm to the end. He was held in high esteem by all who knew him. His wife, one son, and one daughter survive.

E. K. SLADE.



WASHINGTON, D. C., NOVEMBER 11, 1915

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BROTHER CONRADI reached New York on Sunday, October 31. Accompanied by Brother Fitzgerald, he left that night for Chicago, expecting to reach Loma Linda on Friday, November 5, in time for the opening of the fall council. Being delayed en route, his contemplated visits at various points in the United States are postponed until after the council.

BROTHER GUY DAIL, the secretary for the European Division, reports that 4,967 believers were baptized during 1914, and 554 taken into church membership by vote; 5,521 in all, as compared with 5,625 additions in 1913. Also the first six months of this year 2,571 were added to the church as compared with 2,877 the corresponding months last year. The first six months last year, it will be remembered, were entirely free from war experiences. These figures plainly show that God's hand is not shortened that it cannot save, even during very troublous times.

THIS is how a young man now engaged in interpreting for an evangelist in Hunan, China, found his Lord: "When Hunan seceded last year, the young man went to the front with a Red Cross corps. Taken as a spy, he was arrested and thrown into prison at Wu-chang. Four of his fellow prisoners were beheaded. Here, face to face with death without trial, he turned to God, and for the first time prayed to his Heavenly Father. Instantly a sweet peace filled his heart, and he knew that there was a God, and that he had heard his prayer. After his release from prison he was baptized. He is a powerful ally, . . . holding large audiences by his burning words, as he boldly testifies to Jesus Christ as his own Saviour and the only hope of China."

IN Colorado a senator has accepted the present truth, and is active in forwarding the message. At a camp meeting he became deeply interested in the circulation of our literature, so he procured a prospectus for "Daniel and the Revelation," inwardly resolving to procure at least one hundred orders for the book. His hundredth order, recently taken, was from John D. Rockefeller, Jr., who was spending a few days at Denver, looking after his mining interests.

BROTHER R. B. STAUFFER, the bookman for Peru, recently settled on a plateau in the interior of that country, and in connection with his general work, he is laboring for the people in that section. Already an interest is aroused, and some who know nothing of the Bible are attending the meetings to hear concerning the wonderful things found in the Book. Brother Stauffer reports that one young man is already keeping the Sabbath, and is selling the South American Spanish paper *El Atalaya*. In one village he quickly disposed of twenty-five copies. Thus light is penetrating the dark regions.

FROM South Africa comes the word that because of the failing health of Sister Joel C. Rogers, she is obliged to leave the Tanganyika Plateau, which she and her husband reached about a year ago, after a long, toilsome journey. On account of the war, which broke out just after they arrived in this hitherto unentered region, they were not permitted to locate a mission on the site they had selected. We regret the failure of Sister Rogers's health, and also the further delay occasioned thereby. It was not decided whether Brother Rogers, after accompanying his wife to where she could go to the Cape alone, would go with her, or return to hold the situation at their prospective mission.

MISSIONARIES tell us that Mexico is now wide open to receive the gospel. There is a growing desire on the part of the people to hear the gospel of Christ. "There is not a state of anarchy in Mexico," writes one missionary. "Bandits do not roam about the country plundering and murdering. The great crisis that Mexico faces today is one of finances. The worst conditions are to be found in cities. In the small towns and country districts, work goes on almost the same as usual." The feeling against Protestants is changing, and many Mexicans are coming to realize that to find Christ is the one thing essential. Several officers in the various armies are young men who have attended mission schools, and they are helping create a favorable sentiment toward missionaries. The present is therefore a favorable time for reaching Mexicans with the message, nearly the whole southern portion of the republic being now open for mission work.

BROTHER J. WILSON ROWLAND, one of our missionaries sailing for the Orient, September 15, on the steamship "Persia," which is the last boat out from San Francisco on the Pacific Mail Steamship Company, as this line of steamers has been discontinued for a time, writes concerning the passengers aboard: "It would seem as if this boat were making the trip especially for the purpose of carrying missionaries. Seventy out of the ninety first-class passengers are missionaries, among whom several denominations are represented. Our own little party of fifteen are all standing the trip well." This letter was mailed at Yokohama, Japan, indicating that the boatload of missionaries had reached port safely.

WHEN some one asked a missionary if he liked his work in Africa, he replied: "Do I like this work? — No; my wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts through goat refuse. We do not like association with ignorant, filthy, brutish people. But is a man to do nothing for Christ which he does not like? God pity him, if not. Liking or disliking has nothing to do with it. We have orders to 'go,' and we go. Love constrains us." Such a love begets the strength to do the "all things."

THE last of David Livingstone's Makololos, and one of a remarkable band of men who played an important part in establishing the British protectorate in Nyasaland, has recently died. His name was Mlauli, and he was the chief of the Mang'anja people. He accompanied the great missionary on his travels, and was one of the company of Makololos to whom Livingstone gave guns, and a warning to have nothing to do with the slave trade, but to "keep the country for the English."

Harvest Ingathering

ON October 26, Harvest Ingathering Signs to the number of 724,342 had been sent out by the Pacific Press to fill orders. Adding to this number the 40,539 foreign copies used, gives a total of 764,881. This is 81,817 more papers than were used last year. This is encouraging.

It may be in place to suggest here that we hope all churches will see to it that there are not quantities of these good papers, either in English or in foreign languages, left unused. The Mission Board is willing to provide all the papers needed, but a great loss might easily be sustained if the papers are not used. A little care on the part of conference and church officers will accomplish much in placing all the papers where they will do good.

The honor roll of conferences having obtained their portion of the \$100,000, stands as follows:—

Maritime, October 21.

Maine, November 1.

T. E. BOWEN.