

The Advent Review and Sabbath Herald

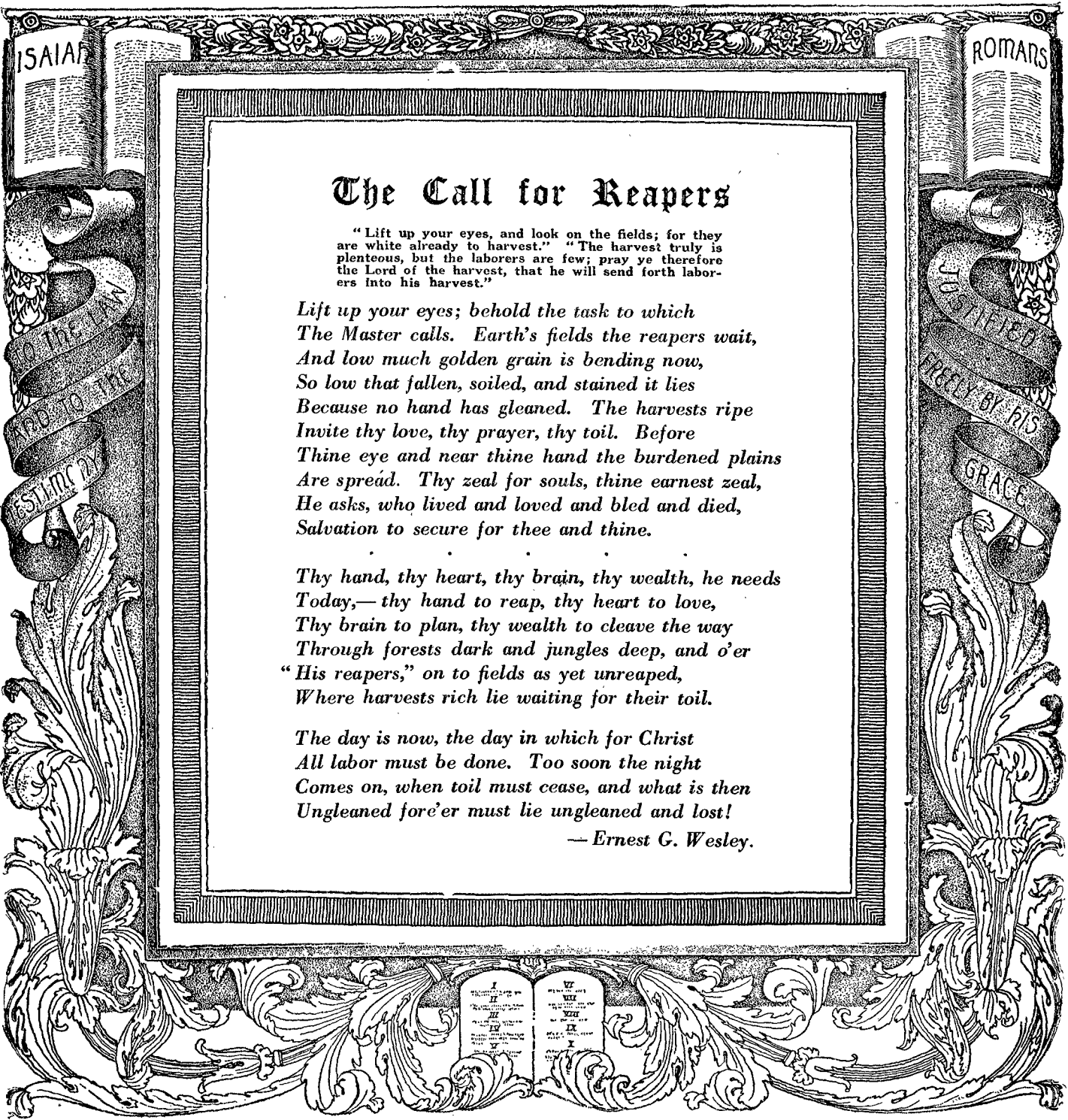


Vol. 94

Takoma Park Station, Washington, D. C., Thursday, November 8, 1917

No. 45

THE GOSPEL TO ALL NATIONS



The Call for Reapers

"Lift up your eyes, and look on the fields; for they are white already to harvest." "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

*Lift up your eyes; behold the task to which
The Master calls. Earth's fields the reapers wait,
And low much golden grain is bending now,
So low that fallen, soiled, and stained it lies
Because no hand has gleaned. The harvests ripe
Invite thy love, thy prayer, thy toil. Before
Thine eye and near thine hand the burdened plains
Are spread. Thy zeal for souls, thine earnest zeal,
He asks, who lived and loved and bled and died,
Salvation to secure for thee and thine.*

*Thy hand, thy heart, thy brain, thy wealth, he needs
Today,— thy hand to reap, thy heart to love,
Thy brain to plan, thy wealth to cleave the way
Through forests dark and jungles deep, and o'er
"His reapers," on to fields as yet unreaped,
Where harvests rich lie waiting for their toil.*

*The day is now, the day in which for Christ
All labor must be done. Too soon the night
Comes on, when toil must cease, and what is then
Ungleaned for'er must lie ungleaned and lost!*

— Ernest G. Wesley.

IMPORTANT ANNOUNCEMENT FOR 1918

A Rich Treat in Store for the Readers of the "Review." Articles on Important Questions by Some of the Prominent Workers and Writers in the Denomination

We are entering upon days of darkness and perplexity. The world is engaged in a deadly conflict. Thrones are tottering. Stable institutions of society and government are being undermined. Many professed Christians are losing faith in the Scriptures of truth and in the leadings of divine Providence. As never before, we need to turn to the study of the Word and to the instruction which has come to us through the Spirit of prophecy. We should recognize God's leading in the development of this movement, and our true relation to the great trust committed to us of giving to the nations of men a knowledge of the near coming of the Lord.

Prompted by these considerations, the editors of our church paper have endeavored to arrange a program for 1918 which will make the "Review and Herald" truly representative of the great message it bears, and lead to a strengthening of faith on the part of all its readers. Toward the accomplishment of this object we are pleased to announce the following special features for the coming year:

1. The Holy Spirit; Organization. Elder A. G. Daniells, president of the General Conference, will present a series of articles on these subjects. The Spirit of prophecy tells us that the greatest need of the church of God at the present time is the presence of the Holy Spirit; hence no more important question could be considered than this. Disintegration and disorganization are so rampant in the great Christian world that we should study the divine plan of organization in relation to the work of God. This subject will be considered from the viewpoint of the instruction given in the Scriptures and in the Spirit of prophecy.

2. Our Institutions. Elder I. H. Evans, president of the North American Division Conference, will consider the reason why our institutions have been brought into existence, the character they should maintain before the world, and our relation to them as important factors in the carrying forward of this message.

3. Church Finance. Elder W. T. Knox, treasurer of the General Conference, will consider the question of church finance, a question closely related to the operation of every phase and department of this movement at home and abroad.

4. Studies in the books of Daniel and the Revelation. Elder W. A. Spicer, secretary of the General Conference, will give a review of the main lines of prophecy, covering such portions of these two great prophetic books as Daniel 2, 7, 8, 9, 11, and 12; also the seven churches, the seven seals, and other important lines of prophecy in the book of Revelation. These articles will review the reasons for our faith, showing its groundwork in prophetic prediction and in fulfilled prophecy.

5. Prof. W. W. Prescott, field secretary of the General Conference, who is already in the Far East, will furnish a monthly letter dealing with the world's great issues from the standpoint of that part of the world. These letters, as well as reports which Professor Prescott will send of the progress of the work in the Asiatic Division, will contain matter of vital interest.

6. Christian Experience; Soul-Saving Work; Duties of Church Officers and Members. Elder G. B. Thompson, secretary of the North American Division Conference, will write on these

important and practical questions. We know that from his wide experience in church and soul-saving work he will have instruction of vital interest to present.

7. Spiritualism; Mormonism; Theosophy. Prof. L. L. Caviness, of the "Review" editorial staff, will furnish a number of articles on these last-day delusions, articles which will enable us to understand the philosophy of these great errors and the character of their erroneous teachings.

8. Review of Current Events fulfilling prophecy, and vital questions affecting the practical workings of the church and the lives of its members, will be dealt with by the editor.

9. The Progress of Religious Liberty Principles Throughout the World. This monthly review will be furnished by Elder C. S. Longacre, secretary of the Religious Liberty Department, and should be read by every member of the church in order that he may be informed on the important movements throughout the world relating to this question.

10. Food Conservation. The conservation of food supplies is at present the great demand of the world. How this can be accomplished, and how we can cooperate in relieving distress and suffering, will be told in articles furnished by L. A. Hansen and Dr. G. H. Heald.

11. The Home Department. The practical instruction which has been given through the Home department of the "Review," under the direction of Mrs. I. H. Evans, will be continued throughout the coming year. Mrs. Evans has many excellent things in store for the readers of this department.

12. The various departments of our conference work, such as Educational, Medical, Publishing, Home Missionary, Missionary Volunteer, and Sabbath School, will be ably represented by the secretaries of these departments, who will keep our readers informed regarding the progress of the cause in these branches, and of important plans for its advancement.

BIBLE STUDIES ON IMPORTANT BIBLE DOCTRINES

The Bible studies which we have been running in the "Review" the last few months will be continued. We are now making arrangements with several excellent and experienced writers to present these studies for the coming year. We cannot at this time make definite announcement as to the personnel of the writers. The following series will be furnished:

13. The Advent Series. This series will consider the coming of Christ as the hope of the church; the manner and object of his coming; and the signs which show his coming near. The events of the day of the Lord, or the millennium, will be studied; also the glorious consummation and the final reward of the saints.

14. The Law of God and the Sabbath of the Lord. This series will embrace the law, its nature and perpetuity; the history of the Sabbath from its origin in the garden of Eden, and the struggles between truth and error, between the Sabbath of the Lord and the false sabbath, with the reform which will go to the world in the closing days of earth's history, regarding this great sign of God.

15. The Sanctuary. Closely related to the law of God is the sanctuary, bringing to view the priestly ministry in the great plan of salvation, in both the old and the new dispensation.

16. Life in Christ. Studies in this division will embrace articles on the nature of man, the state of the dead, the destruction of the wicked, etc.

17. Studies in the Testimonies. These will be furnished by Miss E. M. Graham, one of the secretaries of the Home Missionary Department. We consider this one of the most valuable features which we shall present in the "Review" during the coming year. Sister Graham has given years of earnest study to the instruction which has come to us through the servant of the Lord. These studies will deal with a variety of questions relating to present-day

issues and the duties of the church of God in these solemn days in which we live. We know of no plan which will afford one a better topical knowledge of the Testimonies than these studies which will be presented from week to week.

18. Mission Field Studies. We have arranged through the Mission Board for the superintendents of mission fields to furnish, in our Mission Lands department, a series of monthly studies covering, during 1918, our general missionary operations in other lands. These studies month by month will be as follows:

Philippines	January
Japan and Korea	February
Malaysia	March
China	April
Australasia and Polynesia	May
India and Burma	June
West Indies	July
Chile, River Plate, Brazil	August
Peru, Ecuador, Bolivia	September
North Latin Missions	October
East and West Africa	November
South Africa	December

In addition to these studies, we shall receive thrilling reports from week to week, the same as in the past, from our various missionaries scattered throughout the great fields. Many of our young men and women attending school, whose attention is being turned to mission fields, will find in these studies, which will be prepared with special thought for their needs, valuable material for their Mission Band work.

19. Other leading questions will also be considered during the year. We shall have articles on Righteousness by Faith, Baptism, the Spirit of Prophecy, the Angels, Conversion, etc. We hope to have critical reviews of such questions as Evolution, Higher Criticism, and Archeological Research; analyses of difficult Scriptural problems, important prophetic and historical dates, etc.

20. Report of the General Conference. It is safe to say that no meeting ever held among Seventh-day Adventists will approach in vital importance the sessions of the General and North American Division Conferences to be held in San Francisco next spring. Many important questions relating to our work, its prosecution in these times of war, its reorganization and adaptation to meet the conditions which war has thrust upon us, together with reports of progress and plans for its future prosecution, will be considered at the conference, and embraced in the reports furnished our church paper. These reports alone will be worth the price of the paper for 1918.

The "Review" is the great newspaper of the church. No one can keep abreast of this growing and progressive movement, and be informed as to the progress of the third angel's message, who does not read this paper from week to week. It ought to be in every English-speaking Seventh-day Adventist home. Our ministers and church officers can do no better service for those committed to their care, than to bring them in touch with this messenger of church progress. From new subscribers, subscriptions from now till the close of 1918 will be received for the price of a yearly subscription. Shall we not make an earnest effort before the expiration of 1917 to see that the "Review and Herald" becomes a visitor in every Sabbath-keeping home during the coming year? Terms: One year, \$2.25; six months, \$1.25; two years, \$4. Order through your tract society.

The Advent HOLY BIBLE AND SABBATH **REVIEW** **HERALD**

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

VOL. 94

TAKOMA PARK STATION, WASHINGTON, D. C., NOVEMBER 8, 1917

No. 45

READINGS *for the* WEEK of PRAYER

To be Read in the Churches December 8 to 15, 1917

TO CHURCH OFFICERS AND WORKERS

AGAIN the week of prayer season lays upon church officers the burden of planning to lead the believers in making the most of this occasion. Never since the first appointment of the annual week of prayer have conditions called so urgently for earnest prayer to the living God. Let us plan the meetings for the week with a view to giving time in the services for seasons of united prayer. Let us pray definitely for the unconverted, and for the discouraged and back-slidden, and seek by personal effort to win them to Christ. Let us also pray earnestly that the Lord may still hold open the doors of access for the preaching of the message, and that his special blessing may rest upon the endeavors at home and abroad to place the message before the people.

Before the week of prayer, church officers and helpers should meet for prayer and counsel, and make all arrangements for the meetings. Naturally, where a conference laborer is present, he will lead in planning the services.

On the first Sabbath, December 8, announcement should be made of the annual offering for missions, which will be taken up the last Sabbath, December 15, at the close of the morning service. Emphasize the need of giving at this time in order that the mission work may receive the needed help. The offering envelopes should be in the hands of all, so that during the week the gift may be made up in every home as God has prospered them.

May the blessing and reviving from the Lord fall upon every church and company and isolated believer.

THE COMMITTEE.

MEETINGS FOR THE CHILDREN DURING THE WEEK OF PRAYER

God's call to gather the children and the infants with lisping lips should be most earnestly heeded in these closing days of probation.

Never was there a time like the present. Never were the temptations of the world so strong and so alluring; never were multiplied to such an extent as now the things which tend to create unbelief in the truth and to lead away from God. Well may we ask ourselves the question, "Are all the children in?" How is it, parents, church elders, Sabbath school officers and teachers, with those who have been placed in your care? Are they ready to meet the Saviour? Are they getting ready? Have you done all you can to save them?

This week of prayer affords an excellent opportunity for personal work in behalf of the children. Plan carefully to make the meetings interesting and helpful. Do not let them become dry and formal. Encourage the children to take part in prayer and song. Children delight to sing. Sing the songs they love, and give them all the help possible.

Where it is not possible to have regular meetings, let the parents study the lessons with their children on the appointed days, and let all seek the Lord together.

"If there is in the family one child who is unconscious of his sinful state, parents should not rest. Let the candle be lighted. Search the Word of God, and by its light let everything in the home be diligently examined, to see why this child is lost. Let parents search their own hearts, examine their habits and practices. Children are the heritage of the Lord, and we are answerable to him for our management of his property." — "Christ's Object Lessons," p. 195.

These encouraging words are spoken to those who work in behalf of the children:

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

"This is a work of the greatest consequence to the younger members of the Lord's family. In these meetings, even children who are favored with Christian instruction at home can learn much that will be a great help to them. If the children are taught

in the simplicity of Christ, they will receive the knowledge, and as they return to their homes, they will bring forth from the treasure house of the heart precious lessons." — "Testimonies for the Church," Vol. VI, p. 105.

(Reading for Sabbath, December 8)

REPENTANCE AND FORGIVENESS

I. H. EVANS

IN response to the powerful Pentecostal sermon preached by Peter to the "men of Judea," and all those who dwelt at Jerusalem, there was wrung from their hearts one all-important question: "Men and brethren, *what shall we do?*" Note well the answer:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The question raised by those who heard Peter set forth Jesus as the promised Saviour, is a question that every heart must ask when under the influence of the Holy Spirit, "What shall we do?" Every man in sin, every soul under condemnation, must find an answer to that question. We as individuals must find an answer to it. Those Jews had consented to the crucifixion of Christ. Directly or indirectly, they were acquainted with what the priests and elders had done; they knew they were in some degree responsible. The Holy Ghost spoke to their hearts; they felt his influence; they were under condemnation. Therefore they cried out, "What shall we do?"

Some who are here today have heard the Holy Spirit speaking to them, condemning them for wrongs they have tolerated in their own lives; others may be conscious of some weakness or indulgence which means soul-ruin unless they find help and deliverance. There may be still others who have lived so long in transgression in some particular thing that they do not feel under condemnation, but whose better judgment tells them they are in a lost condition unless they cease their disobedience, and find the answer to the question, "What shall we do?"

The passing of eighteen centuries does not lessen the imperativeness of this query. The rapid fulfilment of prophecy, heralding the doom of a world rushing at tremendous speed into the maelstrom of destruction; war, with all its hellishness in taking human life, widowing women, orphaning children; destructive storms by land and sea, wrecking homes, devastating large areas, snuffing out hundreds of lives; earthquakes in divers places, destroying the handiwork of men, and filling their hearts with fear; destructive fires, eating up in a day what took many years and untold treasure to build; floods, famines, pestilences, carrying thousands to untimely graves; the accumulation of great fortunes by speculations which indirectly despoil the poor; the increase of crime, insanity, and pauperism,—none of these, nor all of them put together, can answer the solemn question, "What shall we do?"

The answer made by Peter is the only answer which can be given to any sinner, "*Repent.*" That is the all-important work for the sinner to do. But unless he has divine help, he cannot even repent of his sins.

Repentance is a gift from God; and so is forgiveness. In Acts 5:31 we have these words: "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." In 2 Timothy 2:25 we have this statement: "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." Thus it is seen that repentance is a gift from God. For one to be truly sorry for his sins, to feel remorse and regret for sin,—not for the shame and disgrace of it, but because sin is contrary to the will of God; grieves the Holy Ghost, and puts one in rebellion against the Lord God,—is a condition which can be wrought out only by the Holy Ghost in the heart.

When the Spirit of God works repentance, it is *genuine, lasting, and reformatory*. Paul wrote to the church at Corinth these words:

"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter."

Sin is deceitful. It both deceives and hardens the heart, and one who indulges in it is always in danger of going beyond the possibility of repentance. For there is a border line

beyond which, if one passes, he cannot return. We sing:

"There is a line by us unseen,
That crosses every path,—
The hidden boundary between
God's patience and his wrath.

"O! where is this mysterious bourne
By which our path is crossed,
Beyond which God himself hath sworn
That he who goes is lost?"

"An answer from the skies is sent:
'Ye that from God depart,
While it is called today, repent,
And harden not your heart.'"

Repentance means an amended life. To repent is not merely to make acknowledgment of sin; it is more. True repentance implies a quitting of the thing repented of. If a murderer should confess his guilt while planning to kill another victim, if a thief should ask for forgiveness while intending to steal again, we should not think such repentance true and acceptable. When one really repents of sin, his heart is set to do that wrong no more. So when Peter told the people to repent, it meant to them a leaving off of the things of which they repented.

True Repentance Brings Forgiveness

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," wrote the beloved John. Forgiveness is contingent on confession. But some seem to argue: "God is good, merciful, and full of compassion. Why confess? He so loves his children that they are forgiven even before they confess." The scripture does not so read. Forgiveness is dependent on confession: "*If we confess, . . . he is faithful . . . to forgive.*" Confession is required, if we expect forgiveness. Let none be deluded, thinking that because God knows we have sinned we need not acknowledge our particular sins to him.

Some are worried because they fear God has not forgiven some secret sin of which they have been guilty. A person came to me last summer who was greatly worried over a sin of lying, committed many years ago.

I asked, "Do you lie now?"

"Oh, no."

"Have you confessed this sin?"

"Yes."

"Well, then, why mourn over that which God has forgiven?"

"If I could know God has forgiven, I should be happy."

"But will God deceive you?"

"Of course not."

"Read what he promises, 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' Will you believe that scripture?"

"I will try."

"No, you cannot try to believe. Either you believe or you do not."

"But I am a sinner."

"That is not the question. Does God tell the truth?"

"Of course he does."

"But he promises to forgive your sins if you confess. Now, does he do what he says he will?"

"Yes, he cannot lie."

"Do you believe he has forgiven you?"

"Praise the Lord, I do believe, and am forgiven."

Hearer, do you believe God has forgiven you? Some can truly say, "I know he has." Were you a sinner when he forgave you? None but sinners need forgiveness. "All have sinned, and come short of the glory of God." Now, if God forgives sinners, he has mercy for all who will confess their sins and leave their evil course.

Some who have long been in the Christian way may still be living in sin. This is possible; moreover, this sad condition may be giving them little concern. There is where the sinful heart shows its cunning and its need of help.

Sin is like an opiate. Of itself it deceives and hardens the heart. It lulls the conscience, deadens moral consciousness, and demands a repetition of the act. The church member is in a sad condition when he forsakes the Lord and goes back to his old habits of indulgence; for sin will surely become his master. Such need a new experience, and often a new conversion.

The term "backslider" is generally applied to a professed Christian who has lost his faith and ceased trying to be a child of God. But there are other backsliders than those. A man who once had victory over an evil habit, but who has gone back to his old practice, is a backslider, though he maintains the form of religion. There are many backsliders who belong to the church and are counted as being in good standing, but who in reality have lost their confidence in prayer, have ceased battling against wrong, and are indifferent to their condition, though possibly conscious of their weakness. This condition is described by the angel in the message to the church in Laodicea:

"Unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

How sad is the condition here set forth! yet it is the condition of many in the church today. The remedy is in the message itself, "Be zealous therefore, and repent." O that all would heed it!

Another important Christian experience is to learn to forgive. Not one of us who has come to trust in the Lord's mercy for forgiveness of sin can afford to hold any hardness toward brother or sister, no matter what wrong may have been done to us. The wilfulness, the hate, the malignity of the doer may accentuate the wrong, but none or all of these things can be an excuse for the Christian to be offended or to hold hardness against a brother or sister in Christ. We must forgive, if we would be forgiven. Said Christ:

"If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6: 14, 15.

Do you say you can forgive but cannot forget? How futile such "forgiveness"! How weak one must be to carry in his heart the memory of what he has suffered from others! How unlike his Master! Beecher describes a certain kind of forgiveness in this language:

"There is an ugly kind of forgiveness in this world—a kind of hedgehog forgiveness, shot out like quills. Men take one who has offended, and set him down before the blowpipe of their indignation, and scorch him, and burn his fault into him; and when they have kneaded him sufficiently with their fiery fists, then—they forgive him."

Certainly God's people at this time want none of this spirit in their hearts. In speaking of how the Christian obtains and extends forgiveness, Babcock writes:

"How sure we are of our own forgiveness from God! how certain we are that we are made in his image, when we forgive heartily and out of hand one who has wronged us! Sentimentally we may feel, and lightly we may say, 'To err is human, to forgive divine;' but we never taste the nobility and divinity of forgiving till we forgive and know the victory of forgiveness over our sense of being wronged, over mortified pride and wounded sensibilities. Here we are in living touch with him who treats us as if nothing had happened—who turns his back upon the past, and bids us journey with him into goodness and gladness, into newness of life."

A mother who truly loves her child forgets in the fulness of her love what she has suffered for her son. So God does not hold our failures continually before him. He tells us that he casts our sins behind his back, that he removes our sins from us as far as the east is from the west, that they are hidden in the depths of the sea. And since God, who is so pure and sinless, treats us in this fashion, so that our sins are not in his memory, shall we play the Pharisee, and not forgive our brother, knowing, as we do, that an offense received is not

really forgiven till it is put out of mind, and until we can treat the offender as if he had never wronged us?

Nothing brings a more holy joy into the heart than the exercise of forgiveness. As it has been well expressed:

"In what a delightful communion with God does that man live who habitually seeketh love! With the same mantle thrown over him from the cross, with the same act of amnesty, by which we hope to be saved, injuries the most provoking, and transgressions the most aggravated, are covered in eternal forgetfulness."

It matters not how many times we fall, we must come to God for cleansing. We have great reason for gratitude to our heavenly Father when we read the wonderful lesson on forgive-

suring us that we shall find pardon for all our sins.

In these trying times, God's church should endeavor to live before him in an acceptable manner. Every wrong should be righted daily. Nothing should be cherished or harbored in our hearts that may lead to final ruin. We should keep ourselves spotless from the world in all matters that pertain to life and godliness.

We cannot afford to allow anything in our hearts now that will lead us away from God. Uncertain of life, we, like a man on the battle field, who knows not what moment death may claim him, should be ready for whatever may take place.

On every hand we see the fulfillment of the signs pointing to the



COLPORTEURS OF CHILE

ness set forth by Jesus Christ himself:

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." Matt. 18: 21, 22.

There is no limit to the mercy of God toward repentant sinners. Seventy times seven is not the boundary of God's patience with us. It is a lesson telling of God's readiness to forgive, if only we will trust him.

The Christian should keep all his sins confessed all the time, ever remembering that as the offense abounded, so grace abounds. Yet there must be no wilful sinning, no approval of sin, no covering up of transgression, trusting that God will forgive. Grace is for the sinner; but the Christian must put sin out of the life.

We must never drift away from the idea that God loves us, that we are more precious to him than anything that it is possible for us to give him in a material way. He wants our hearts. If it required money to buy his favor, then only the rich could buy what the Lord has to give. But he invites us to come to him without money and without price, as-

speedy coming of our Master and the finishing of God's work on earth. The church should therefore seek the garments of righteousness through faith. We should be clothed, not by works which we have done, but by the righteousness which comes by faith in Jesus Christ. The thrilling times in which we live should stimulate and arouse us, not put us into a state of sleepiness and stupor. We should gain strength from the coldness and indifference of others. We should gain courage from the lack of faith that we see all about us, and should rapidly close in our ranks by a complete and full consecration of all that we have and are to the finishing of the Lord's work. The heart-cry of that song we love to sing should be the prayer of every Christian:

"One thing I of the Lord desire,
For all my paths have miry been,
Be it by water or by fire,
O make me clean, O make me clean!"

"I watch to shun the miry way,
And stanch the springs of guilty
thought,
But watch and struggle as I may,
Pure I am not, pure I am not.

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

Let us thank God today that the scepter of mercy is still held out to the sinner, and that whosoever will, may come. God grant that this week of prayer may bring to many a new experience in spiritual things, and that we all may taste that peace "which passeth all understanding," and come into a fuller knowledge of Christ Jesus our Lord.

CHILDREN'S LESSONS — NO. 1

THE ARMY OF JESUS

MEMORY VERSE: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6.

Everywhere we see banners hoisted from public buildings with these words on them, "Men Wanted for the Army." There are recruiting stations in all of our cities, where young men are encouraged to enlist. Public buildings and private homes have our flag and one or more flags of other nations displayed. Why? — Because this country has now entered the war which has been going on among the other nations for over three years. Almost the whole world is concerned as to which side will win in the struggle.

There was once a war in heaven, with Satan and his angels on one side, and Christ and his angels on the other side. Satan was once the most beautiful angel in heaven. A description of his beauty and power before his fall is given in Ezekiel 28:12-15, 17; and Isaiah 14:13, 14; also in "Patriarchs and Prophets," pages 33-43.

Satan and the angels who took sides with him "prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:8, 9.

The battle between good and evil, between right and wrong, is still going on. Those who are on the Lord's side will finally win, and Satan and his followers will be destroyed. It is left with us to choose in which army we will serve.

Our Captain:

Jesus. Joshua 5:13-15.

A real Captain, because he goes before us. 1 Peter 2:21; Heb. 12:2, 3.

Fought and won. John 16:33. Met Satan and overcame him. Matt. 4:1-11.

Will help us to overcome. 1 John 4:4; 5:4, 5.

The Christian warfare is not one of conquest for territory or power, but it is a battle between good and evil, between right and wrong. Eph. 6:11. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:3, 4. The battle ground is the individual heart. We may have formed bad habits, we may

be disobedient, unkind, untruthful. Unless we overcome these evil traits of character, they will overcome us. The victory may be won, but "not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6.

A story is told by Amos R. Wells, of a little boy who was all the time saying that when he grew up he wanted to be a great soldier. He meant to conquer men, and whole armies.

"But," answered his mother, "isn't there some conquest that you can make before you grow up?"

"Why, how can that be?" said Tommy; "I surely am not to fight the other boys, am I?"

"No, indeed," said his mother; "but did you ever know that no one can conquer others until he has first conquered himself?"

"Why," said Tommy, "surely I do not need to conquer myself. I can make myself mind — see!" and he doubled up his fists, and stretched out his feet, and showed his mother how he could turn his body in any way he wished.

"Ah," said his mother, "you promised me this morning that you would weed the front walk. I wonder what would happen if you should command your body to do that? Would it obey you?"

Tommy saw the point, and went out without a word to weed the walk. It was hard work, and he found it difficult indeed to make his hands obey his will, especially when the boys came by and wanted him to go swimming with them. He went to ask his mother.

"Where are the boys going?" she inquired. And then, when Tommy answered, "To Reed's Pool," she said, "You know your father thinks that that is a dangerous place, and I cannot let you go. But what is this, Tommy?" for his mother saw his lips beginning to quiver and the tears beginning to come; "I thought you said this morning that you did not need to conquer yourself, and now I see that you cannot even command your feelings." At this Tommy went out with a smile on his face, and told the boys that he could not go with them.

Later in the same day his neighbor Paul came to play croquet, but before they had played two games his mother heard angry words, and looking out, saw the two boys almost come to blows. Paul went away sulkily as she approached, and Tommy explained that Paul had not been playing fair. "Ah, but, my son," said his mother, "you also got angry; and isn't it necessary for one who expects to command others to be able to command his temper?"

And so it went on all day. Tommy found that it was hard work to command his feet to go on an errand. He found himself unable to keep his hands from meddling. He found it quite impossible to restrain his tongue

from answering back when an impudent boy made fun of him down street. And by the time night had come, talking it all over with his mother, he owned up that it was harder to command himself than he thought.

"But I am not going to give up," he said. "I'll get the better of myself yet."

"With Christ's help," answered his mother, as she kissed him good night.

(Reading for Sunday, December 9)

THE GIFT OF RIGHTEOUSNESS

L. H. CHRISTIAN

"THE Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith." Rom. 9:30-32.

The world today is morally bankrupt. Many kinds of evil which in former times were forbidden by law, are now permitted. Crimes, often unusual and shocking, go unpunished; and even where justice does not miscarry, the penalty for transgressing is light. With society adrift, with the home life and the training of youth neglected, evil cannot but increase. In fact, in certain circles, sin has become really popular, and is extolled as a benefit to mankind — so dulled and deadened seems the conscience of men and women.

A yet more serious thing in the present state of iniquity is the unbelief and the low spiritual standard of the churches. We seek in vain for that discipline and that hatred of evil, which fifty years ago were so clearly in evidence. By yielding to the spirit of the modern world, many Christians have quenched that quick, stinging consciousness of wrong, which is born of the Holy Spirit.

To this present age there must needs come a divine call to repentance. As Noah was a "preacher of righteousness" for his day, so will the church in our day send forth a message of righteousness. God's work in this generation is to be cut short, and it is to be cut "short in righteousness." Rom. 9:28. "Zion shall be redeemed with judgment, and her converts with righteousness." Isa. 1:27. "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." Mal. 4:2. Years ago these words were given by the Spirit of prophecy:

"The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth." — *Review and Herald*, Nov. 22, 1892.

"The message of Christ's righteousness is to sound from one end of the world to the other. This is the glory of God which closes

the work of the third angel."—*General Conference Bulletin, 1893, p. 16.*

The Holy Spirit in the time of the latter rain will be "a teacher of righteousness, according to righteousness." Joel 2: 23, margin.

"This message . . . is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel. As this message affected the heart, it led to deep humility before God. Angels were sent in every direction to prepare unbelieving hearts for the truth. The cause of God began to rise, and his people were acquainted with their position."—*"Testimonies for the Church," Vol. I, p. 186.*

God's righteousness by faith was the central theme in the teachings of the apostles. It was the keynote of the Reformation. We need to give careful study to this truth. Seventh-day Adventists are reformers, and their special work is to bring again to mankind the everlasting gospel in all its fulness. The very essence of this gospel is righteousness by faith, "for therein is the righteousness of God revealed from faith to faith." Rom. 1: 17. We must understand this, not as a mere theory, but as a living fact. One of the great Protestant state-church preachers in after-Reformation times was so ungodly and cruel that no one could live with him. Yet he wrote what many theologians call the most exhaustive and learned work on justification by faith. Merely to understand a doctrine profits nothing. The sum total of the great threefold message of our day is righteousness by faith, but he who lives not this doctrine knows not this message.

Seventh-day Adventists are to lead the honest in heart away from the destructive errors of the great apostasy. Now the "falling away," which began so early in the church, was really a departure from the great truth of righteousness by faith in Christ as the one mediator between God and man. Even in the apostles' time, some came in, Paul says, "to spy out our liberty which we have in Christ." Gal. 2: 4. They taught salvation by works instead of by grace. Clement, supposed to have been a disciple of Paul, and one of the earliest writers after the apostles, taught that both faith and works bring salvation. In the book by Hermas for the first time appears the thought of performing actions not enjoined or required by duty, for the purpose of obtaining a recompense from the Lord. By the early Fathers, Tertullian and Cyprian, the notion of meriting the grace of God was made at home in the church. Faith came to be reckoned, not as a living, individual trust in a personal Saviour, but as a historical knowledge of Christ, or, at best, as a confidence that God would not fail to reward good deeds.

During the Middle Ages the doctrine of righteousness as a gift was

almost forgotten. Thomas Aquinas and his followers among the scholastics lost the simplicity of the gospel in their labyrinth of speculative dogmas. So utterly had the Roman Church departed from the truth at the time of the Reformation that it denounced the servants of God because they preached this truth.

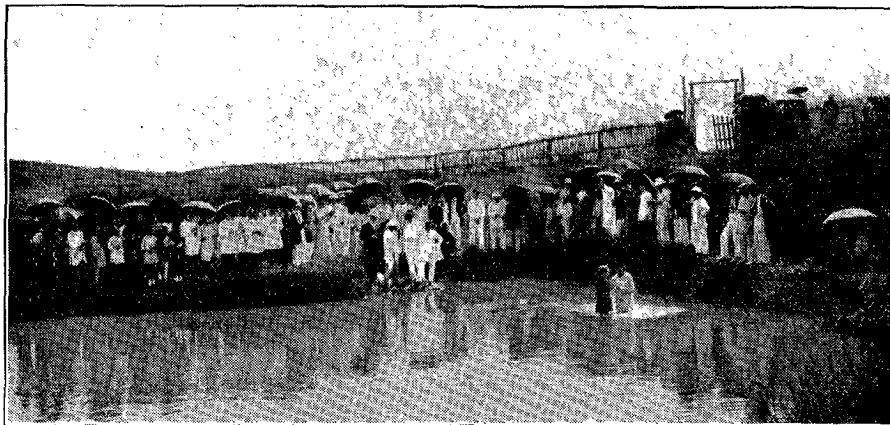
"They invented an exclusive means, never known in the church of God, and still rejected by all the Eastern churches and by the Roman Catholics throughout the world, by which the followers of Luther ventured to declare that each individual can secure pardon and justification for himself independently of priests and sacraments. They have framed a new dogma, not to be found in any of the creeds, or in the canons of any general council; I mean, the new dogma of justification by faith alone, or by faith only."—*"Catholic Belief," p. 366.*

For centuries the nations of Europe groped in papal darkness. Taught to look to priests as their mediators instead of to the Lord Jesus, they knew

God more than a thousand times that I would live a holy life. Never have I kept my vow. I now make no more vows, for I know well I shall not keep them. If God will not be merciful for Christ's sake, I cannot with all my vows and good works stand before him. I must perish."

These words brought courage to Luther. He looked to God and accepted Christ by faith as his Redeemer. He trusted not to man, but to the Lord for the forgiveness of sin. "The just shall live by faith" became his favorite text, and righteousness by faith the great doctrine that shaped his work and that of the other Reformers.

What is righteousness by faith? The answer of the Reformers to this question was: That "God through grace imputes the righteousness of Christ to a repentant, believing sinner, forgives him his sin and its punishment, and looks upon him through Christ as though he had never sinned."



A BAPTISMAL SCENE IN SOUTH CHINA

not the way of life. The experiences of Luther in his early years not only make this plain, but show what justification by faith is. Burning with the desire for that holiness which he had vainly sought in the cloister, Luther gave himself up to all the rigor of an ascetic life. He endeavored to crucify the flesh by fastings and painful penances. Shut up in his cell as in a prison, he was continually struggling against the evil thoughts and inclinations of his heart. But Luther could not find the peace he was seeking. He wanted an assurance that he was saved. This was the great desire of his soul. Without it he could not rest. The monks and theologians encouraged him to do good works, and in that way satisfy the divine justice. But what works, thought he, can proceed out of a heart like mine? How can I, with works polluted even in their source and motive, stand before a holy Judge?

At this period a visit from Staupitz, the vicar-general, was announced. He sought an interview with the young monk. "It is in vain," said the dejected Luther, "that I make promises to God; sin is always too strong for me."

"O my friend," answered the vicar-general, "I have vowed to the holy

This answer is correct. When a sinner comes to Christ, confesses and gives up his whole evil life, his past sins are all forgiven, and the righteousness of God is counted or imputed to him. He stands before the Lord as free and pure as an angel in glory. He is covered with Christ's life, and God, looking upon him, sees not the sinfulness of the transgressor, but the holiness of the Saviour. He is reckoned righteous, as Christ himself is righteous.

Righteousness by faith should not be feared or treated as an intricate problem of theology. It is really none other than the sweet hope of sins forgiven through the grace of God. That justification by faith and the forgiveness of our sins are inseparable, appears very clearly in the Scriptures:

"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3: 24, 25.

God declares his righteousness for the remission of sins:

"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed

are they whose iniquities are forgiven, and whose sins are covered." Rom. 4: 6, 7.

God could not be just, and justify sinners by works. His government of the universe is founded on his law. A law with no penalty for its transgression is void. The Lord in wisdom has decreed death as the one punishment for sin. Every sinner forfeits his right to live. It could not be otherwise. God would destroy his own moral rulership of all his creatures if he failed to enforce his law. As the sinner cannot undo his past transgressions, nor wipe out or atone for his sins, he must die, unless some one of his own free choice pays the forfeit. This our Saviour did in dying as man's substitute on the cross. By the death of Christ it is possible for God in justice to pardon and justify sinners. "To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Rom. 3: 26.

Justification by works is not only impossible for a sinner, it would be dangerous. God grants salvation by faith for the very reason that no one should think it was earned or deserved. "Therefore it is of faith, that it might be by grace." Rom. 4: 16. Adam and Eve in Eden had eternal life with all its blessings on the one condition of obedience. The angels had life in the same way. Forgetting God, many of them sinned as did our first parents. Our fallen race is even more prone to boast and glory. It is pleasing to the natural heart to try to save ourselves. "Now to him that worketh is the reward not reckoned of grace, but of debt." Rom. 4: 4. To acknowledge ourselves as utterly lost and helpless, crucifies our pride. "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith." Rom. 3: 27. Day by day and hour by hour we must own ourselves undone, and saved wholly by the grace of God.

The righteousness of God, which is imputed to his children, is the character of Christ. "Christ in his humanity worked out a perfect character, and this character he offers to impart to us." In his human form he kept the commandments of God, and by this "obedience of one shall many be made righteous." Rom. 5: 19. Not for himself did Christ work out our righteousness in human flesh, for he had no need of it. He had riches to begin with. He had everything that he could desire in heaven: but here on earth as a man he worked out righteousness and eternal redemption that he might give them to us. How wonderful is the love and wisdom of God!

Faith is not knowledge or assent only. It is a heartfelt, childlike trust in God's word. To accept righteousness by faith is to accept Christ and daily to live the Christ-life.

"When we submit ourselves to Christ, the heart is united with his heart, the will is merged in his will, the mind becomes one with his mind, the thoughts are brought

into captivity to him; we live his life. This is what it means to be clothed with the garment of his righteousness. Then as the Lord looks upon us, he sees, not the fig-leaf garment, not the nakedness and deformity of sin, but his own robe of righteousness, which is perfect obedience to the law of Jehovah."—"*Christ's Object Lessons*," p. 312.

By yielding to God continually in quiet confidence and trust, the holiness of the Lord becomes ours.

"You cannot atone for your past sins, you cannot change your heart, and make yourself holy. But God promises to do all this for you through Christ. You believe that promise. You confess your sins, and give yourself to God. You will to serve him. Just as surely as you do this, God will fulfil his word to you. If you believe the promise,—believe that you are forgiven and cleansed,—God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it."—"*Steps to Christ*," p. 55.

No one can have justification by faith, and live in known sin. Christ's robe of righteousness will not excuse or hide uncleanness.

"But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor." Gal. 2: 17, 18.

Thus righteousness by faith means a holy life, a life of victory over sin. It is not feeling nor theory, but the presence and power of Christ. A new experience has come to some of God's people this year. In many places there is a deep spiritual awakening, a longing after God. This is our supreme need. It is an individual experience which no one can have for another, but which we must obtain and keep, or fail in the test before us.

CHILDREN'S LESSONS—NO. 2 SOLDIERS FOR JESUS

MEMORY VERSE: "Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Tim. 2: 3.

The army of the Lord needs boys and girls, men and women, to be soldiers for Jesus. In the army of the world the soldiers are taught to kill their fellow men, but in the Lord's army the soldiers are taught to save them. When Jesus ascended to heaven, he left but a small company of followers. Read about the work he gave them to do in Matt. 28: 19, 20.

A soldier must be:

Loyal to his ruler.

Obedient.

Brave in time of danger.

Willing to endure hardness.

Ready for service at all times.

A Christian soldier must be:

Loyal to God. Matt. 22: 37-39.

Obedient. John 14: 15.

Brave. Heb. 13: 6; Ps. 27: 3.

Willing to endure hardness. 2 Tim. 2: 3.

Ready for service. 2 Sam. 15: 15; Isa. 6: 8; 1 Peter 3: 15.

The Christian soldier has:

A Captain. Heb. 2: 10.

Comrades. Phil. 2: 25; Philemon 2.

Armor. Eph. 6: 11-17.

An enemy. 1 Peter 5: 8; Eph. 6: 12.

Christian soldiers are expected to do hard work, work which will tax their strength to the utmost.

"We must understand that a soldier's life is one of aggressive warfare, of perseverance and endurance. For Christ's sake we are to endure trials. We are not engaged in mimic battles. We have to meet most powerful adversaries; for '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."—"*Testimonies for the Church*," Vol. VI, p. 140.

Before Jesus comes there will be great persecution of God's people. Jesus said, "The time cometh, that whosoever killeth you will think that he doeth God service." John 16: 2. We must learn now to be brave, and learn to endure hardness as good soldiers. If, as faithful soldiers of Jesus, we suffer with him, "we shall also reign with him." "He that endureth to the end shall be saved." Matt. 10: 22. Paul was a faithful soldier of the cross. When the time came for him to die for his faith in Jesus, he could say,

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 7, 8.

"Soldiers of Christ, arise,
And put your armor on;
Fight, for the battle will be ours;
We fight to win a crown.

"We fight not against flesh,
We wrestle not with blood;
But principalities and powers,
And for the truth of God;

"With wicked spirits, too,
That in high places stand,
Perverting oft the Word of God,
And say 'tis by command.

"Put all the armor on,
Like valiant soldiers stand;
Let all your loins be girt with truth,
Waiting our Lord's command.

"While Jesus is our friend,
And his rich grace supplies,
We'll march like valiant soldiers on;
We're sure to win the prize.

"The battle's almost o'er;
The race is nearly run;
Then with our glorious, conquering King
We'll sit down on his throne."

[Teach the children how they may be soldiers every day by doing right. Some of our children are placed in circumstances where they are suffering persecution at the hands of associates who make sport of them for keeping the Sabbath and on account

of other peculiar points of our faith. Encourage them to be loyal to their Captain. These are testing days, not only for the older members of the flock, but for the children as well.]

(Reading for Monday, December 10)

OUR YOUNG PEOPLE AND THEIR WORK

M. E. KERN

"I HAVE written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. . . . The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 3: 14-17.

Your Worth

As the nations depend upon the strength and zeal of their young men in times of peace and war, so the Lord is depending on the strength of the young men and women of the church to carry forward his work in the earth. He speaks to the hearts of young people, and calls them into his service because of their youthful vigor of mind and body. "The glory of young men," says the Scripture, "is their strength." Prov. 20:29.

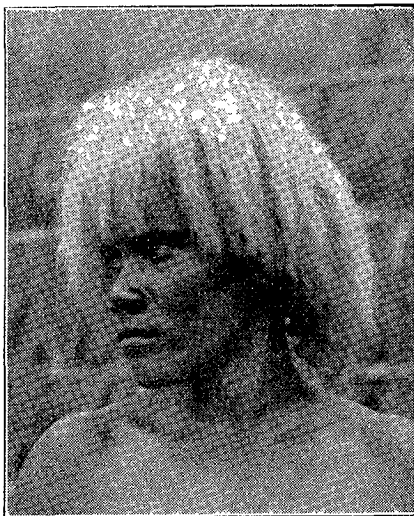
"Feel my muscle," boasts a vigorous lad, as he clinches his fist to show you the size and hardness of his biceps muscles. He is proud of his developing strength, and rightly too. The Lord takes delight in the physical and mental strength of a noble young man, and he wants every unit of that strength to be used to make the world better. He estimates at their true value all the powers of body, mind, and heart. How sad that so many young people undervalue these powers, and weaken them by misuse and selfish indulgence!

"Do you know that I am worth a million dollars?" said a proud, self-centered young man. "Yes," said the man of God, "and that is all you are worth." O, yes; man was made to be more than a millionaire, or a scholar, or an orator, or a social leader, or a tailor's model. Young men, made in the image of God, with every fiber of mind and body electrified with energy and full of ambition to do great things, were meant by their Creator to reflect his moral image, and to accomplish great feats in the moral and spiritual uplift of the world.

Every young man who has accepted the advent message is a man of destiny. God has some place for every loyal young person in his great work, — a place of power and influence just as large as his love, humility, and willingness to sacrifice, united to his natural capabilities, will enable him to occupy. Every such place is a hard place; but that is what young people want. Every one, like Timothy, is called to endure hardness as a good soldier of Jesus Christ.

"Higher than the highest human thought can reach is God's ideal for his children." Then why should we be satisfied with low ideals, when God's plans for us are so lofty? Why should we set a low estimate upon ourselves, when God counts us of more value than the golden wedge of Ophir?

A few months ago a friend told me that he had seen, among a collection of old documents, a letter written in the early days of the American colonies by a man in England to a friend in America, asking advice as to whether it would be better to invest money in property in New York or in Dumfries, Virginia. You never heard of Dumfries, did you? It is a quaint old town on the Potomac River, a few miles south of Washington, D. C. Its inhabitants have never



A NATIVE OF THE SOLOMON ISLANDS

Among whom an excellent work is going forward, head-hunters and savages being converted.

been awakened by the shrill whistle of the locomotive; but in those days it had a ship canal and was a port of entry for ships from Europe. The writer of the letter in that early day was seeking help to decide which town, Dumfries or New York, would experience the greater development in the future. He was endeavoring to estimate the relative value of the two towns. Men may fail in their estimates, but the Lord always estimates things at their true value. There is no guesswork with him. His estimates of us never fail, when we yield to his guidance.

Boys and girls, young men and women, God has set a high value upon you and has a great work for you to accomplish. Will you accept the challenge, and cooperate with him in meeting his ideal for you, in making yourselves as valuable in his great plan as he means for you to be?

Your Call

"It is good for a man that he bear the yoke in his youth." Lam. 3:27. The Lord has called every boy and girl, every young man and woman, into his service. Through the Spirit of prophecy he has said to the young people of the advent movement: "The

Lord has appointed the youth to be his helping hand." Nearly twenty-five years ago, before we had any young people's organization, this precious message was sent: "We have an army of youth today who can do much if they are properly directed and encouraged." And again: "Will the young men and women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath keepers, but for those who are not of our faith?"

Could any call be more definite? All our children and youth are called to be soul-winners. They may begin this work in a very simple way, and make themselves a blessing and a help in their homes, to their young companions, and to the communities where they live.

Upon parents, church officers, ministers, and older members of the church, as well as upon Missionary Volunteer leaders, has been laid the responsibility of encouraging and assisting the young people in this work. In this way the young will grow up to be workers for God. With young people, practice counts for more than theory. By engaging in various lines of soul-winning effort, their ideals are fixed, and they rapidly develop into efficient workers. Instead of becoming weak, vacillating Christians, they grow into strong, positive, militant Christians, with an ever-enlarging vision of God's ideal for them.

Our young people are called to the grandest work ever set before any generation of young people. Surely,

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling —
To be living is sublime."

What a privilege to live in these momentous days, and to be coworkers with God in the closing work of the great controversy between Christ and Satan!

Yes, God has called. The great question is, Shall we listen to his call? Shall we behold the vision of the life work to which our Master has called us? Shall we make his purpose for our lives our purpose?

Cortland Myers tells this story:

"There was once a young man, an artist, who was coming to great renown in early life, amazing the people by his painting. He was painting a life-size picture, realistic, of a forlorn woman and her child out in a fearful storm with the winds tattering even their very garments. While he was painting, it entered into his own soul and began to live through him, and he said, 'That is a real picture of my world and human life. What relation have I to it? God knows I must go out into this world and save the people who are out in the storm.' He dropped his brush immediately and went down into the slums of London, into the densest, darkest sin, and buried himself for years to rescue people in sin. In that darkness in the city a new vision came to him and he said, 'This is not enough for me. I must deny myself more than this, and I will make my way to the darkest part of

the world.' Immediately he went to the jungles of Africa, and lived a marvelous life. He was the great Bishop Tucker, of Africa."—*"The Man Inside,"* p. 52.

Many of our young people today need to drop their brushes and take up the cross. There is need of consecrated soul-winners everywhere. By the wonderful miracle-working power of God, the whole world is open to the proclamation of the advent message. As has been so clearly pointed out in the "Testimonies for the Church," young men are especially fitted for service in the regions beyond.

Charles Spurgeon, the great English preacher, who surely valued the work of the ministry wherever exercised, has this to say with reference to the work of the foreign missionary:

"I should not like you, if meant by God to be a great missionary, to die a millionaire. I should not like it, were you fitted to be a missionary, that you should drivel down into a king. What are all kings, all your nobles, all your diadems, when you put them together, compared with the dignity of winning souls for Christ, with the special honor of building for Christ, not on another man's foundation, but of preaching Christ's gospel in regions far beyond? I reckon him to be a man honored of men who can do a foreign work for Christ."—*"The Supreme Decision of the Christian Student,"* pp. 20, 21.

We have been told in "Education," page 262, that "the heaven-appointed purpose of giving the gospel to the world in this generation is the noblest that can appeal to any human being." The results to follow our acceptance of this life purpose are stated as follows:

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*Id.*, p. 271. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

Very likely it is the plan of God that many of the young men and women taking part in this week of prayer season should have a part in the proclamation of the advent message in the regions beyond. With such ideals before us, and with such a value set upon our services by our heavenly Father, how can we remain indifferent?

Your Decision

The guiding star of the advent youth is shining bright and clear, and multitudes, thank God, are directing their course by its light. The question of success or failure in life, in the case of every individual, depends upon his decision and purpose. Those who do not follow the star will soon fall out by the way and become blinded by the darkness of this world. Those who follow will soon meet their Saviour,—not as a babe in Bethlehem's manger, but as King of kings and Lord of lords, coming to reap the harvest of the earth.

There are many of our young people who know this message, but have not been sanctified by it. May this day of the week of prayer, especially devoted to the consideration of our young people and their work, witness a great turning to the Lord.

There are young people who have given their hearts to God, and have enjoyed much of his blessing; who have now come to the place where they must make a complete surrender, or they will retrograde. At conversion they surrendered their *sins* to Jesus and received the Holy Spirit. It is now their privilege to make a complete surrender of their *lives* for service, and to receive the fulness of the Spirit. Do you long for this deeper experience? You may have it. Said one, "I would give the world for your experience." The friend replied, "That is just what it cost." Nothing but a complete consecration of the life will answer now. One of our young men was in distress of mind for days as he thought of our national crisis and what it might mean to him. But when before God he decided that he would do nothing to displease Jesus, regardless of temptations or persecution, his soul was flooded with the peace of God.

There are others who have once known the sweetness of fellowship with Christ, but who have strayed away. One such girl, who married outside the truth, after fifteen years of heartache and despair wrote to her former pastor:

"I wish I could give you a full glimpse into the despair of my heart and soul when I realize my hopeless future without Christ. I have learned that there are absolutely no pleasures that do not leave a sting—outside of Christ. O to be able to lie down at night with a clear conscience, with full trust in God, without fear of the possible visit of death!

"Try to imagine one who has once been in the Father's household, having wandered so far, so very far away, that when he sees the storm clouds of the last hour of probation coming, he realizes he cannot reach home before the storm breaks.

"I do not ask your prayers. . . . I only long to sound a note of heartfelt warning to the Seventh-day Adventist young people to keep close to their God."

It is true that furious storms of trouble have already broken upon the world, but thank God, this girl and every other wandering child of God can reach home before probation closes and the unmingled wrath of God breaks upon a guilty world. *Now is the time.* "Today if ye will hear his voice, harden not your hearts."

There are other young people who have never yielded their lives to God. O that such might realize the tender love of a compassionate Saviour, that they might understand the price that Jesus paid on the cross for their sins, and hear him say so tenderly, "My child, I did this all for thee."

The story has been told of a man crossing the ocean, who stood one day

with his arms over the rail of the ship, tossing up something in the air and catching it again. He did this again and again, and it sparkled in the sunshine with wonderful brilliancy. A fellow passenger approached the man and said, "My friend, what is it you have there?" "It is a large diamond," said the stranger. "I sold all my property and invested the money in this beautiful stone, and I'm going to a new country to seek my fortune." "But aren't you afraid to toss it up that way? you might miss catching it." "Oh, no, I've been doing it here for half an hour, and haven't missed yet." And he continued to toss it up. Presently the diamond came down a little far out; he reached frantically for it. There was a tiny splash in the water, and all the man's earthly possessions were lost. "That never happened," says some one, doubtfully; "no one would be so foolish." Yes, my friend, it did happen; and you perhaps are the very one who is thus trifling with the greatest possession God has to offer you—eternal life. For your sake and for Jesus' sake will you not face about and consider your eternal interests?

Dear young people, do you feel that you can drift with the advent people, and that somehow, someday, God will save you before it is too late? Do not deceive yourselves. In "Steps to Christ," page 24, we read:

"Motives stronger, and agencies more powerful, could never be brought into operation; the exceeding rewards for right-doing, the enjoyment of heaven, the society of the angels, the communion and love of God and his Son, the elevation and extension of all our powers throughout eternal ages,—are these not mighty incentives and encouragements to urge us to give the heart's loving service to our Creator and Redeemer?"

"And, on the other hand, the judgments of God pronounced against sin, the inevitable retribution, the degradation of our character, and the final destruction, are presented in God's Word to warn us against the service of Satan."

A certain evangelist made use of a card, on one side of which was this question, "What must I do to be saved?" and following the question were Scripture answers, pointing the way to salvation. On the other side was this question, "What must I do to be lost?" and the answer followed, "Nothing." This simple reply is wonderfully impressive. Every one is bad enough to miss the kingdom in spite of any good points he may have. Jesus said, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

In another sense it is not true that to be lost you need do nothing, for every one who is lost will have to resist the drawing power of the Holy Spirit. "The sinner may resist his love, may refuse to be drawn to Christ; but if he does not resist, he will be drawn to Jesus."

Jesus says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20. There is a famous picture, "Christ Knocking at the Door." It is said that when the artist finished this picture, he called in a man to look it over and criticize it. The critic was enraptured with the picture, and expressed his wonder at its perfection. Suddenly he discovered one thing left out, and said to the painter, "You have forgotten the latchstring. How can he ever expect to get in?" "Ah," said the artist, "there is the secret. This door must be opened from the inside." So it is. Jesus will not force an entrance into our hearts. But if we hear his voice and open the door, he will come in and take up his abode with us. Do not, dear friends, let Satan deceive you into waiting for a more convenient season. Come now, just as you are. It is your great need that appeals to him.

A few years ago a fine young man, a well-educated physician, suddenly died. On learning of his death, a leading physician of the city wrote his mother, "You know that every one of us loved the boy for his fineness of character, his quiet strength, and his high purpose in life." He was a teacher in the Sabbath school, and almost his last effort was to urge the members of his class to give themselves to God. On the flyleaf of his Bible were written these verses, which ought to appeal to every youthful heart that has not made this supreme decision:

"Just as I am, thine own to be,
Friend of the young, who lovest me,
To consecrate myself to thee,
O Jesus Christ, I come.

"In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart, I come.

"I would live ever in the light;
I would work ever for the right;
I would serve thee with all my might,
Therefore to thee I come.

"Just as I am, young, strong, and free,
To be the best that I can be,
For truth and righteousness and thee,
Lord of my life, I come."

CHILDREN'S LESSONS—NO. 3

THE ARMOR OF GOD

MEMORY VERSE: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Eph. 6:11.

In olden times men in battle wore armor for protection against the spears, darts, arrows, and swords of the enemy. A man did not expect to gain the victory without having on his armor. Christians are engaged in a warfare, with Satan as their enemy. In order for us to overcome him it is necessary for us to "put on the

whole armor of God," so that we may be able to stand against his temptations. It is not enough to put on a part of the armor, and leave off the rest of it. If we leave one little place unprotected, Satan will surely strike us with his darts and overcome us. He knows all the weak places in our characters, and is always ready to attack us when we are unprepared. Read 1 Peter 5:8. A roaring lion is a hungry lion, looking for prey.

The apostle Paul names the different parts of the Christian armor:

Girdle
Breastplate
Shoes
Shield
Helmet
Sword

The first part of the armor which Paul mentions is the girdle of truth. Almost everything else that the sol-

from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

"The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones.

"The condition of things in the world shows that troublous times are right upon us."—*Testimonies for the Church*, Vol. IX, p. 11.

"We are standing upon the threshold of great and solemn events. Prophecies are fulfilling. Strange, eventful history is being recorded in the books of heaven. Everything in



THE TEGUCIGALPA SABBATH SCHOOL, IN THE SOUTH HONDURAS MISSION FIELD

dier has, is in some way dependent upon the girdle. The breastplate fastens to it in front; the greaves, or shoes, are connected with it from below; and just at the side there is a hook, where the sword hangs; and in the back is a place to which the shield is fastened when it is not in use. So the girdle is one of the most essential parts of the soldier's armor. The apostle Paul tells us to have our "loins girt about with truth."

What should we do? Prov. 23:23.

What is truth? John 17:17.

What does the psalmist say the word of God is? Ps. 119:105.

What will it give? Ps. 119:130.

What should we hide in the heart? Ps. 119:11.

How may we be cleansed from sin? Ps. 119:9.

What will the truth be to us? Ps. 91:4.

(Reading for Tuesday, December 11)

THE END NEAR

COMPILED BY E. E. ANDROSS

"WE are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn

our world is in agitation. There are wars, and rumors of wars. The nations are angry, and the time of the dead has come, that they should be judged. Events are changing to bring about the day of God, which hasteth greatly. Only a moment of time, as it were, yet remains."—*Id.*, Vol. VI, p. 14.

"Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise."

"The Lord lives and reigns. Soon he will arise in majesty to shake terribly the earth. A special message is now to be borne, a message that will pierce the spiritual darkness and convict and convert souls. 'Haste thee, flee for thy life,' is the call to be given to those dwelling in sin. We must now be terribly in earnest. We have not a moment to spend in criticism and accusation. Let those who have done this in the past fall on their knees in prayer, and let them beware how they put their words and their plans in the place of God's words and God's plans."

"May God help his people to arouse and walk and work as men and women on the borders of the eternal world.

Soon an awful surprise is coming upon the inhabitants of the world. Suddenly with power and great glory, Christ will come. Then there will be no time to prepare to meet him. Now is the time for us to give the warning message."—*Id.*, Vol. VIII, pp. 28, 36, 37.

Preparation for the End

"Christians should be preparing for what is soon to break upon the world as an overwhelming surprise, and this preparation they should make by diligently studying the Word of God, and striving to conform their lives to its precepts. The tremendous issues of eternity demand of us something besides an imaginary religion, a religion of words and forms, where truth is kept in the outer court. God calls for a revival and a reformation."—*The Story of Prophets and Kings*, p. 626.

"In the church of God today brotherly love is greatly lacking. Many of those who profess to love the Saviour neglect to love those who are united with them in Christian fellowship. We are of the same faith, members of one family, all children of the same heavenly Father, with the same blessed hope of immortality. How close and tender should be the tie that binds us together. The people of the world are watching us to see if our faith is exerting a sanctifying influence upon our hearts. They are quick to discern every defect in our lives, every inconsistency in our actions. Let us give them no occasion to reproach our faith.

"It is not the opposition of the world that endangers us the most; it is the evil cherished in the hearts of professed believers that works our most grievous disaster, and most retards the progress of God's cause. There is no surer way of weakening our spirituality than by being envious, suspicious of one another, full of faultfinding and evil surmising. 'This wisdom descendeth not from above, but is earthly, sensual, and devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.' James 3: 15-18.

"Harmony and union existing among men of varied dispositions is the strongest witness that can be borne that God has sent his Son into the world to save sinners. It is our privilege to bear this witness. But in order to do this, we must place ourselves under Christ's command. Our characters must be molded in harmony with his character, our wills must be surrendered to his will. Then we shall work together without a thought of collision.

"Little differences dwelt upon lead to actions that destroy Christian fel-

lowship. Let us not allow the enemy thus to gain the advantage over us. Let us keep drawing nearer to God and to one another. Then we shall be as trees of righteousness, planted by the Lord, and watered by the river of life. And how fruitful we shall be! Did not Christ say, 'Herein is my Father glorified, that ye bear much fruit'? John 15:8.

"The heart of the Saviour is set upon his followers' fulfilling God's purpose in all its height and depth. They are to be one in him, even though they are scattered the world over. But God cannot make them one in Christ unless they are willing to give up their own way for his way.

"When Christ's prayer is fully believed, when its instruction is brought into the daily life of God's people, unity of action will be seen in our ranks. Brother will be bound to brother by the golden bonds of the love of Christ. The Spirit of God alone can bring about this oneness. He who sanctified himself can sanctify his disciples. United with him, they will be united with one another in the most holy faith. When we strive for this unity as God desires us to strive for it, it will come to us."—*Testimonies for the Church*, Vol. VIII, pp. 242, 243.

"For the outpouring of the Spirit every lover of the cause of truth should pray. And as far as lies in our power, we are to remove every hindrance to his working. The Spirit can never be poured out while variance and bitterness toward one another are cherished by the members of the church. Envy, jealousy, evil surmising, and evil speaking are of Satan, and they effectually bar the way against the Holy Spirit's working. Nothing else in this world is so dear to God as his church. Nothing is guarded by him with such jealous care. Nothing so offends God as an act that injures the influence of those who are doing his service. He will call to account all who aid Satan in his work of criticizing and discouraging.

"Those who are destitute of sympathy, tenderness, and love, cannot do Christ's work. Before the prophecy can be fulfilled, The weak shall be 'as David,' and the house of David 'as the angel of the Lord' (Zech. 12:8), the children of God must put away every thought of suspicion in regard to their brethren. Heart must beat in unison with heart. Christian benevolence and brotherly love must be far more abundantly shown. The words are ringing in my ears, 'Draw together, draw together.' The solemn, sacred truth for this time is to unify the people of God. The desire for preëminence must die. One subject of emulation must swallow up all others,—who will most nearly resemble Christ in character? who will most entirely hide self in Jesus?"—*Id.*, Vol. VI, p. 42.

The Living Principles of Brotherhood

"God's law is fulfilled only as men love him with heart, mind, soul, and strength, and their neighbor as themselves. It is the manifestation of this love that brings glory to God in the highest, and on earth peace and good will to men. The Lord is glorified when the great end of his law is attained. It is the work of the Holy Spirit from age to age to impart love to human hearts; for love is the living principle of brotherhood. . . .

"Not one nook or corner of the soul is to be a hiding place for selfishness. God desires that heaven's plan shall be carried out, and heaven's divine order and harmony prevail, in every family, in every church, in every institution. Did this love leaven society, we should see the outworking of noble principles in Christian refinement and courtesy, and in Christian charity toward the purchase of the blood of Christ. Spiritual transformation would be seen in all our families, in our institutions, in our churches. When this transformation takes place, these agencies will become instrumentalities by which God will impart heaven's light to the world, and thus, through divine discipline and training, fit men and women for the society of heaven.

"Jesus has gone to prepare mansions for those who are preparing themselves, through his love and grace, for the abodes of bliss. In the family of God in heaven there will not be found one who is selfish. The peace and harmony of the heavenly courts will not be marred by the presence of one who is rough and unkind. He who in this world exalts self in the work given him to do will never see the kingdom of God, unless he is changed in spirit, unless he becomes meek and lowly, revealing the simplicity of a little child."—*Id.*, Vol. VIII, pp. 139, 140.

Conditions of Discipleship

"In my dream last night a sentinel stood at the door of an important building, and said to every one who came for entrance, Have you received the Holy Ghost? A measuring line was in his hand, and only very, very few were admitted into the building. Your size as a human being is nothing; your size as the full stature of a man in Christ Jesus, according to the knowledge you have had, will give you an appointment to sit with Christ at the marriage supper of the Lamb, and you will never know the extent of the great advantages given you in the banquet prepared for you.

"You may be tall and well-proportioned in self, but none such can enter here. None can be admitted who are grown-up children, with all the habits and customs, the disposition, the characteristics, which pertain to children. You have nurtured your suspicions, your criticisms, your bad temper, your dignity, and you cannot be permitted to spoil the feast.

All who enter through the door have on the wedding garment, woven in the loom of heaven. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door nothing can enter that can possibly mar the happiness of the dwellers here by marring their perfect trust in one another. Those who have educated themselves to pick flaws in the characters of others, have thus revealed a deformity of character which has made families unhappy, which has turned souls from the truth to choose fables. You cannot join the happy family in the heavenly courts, for God has wiped all tears from their eyes. You can never see the King in his beauty, if you are not yourself a representative of the loveliness of Christ's character. Abiding with Christ is choosing only the disposition of Christ, so that he identifies his interests with yours. When you give up your own will, your own wisdom, and learn of Christ, as he has invited you to do, then you shall find entrance into the kingdom of God. Entire, unreserved surrender he requires. Give up your life for him to order, mold, and fashion. Take upon your neck his yoke, submit to be led and taught, as well as to lead and teach. Learn that unless you become as a little child, you will never enter the kingdom of heaven. Abide in him, to be and do only what he wills. These are the conditions of discipleship."—*Mrs. E. G. White, in Gospel Herald, April 23, 1902.*

Responsibility for Others

"Today, in the spirit and power of Elias and of John the Baptist, messengers of God's appointment are calling the attention of a judgment-bound world to the solemn events soon to take place in connection with the closing hours of probation and the appearance of Christ Jesus as King of kings and Lord of lords. Soon every man is to be judged for the deeds done in the body. The hour of God's judgment has come, and upon the members of his church on earth rests the solemn responsibility of giving warning to those who are standing as it were on the very brink of eternal ruin. To every human being in the wide world who will give heed, must be made plain the principles at stake in the great controversy being waged, principles upon which hang the destinies of all mankind.

"In these final hours of probation for the sons of men, when the fate of every soul is so soon to be decided forever, the Lord of heaven and earth expects his church to arouse to action as never before. Those who have been made free in Christ through a knowledge of precious truth, are regarded by the Lord Jesus as his chosen ones, favored above all other people on the face of the earth; and he is counting on them to show forth the praises of him who hath called them out of dark-

ness into marvelous light. The blessings which are so liberally bestowed, are to be communicated to others. The good news of salvation is to go to every nation, kindred, tongue, and people."—*The Story of Prophets and Kings,* p. 716.

"We are living in the closing scenes of this earth's history. Prophecy is fast fulfilling. The hours of probation are fast passing. We have no time—not a moment—to lose. Let us not be found sleeping on guard. Let no one say in his heart or by his works, 'My Lord delayeth his coming.' Let the message of Christ's soon return sound forth in earnest words of warning. Let us persuade men and women everywhere to repent, and flee



ENTERING THE WATERY GRAVE IN
MADRAS, SOUTH INDIA

from the wrath to come. Let us arouse them to immediate preparation; for we little know what is before us. Let ministers and lay members go forth into the ripening fields; to tell the unconcerned and indifferent to seek the Lord while he may be found. The workers will find their harvest wherever they proclaim the forgotten truths of the Bible. They will find those who will accept the truth and will devote their lives to winning souls to Christ.

"The Lord is soon to come, and we must be prepared to meet him in peace. Let us be determined to do all in our power to impart light to those around us. We are not to be sad, but cheerful, and we are to keep the Lord Jesus ever before us. He is soon coming, and we must be ready and waiting for his appearing. O, how glorious it will be to see him, and be welcomed as his redeemed ones! Long have we waited; but our hope is not to grow dim. If we can but see the King in his beauty, we shall be forever blessed. I feel as if I must cry aloud, 'Homeward bound!' We are nearing the time when Christ will come in power and great glory to take his ransomed ones to their eternal home."—*Testimonies for the Church,* Vol. VIII, pp. 252, 253.

The Church Triumphant

"The church of Christ is God's agency for the proclamation of truth; she is empowered by him to do a special work; and if she is loyal to God, obedient to his commandments, there will dwell within her the excellence of divine power. If she will honor the Lord God of Israel, there is no power that can stand against her. If she will be true to her allegiance, the forces of the enemy will be no more able to overpower her than is the chaff to resist the whirlwind.

"There is before the church the dawn of a bright, glorious day, if she will put on the robe of Christ's righteousness, withdrawing from all allegiance to the world.

"The members of the church need now to confess their backslidings, and press together. My brethren, allow nothing to come in that will separate you from one another, or from God. Talk not of differences of opinion, but unite in the love of the truth as it is in Jesus. Come before God, and plead the shed blood of the Saviour as a reason why you should receive help in the warfare against evil. You will not plead in vain. As you draw near to God, with heartfelt contrition and in full assurance of faith, the enemy who seeks to destroy you will be overcome.

"Turn to the Lord, ye prisoners of hope. Seek strength from God, the living God. Show an unwavering, humble faith in his power and his willingness to save. From Christ is flowing the living stream of salvation. He is the Fountain of life, the Source of all power. When in faith we take hold of his strength, he will change, wonderfully change, the most hopeless, discouraging outlook. He will do this for the glory of his name."—*Id., pp. 11, 12.*

"Gather the host of the Lord, with sanctified hearts, to hear what the Lord will say unto his people; for he has increased light for all who will hear. Let them be armed and equipped, and come up to the battle,—to the help of the Lord against the mighty. God himself will work for Israel. Every lying tongue will be silenced. Angels' hands will overthrow the deceptive schemes that are being formed. The bulwarks of Satan will never triumph. Victory will attend the third angel's message. As the Captain of the Lord's host tore down the walls of Jericho, so will the Lord's commandment-keeping people triumph, and all opposing elements be defeated."—*Special Testimonies, No 11, p. 8.*

CHILDREN'S LESSONS—NO. 4

THE BRESTPLATE OF RIGHTEOUSNESS

MEMORY VERSE: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." Eph. 6:14.

The breastplate was a very important part of the soldier's armor,

because it protected the heart and lungs. It was made of hard, tough leather covered with metal. The heart and lungs are some of the most important organs in our body, and they need to be well protected. Did you ever see a boy point to his chest and say to a companion, "Hit me there, and see how strong I am"? Boys like to know that they are strong. Do you know why the chest is strong? It is because the Lord has put a strong wall of bones and sinews around it, to protect the heart and lungs. But when a soldier went to war and had to fight with men who had spears and swords and darts, these bones were not sufficient, and he needed a breastplate of steel to protect his heart and lungs.

There is a breastplate for Christian soldiers, and it is very important that we always wear it. The apostle Paul calls it the "breastplate of righteousness." It is made up of faith and love, without which we are sure to fail in the Christian warfare. What is righteousness? It is simply doing right. And we can all do that if we hide God's Word in our heart, and ask him to help us to do his will. As the breastplate was to keep the soldier from being injured by the enemy, so the breastplate of righteousness is to protect us from the darts, temptations, and wiles of Satan, our great enemy.

What does the Lord know? Ps. 1: 6.

Whom will he bless? Ps. 5: 12.

What will the righteous inherit? Ps. 37: 29.

What does the righteous man speak? and where does he have the law of God? Ps. 37: 30, 31.

What is said of the thoughts of the righteous? Prov. 12: 5.

What does the Lord hear? Prov. 15: 29.

Over whom does he keep watch? 1 Peter 3: 12.

What is said of the prayer of the righteous? James 5: 16.

For whom will the gates of God open? Isa 26: 2.

(Reading for Wednesday, December 12)

THE SUPPORT OF THE WORK

J. E. FULTON

By many unmistakable signs and providences God has indicated that now, just now, is our time to work in missionary lands. How different it is in many ways today from what it was when the pioneer missionaries entered upon their work! Facilities for rapid and easy transit to and in foreign lands have brought a new and added significance to that command, "Go ye," uttered so many centuries ago, for oceans have been bridged and mountains leveled before us. Within this last century of special missionary endeavor, steamships have diminished distance, so that ocean voyages are only one tenth as long as in former days. Dr. Pierson says:

"Now, at last, there are no distant lands, no foreign peoples; the whole world is one neighborhood; those who were afar off are brought nigh. Once to love one's neighbor meant to love him who lived next door; but now everybody lives next door—and by that law we must love the race of man."

As we briefly review the work of God, it is truly wonderful what he has wrought through his people in the upbuilding of the cause of missions throughout the world. Today the third angel's message is proclaimed in one hundred twenty-five languages and preached in almost every land—in seventy-four non-Christian and non-Protestant countries. All this is made possible by God's blessing and power, and is manifested through the systematic and loving gifts of his remnant people.

There was a time when the burdens of our denominational work in the homeland absorbed all the attention of the workers and all the means of the church. Even after Seventh-day Adventists had made a start in foreign mission work, God's servant said we were far behind in this respect. But our attitude to missions has changed, till now we are a strong corps of workers in mission lands. To count the pulse beats of the church by decades as to the annual contributions, is interesting. The denomination gave in 1865 \$3 for every member; in 1875 this rose to \$4.15; in 1885, to \$7.36; in 1895, to \$8.55; in 1905, to \$13.52; and in 1915, to \$24.89. During these years more than thirty-five million dollars was given to our evangelistic work throughout the world.

At the time of the organization, in 1863, there was but a handful of laborers,—thirty, all told. The total membership was but 3,500, and the annual contributions were about \$8,000. No work was done outside of America. Now the work has grown till in ninety-two countries 9,476 laborers (one to every fourteen members) are employed, and the total contributions for evangelistic work during 1915 were nearly three and one-half million, or a per capita of \$24.89. For the support of the denominational work conducted in seventy-four non-Christian and non-Protestant lands, more than a million was contributed in 1915, a per capita of \$9.08. The amount given by members of all Protestant bodies in the United States and Canada was a per capita of eighty-one cents. This shows conclusively that the denomination has made rapid strides forward in foreign mission work. For this we thank God and take courage.

But the end is not yet. We have established the habit of giving, and we are learning something of its power and of its joys—that "it is more blessed to give than to receive." But in the future we must be prepared for even greater sacrifices. God has been leading us rapidly forward, and

the watchword still is, "Advance!" He has blessed us as a people financially. While many are poor and few are rich, thousands have a competence; they "have bread enough and to spare." And in comparison with many in the mission fields, we are as those dressed in purple and scarlet, and they as the poor beggar, full of sores, desiring to eat the crumbs that fall from our plentiful tables. God has made us debtors to the millions who are awakened and who are reaching out for the bread of life. Our obligations are great, and it will require the greatest spiritual awakening since Pentecost to be ready for the issue of the hour.

That the church at home, which constitutes the base of support, may know its duty, it is necessary that all should obtain a vision of the world and its needs. "Lift up your eyes," said Jesus, "and look on the fields; for they are white already to harvest." "Lift up your eyes" from your own circle, from your own interests and enjoyment. "Lift up your eyes," and behold a lost world. The more our natures are assimilated to the divine, the more clearly shall we see that "the field is the world." "True friendship," it has been said, "has no localities." The sacrifice of Jesus was designed to embrace all the world. Being followers of Jesus, our sympathies should be no less limited.

"Lift up your eyes, and look on the fields." Jesus, seeing the multitudes, had compassion on them. What would Jesus say were he here in the Eastern lands where these many millions live? Certainly he could not say with added emphasis, "The harvest truly is great, but the laborers are few." No words can adequately picture the numbers, the conditions, and the needs of these fields. Millions—and we are lost in the numbers. Perhaps we can faintly represent them by taking one of China's eighteen provinces, almost in the heart of Asia, Szechuan, where are stationed three brethren and their wives, laboring to the end of finishing the work in that large field. According to the figures accepted by the Maritime Customs, there are said to be 79,500,000 people in this one province. Some estimate less; so we shall say 70,000,000 souls live here. Only six American brethren and sisters and a handful of Chinese believers to a population so vast! Were they to pass by while being counted, one by one, at the rate of one a second, 60 would pass every minute, 3,600 every hour, 86,400 every day, 604,800 every week, 31,536,000 every year,—then, at the end of the first year, only about half of the population would be counted, even if we stood day and night all the year, through both summer and winter. Over and over again could such an illustration be repeated in China, in India, in Africa, in all the dark places of the earth. It may seem, as says Dr. Duff, "like an attempt by

means of a few twinkling tapers, to turn the darkness of the cloudy night into the meridian brightness of unclouded day; or with a few spades to go and at once level the Apennines and the Alps; or with a few buckets to go and drain the ocean." Perhaps a view of the enormity of the task and our littleness in comparison may lead us to call mightily upon God to take us, the few and weak, to accomplish his purpose.

But it has already been demonstrated that God is doing wonders in these mission fields by the foolishness of preaching, and, impossible as it may appear, his work will be finished, and finished on time. That which God purposes, man is powerless to disannul. Today, despite the workings of evil, God's purposes are moving steadily forward to their final accomplishment during these closing hours of human probation.

We are debtors to the poor in every land who are now awaiting the light of gospel truth. We are called upon to give to them freely that which God has so freely bestowed upon us. And resulting from all our missionary effort there is a strong spiritual reflex that we often forget. He who casts his bounties into the hands of the needy, casts them into God's hands. To those who pass on help to the heathen and others in need, are the cheering words returned, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We are never so strong at home as when using our resources to build up the work abroad. Unfaithfulness, especially at such a time as this, is sure to react upon us in spiritual blight, bringing upon us the prophetic malediction,

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Judges 5: 23.

The Dead Sea is constantly receiving the sweet waters of the Jordan, and yet it is never else than a dead, salt sea. It never passes on its treasures,—an example of those who are always receiving heaven's blessings but never giving them to others.

"I looked upon a sea
And lo! 'twas dead,
Although by Hermon's snows
And Jordan fed.

"How came a fate so dire?
The tale's soon told:
All that it got it kept
And fast did hold.

"All tributary streams
Found here their grave,
Because that sea received
But never gave.

"O sea that's dead! teach me
To know and feel
That selfish grasp and greed
My doom will seal.

"And help me, Lord, my best,
Myself, to give,
That I may others bless
And like thee live."

"Except a corn of wheat fall into the ground and die, it abideth alone! but if it die, it bringeth forth much fruit." Blessed truth! May God teach us that the life "cast into the furrow of the world's need," which, from a human viewpoint, seems a waste, is really gain. Grain is multiplied by being cast away. To give is to live.

"The life spent on self is like the grain that is eaten. It disappears, but there is no increase. A man may gather all he can for self; he may live and think and plan for self; but his life passes away, and he has nothing. The law of self-serving is the law of self-destruction."—*The Desire of Ages*, p. 623.

"God so loved the world" that he gave heaven's greatest and choicest gift. The gospel was originated in



MEETING IN SOUTH AFRICA

Held in the community of a brother afterward chosen chief of his tribe. This church building was secured later in which to conduct a school.

sacrifice. The example of giving is divine. God gave his Son. The Son gave his life.

"Would you make your property secure? Place it in the hand that bears the nail print of the crucifixion. Retain it in your possession, and it will be to your eternal loss. Give it to God, and from that moment it bears his inscription. It is sealed with his immutability. Would you enjoy your substance? Then use it for the blessing of the suffering."—*Testimonies for the Church*, Vol. IX, p. 51.

God claims our time, our talents, our means—all are to be laid on the altar. Let us prove true to our trust.

Would that God's people had a true vision of the world's need, and a heart to respond. While writing this article in the Far East, we hear of calls here and there that should greatly stir us all. God is moving on before us, and has signaled us to advance quickly.

As a result of work put forth by two native Chinese canvassers, a large city and the country for many miles around were wonderfully agitated over the message; and long before any English-speaking missionary could visit them, three congregations in the city and a number of companies in the country had begun to obey the truth. They organized themselves the best they knew how, and appointed leaders from among themselves. They also started schools for the children, a number of young men and women

volunteering to devote certain hours of their time alternately to the school work. Later three English-speaking ministers visited these interested ones, and were deeply impressed with the way in which God is preparing to finish his work, cutting it short in righteousness. Let us keep pace with God's providences, and do our part in sustaining the cause by our means.

Now comes the word that away in northwest Kan-su, north of Tibet, in the very heart of Asia, is a company of Sabbath keepers who until recently had never heard of Seventh-day Adventists. They have sent us an earnest invitation to visit them. They rejoice to know of others who keep God's holy day.

How can we answer all these calls? Do we not find in these openings incentives to sacrifice? For one soul Jesus would give his life. Who will follow his example, and sacrifice for others? These great mission fields

are challenging the faith and consecration of the church at home. The present state of receptiveness and comparative peace which reigns in Eastern lands, presents to us unequaled opportunities. Is it not a clarion call to united action? Should it not call forth from the church most hearty

and liberal support? Has not the signal to advance been clearly sounded? How terrible to delay, and thus withhold from perishing souls their only means of salvation! Let us not forget that He who commands us, "Go forward," holds in his hands our lives and our possessions; and our opportunities of using them to his glory are fast passing, never to return.

Although requested to write for this week of prayer on the support of the work, and although I can see about me millions, millions, millions, in the direst need, calling for many men and much money, I am nevertheless led to appeal first of all to God's people to seek a Pentecostal outpouring of the latter rain, believing that this baptism of the Holy Spirit will solve our financial problems, sending us consecrated missionaries and funds sufficient to support the work.

Brethren, do you know that during this hour's service today, in the Asiatic Division alone, two thousand souls have passed into eternity, beyond the reach of any availing missionary effort of ours?

The work calls for sacrifice. Have we learned the meaning of that word? We often read of the terrible sacrifices of life and property in this great world war. God calls his people to sacrifice. He made the sacrifice of his Son. It cost him much. It cost

anguish. One has said, "Sacrifice means giving till it hurts." Many have thus given, but many have not. We are called to enter into a covenant of sacrifice with God. All who would triumph with the third angel's message — those who remain in the homelands equally with those who enter heathen lands — must learn the meaning of sacrifice. How true the declaration from a veteran missionary:

"Not only must the missionaries suffer in going forth, but the church must go forward in self-denial to the point of suffering. Redemptive work, soul-saving work, cannot be carried on without suffering. If we are simply to pray to the extent of a simple, pleasant, and enjoyable exercise, and know nothing of watching in prayer, and weariness in prayer, we shall not draw down the blessing we may. We shall not sustain our missionaries, who are overwhelmed with the appalling darkness of heathenism; we shall not even sufficiently maintain the spiritual life of our own souls. We must serve God even to the point of suffering, and each one ask himself: In what degree, in what point, am I extending, by personal suffering, by personal self-denial, even to the point of pain, the kingdom of Christ?"—*Hudson Taylor*.

In this thrilling time of missionary endeavor, when God is actually finishing his work in the earth, our viewpoint is to be that of the prophets of old, who foresaw the triumph of the gospel over every opposing agency. Our faith is to be strengthened, as was Isaiah's, by visions of glorious conquests by the church of God, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9. "The face of the covering cast over all people, and the veil that is spread over all nations" (Isa. 27:7), is finally to be destroyed. We are now living in a time when the Spirit of God is being poured out upon all flesh. Those who hunger and thirst after righteousness are today being numbered among the Israel of God. With our own eyes we are permitted to behold the fulfillment of the prophetic promise:

"They shall spring up as among the grass, as willows by the watercourses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Isa. 44:4, 5.

"Lift up thine eyes round about, and see: All they gather themselves together, they come to thee; Thy sons shall come from far, And thy daughters shall be nursed at thy side.

"Then shalt thou see, and flow together, And thine heart shall fear, and be enlarged; Because the abundance of the sea shall be converted unto thee, The forces of the Gentiles shall come unto thee. . . . They shall bring gold and incense; And they shall show forth the praises of the Lord." Isa. 60:4-6.

The fulfilling prophecies seen on every hand, bring to the people of God today a most solemn responsibility.

CHILDREN'S LESSONS—NO. 5

THE SHOES OF PEACE

MEMORY VERSE: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Rom. 10:15.

We have studied about two parts of the soldier's armor,—the girdle and the breastplate. They are both very important. Now we are to study about the shoes. In olden times the greaves, or shoes, of a soldier's armor were considered very essential. If the legs or feet are badly wounded, a man cannot resist the enemy, pursue him if he has conquered him, or flee from him if he should be worsted in the fight.

The apostle Paul tells us about the shoes of peace which the Christian soldier should wear. He says, Have "your feet shod with the preparation of the gospel of peace." When we accept the truth of God and receive the forgiveness of our sins, our hearts are filled with the peace of God. It gives us a firm footing in the warfare of life, and makes us happy and swift and sure in our steps to carry the gospel into all the world. When the gospel of the kingdom has been preached in all the world "for a witness unto all nations," Jesus will come. Matt. 24:14.

When the children of Israel were about to be delivered from Egyptian bondage, the Lord commanded them to eat the Passover with their feet shod, ready for their journey. Ex. 12:11. So the Lord wants his children now to have their feet shod with the gospel of peace, ready to carry his message quickly to India, to China, to Africa, and to the islands of the sea.

Who will guide our feet in the way of peace? Luke 1:76-79.

What did the angels sing when Jesus was born? Luke 2:14.

What did Jesus leave with us? John 14:27.

To whom will Jesus speak peace? Zech. 9:10.

To whom is the gospel to be sent? Mark 16:15.

What is said of the feet that carry glad tidings? Isa. 52:7.

How is the message to be sent? Rom. 10:15.

What should we be ready to say when we are called? Isa. 6:8. [Speak of the different things children can do to help in sending the gospel.]

(Reading for Thursday, December 13)

THE CALL OF THE MISSION FIELDS

W. A. SPICER

PRAYING for guidance at Troas, the apostle Paul heard the answer to his prayer in the city from across the sea, "Come over into Macedonia, and help us." As we engage in this week of prayer, voices cry to us from across every sea, "Come over and help us."

Our missionaries call to us; and the thousands of believers springing up in far lands call to God and to us to send help; but beyond all this the voice of the Lord of the harvest himself calls to us, "Come over and help us." He is there, by his Spirit, where the need is greatest and where the least has been done. It is his voice sounding from all the waste and desolate places of earth, "Come and help." He is seeking the lost sheep, and they are being found of him.

In response to the call last year, a grand force of recruits went into mission fields. The *International Review of Missions*, published in Edinburgh, notes as remarkable the appointments of the great societies in America during 1916, in the midst of war time. The great Methodist Episcopal Board sent out 94 new missionaries; and the Presbyterian Board 89. It is counted a remarkable advance. Yet while these great societies, numbering millions in their constituencies, sent out less than one hundred each, our own church—a "little flock" indeed—sent out last year 147 new missionaries, every one to raise a note higher the glad message of our coming King.

The message for the judgment hour has power. There is a push and a vitality in it that nothing can restrain. In the first two years of the world war more than 32,000 persons were baptized into Christ in the faith of this message. Think of it! It was forty-eight years after 1844 before our membership reached 32,000. Now this number is added in two years, in the midst of the desolations and distractions of war. Truly God's power is in the gospel message for this closing hour.

But there is not a moment to stop, as if the past record could satisfy. The blessings of past years can only urge us on to the yet more earnest work before us. We are far short of the goal divinely set for this work. The call of the fields comes now, in the last days of 1917, as the loudest awakening trumpet call to action that has ever reached our ears.

"Awake! again the gospel trump is blown; From year to year it swells with louder tone,

From year to year the signs of wrath Are gathering round the Judge's path; Strange words fulfilled, and mighty works achieved, And truth in all the world both hated and believed."

We have seen new things and great things in this passing year. From our brethren in Russia has come a glad cry as of those released from captivity. Prison doors opened for some; others came home from exile. Elder Reinke writes:

"It is remarkable in the extreme, but it is true. The great overturning came as the church in Russia was in the midst of a season of special prayer for deliverance. The great God of heaven and earth has at last visited in mercy his people to deliver them

from the bondage which held them for so long. I cannot help but think of Revelation 18: 1: 'After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.'

This our brethren in Russia have seen,—the Lord's arm made bare in opening the way for the gospel message.

From Nigeria, West Africa, Elder D. C. Babcock sends the message:

"We need your prayers; never has the load been heavier. Large numbers are embracing the message."

Trophies of Christ's saving grace have come this year from new mission fields. Some of the first fruits of the Transkei Mission, South Africa, were at the recent East London camp-meeting, on the shores of the Indian Ocean. Elder Theunissen, one of our evangelists among the colonial colored people of the Cape, himself a colored brother, writes of these native converts from the mission stations:

"When I saw at the East London conference the beautiful specimens of young men and women gathered out of darkness and turned into laborers for their own people, I could but weep for joy; my soul could say, 'What hath God wrought!'"

It is the same wondrous story wherever the message goes in the new regions. The *Australasian Record* brings a report of a reception for Elder and Sister Jones, recently returned for a brief furlough from the work among the untamed peoples of Solomon Islands. The report is headed, "Trophies from a Heathen Land." It tells us:

"Three years ago Brother and Sister Jones left Sydney on their first trip to this head-hunting group of cannibal islands. Now before us sat four dark-skinned men from those shores who at that time had not so much as heard of Christianity. During these three years much had been accomplished. Not only had our missionaries learned the language, but they had reduced it to writing, and taught the natives to hold a pen and 'make paper talk.'

"In their speeches, interpreted by Sister Jones, the brethren told of the cruel customs formerly followed by their people, and of the new life and the new work that had opened up before them in the coming of the missionaries. We wish every member who has sent offerings to this field could have heard these natives tell how glad they are that the missionaries came, and that they now love the Bible and find Jesus has power to change their lives. They asked for more missionaries, and seemed puzzled that none could be found, having met so many of our people. Hearts were touched as they sang in English that hymn of entreaty, 'Send the Light.'

How gladly would we all have heard with our ears that song from the lips of these men so lately ransomed from hopeless paganism, our brethren now in the blessed hope, trophies of the wonderful grace that saves to the uttermost! But their voices from over the sea sound in our hearts tonight an appeal in behalf of souls waiting in darkness for us to send the light.

"There's a call comes ringing o'er the restless wave,

'Send the light! send the light!'

There are souls to rescue, there are souls to save,

Send the light! send the light!

"Let us not grow weary in the work of love,

Send the light! send the light!

Let us gather jewels for a crown above,
Send the light! send the light!"

The cry, "Send the light!" is the cry from all the fields. In the great Asiatic Division our brethren have reported men coming from afar to tell of companies and even congregations waiting for the missionary to call with the message.

A youth in Korea found the truth and returned to his home people. The next word was that eighteen of his

parts of three days. The people seemed hungry for the truth. Some took several books for their friends. People come to their hotel to get books. Some of the business men of the place came together and asked that a Protestant minister be sent to teach them. Again I say, This field seems ready for the truth, and if we are not too slow we can be the first in nearly every part."

From up among the Indian missions by Lake Titicaca comes news of new stations opened and held in spite of fierce opposition from the priests who see the good work spreading. Elders Maxwell and Stahl urge us again to send more help. The later says:

"The fact is, now is the time to take possession; now is the time to move forward."

Just as we are writing this, a letter comes in from Brother Stahl's daughter, telling of her preparation to leave the mission to spend a year in an American school. We give a sentence or two from this letter, to show how the needs press daily upon the mission staff there. She says:

"Just today three Indians are here pleading for help.

They brought a paper signed by ninety-eight, asking for a teacher. I have said to father more than once, 'If I were a son instead of a daughter, I would go on a station today.'"

So around the circle of the earth we go, and from all lands come the calls to go forward. Men are needed now, it seems, more than at any time before. Let us pray for more missionaries and for money to send them to the lands where the millions wait. Pray for the missionaries now in the fields, trying to cover needs too great for their numbers. South Africa tells us of more than forty outschools in Nyasaland without one white man.

We hear of fifty outschools and stations in East Africa, where several thousand natives were under instruction before the war swept over the region, that are now left with not a white man in charge. There is so much to be reclaimed and restored, so many advance moves called for, we must pray and work and go and give as never before. God is sounding the gathering call. His children are answering the call wherever the message is being delivered. The people of the prophecy, keeping the commandments of God, are springing up in all lands. As our brethren in Sweden are singing in one of their hymns,—



OUR FIRST CHURCH SCHOOL IN TOKIO, JAPAN

community had begun to keep the Sabbath; they had built a meeting-house, and were calling for some one to come and baptize them. The first fruits of the message have appeared in the island of Formosa, the seed being sown from Japan.

From the Philippines, Elder Hay reports meeting a pagan mountain tribe, in northern Luzon, a tribe that had always resisted the Catholic missionaries. Now they call to us. "Come again," they begged, "and tell us of the great God, and how his Son came to this earth." Speaking of this call from the Luzon wilds, Elder L. V. Finster, president of the Philippine Union Conference, says:

"We desire to begin this work, but have not the money. We pray God will raise up workers and money. Pray for these who sit in darkness, but who are stretching out their hands for the gospel."

Multiplying voices call to us from the Catholic fields. Elder W. E. Baxter has just settled in Caracas, the capital of Venezuela. He says:

"I had supposed that the doors were quite well closed here against the truth. But I find God has gone before us and opened the doors. Often people come to us desiring to be taught. In another town Brethren Green and Raff sold and delivered one hundred and seventy Spanish 'World's Crisis' in

"They come from the North,
They come from the South,
They come from the mountain,
They come from the plain."

Truth-seeking hearts are only waiting to hear the call. Let us pray God to help us lift the sound of the message a note higher. Scores upon scores of languages are yet beyond us. Of India's one hundred and twenty, we are working in fewer than twenty. Let us pray God to hold the winds of strife from their utter loosing yet a time longer, confessing our slowness to go with the message. He surely will hear us pray. But we can pray this prayer only as we consecrate our all to the unfinished task. This we will do, by his grace.

CHILDREN'S LESSONS — NO. 6

THE SHIELD OF FAITH

MEMORY VERSE: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6:16.

The shield was a very necessary part of the soldier's armor. It was the weapon he carried on his arm to protect himself from the spears, darts, and swords of the enemy. Without it he could hardly expect to keep from being seriously wounded or killed. When he saw an arrow coming toward him, he quickly held up his shield, and instead of its striking him it struck the shield. When the enemy aimed to strike with the sword, he held out his shield, and it received the blow. A soldier in battle without a shield had very little chance for life. The shields were of different sizes, and were generally made of wood covered with leather, or with plates of gold or brass. Those that King Solomon had made were of gold.

As soldiers in the army of the Lord, we are told that "above all things" we need the shield of faith to protect us in times of danger. Satan is continually watching for opportunities to send his darts of doubt and fear at us, to destroy our faith and trust in God, and we need to be ready to use our shield. In Psalms 91:4 we read, "His truth shall be thy shield and buckler." "The Lord God is a sun and shield," and our defense against "all the fiery darts of the wicked." [Read Gen. 15:1.]

This shield we are to use is a shield of faith. Faith is simply believing God and taking him at his word. The Bible says that they that trust in the Lord shall be like Mount Zion, which cannot be moved. "This is the victory that overcometh the world, even our faith." 1 John 5:4.

A fifteen-year-old girl was leaving home for the first time to attend a boarding school. She was very much excited for fear she would forget something. When she was almost ready to leave, she said, "Papa, have I my trunk checked?" "Yes, dear, you will find the check in your pocketbook." "And have you my ticket?" she

asked, "O, yes, you will find all in your pocketbook." "But, papa, I need money." "It is in your pocketbook too. You will find in it a time-table, directions for your journey, tickets, money, and everything you need." So she said, "All right," and worried no more. She knew her father had provided all she needed, and she trusted him. She had faith in him.

Through Jesus his Son, our heavenly Father has provided us with everything we need in our journey through life, and he wants us to trust him just as completely as the little girl trusted her father. Jesus says, "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. Also read Isa. 43:25. When we ask Jesus to do this for us, we must believe that he does it because he has promised.

What is faith? Heb. 11:1.

How necessary is it? Heb. 11:6.

What will faith do for us? Acts 15:9.

How are the just to live? Hab. 2:4.

What did Paul say? Gal. 2:20.

What is said of Abraham? Rom. 4:20.

What noble examples of faith do we have? Heb. 11:7-40.

WHAT IS FAITH?

Little Mary stood on the kitchen floor,
Gazing down at the old trapdoor
Into the cellar dark and damp.

She could only see a tiny lamp
At her papa's side; she knew he was
there,

For she saw him herself go down the
stair;

And now and then she could hear him
speak,

Though the voice seemed far away and
weak.

"Papa," she called in her baby tone,

"Are you there, dear papa? I am all
alone."

"Why, yes, little daughter, be sure I am
here;

Jump and I'll catch you; do not fear."

"Papa, it is dark and I cannot see.

Where are you, papa? Do come to me."

"No, daughter, jump; I will hold you fast;
Come now." And Mary jumped at last.

He held her trembling in close embrace,

And pressed a kiss on her baby face,

While a simple lesson the child he taught,

A lesson she never in life forgot;

"My dear, that's the way to obey the Lord;
Though you cannot see him, believe in his
word;

He will say, 'Here I am,' to every call.

Trust him; he will never let you fall."

(Reading for Friday, December 14)

COMPLETE CONSECRATION

F. M. WILCOX

"CONSECRATE yourselves today to the Lord." This was the call to Israel of old. The occasion was their encampment at Mt. Sinai. Moses had been called up into the mount to receive from the Lord special instruction regarding his work. Israel, left without strong leadership, and growing weary

with the long absence of Moses, had departed from God. Imitating the heathen worship of Egypt, they had made a golden calf, and with dancing and revelry were engaged in its worship. Even Aaron, the high priest, had so far forgotten the solemn responsibilities of his holy office as to become the leader of the people in their great apostasy.

By the command of the Lord, Moses returned to the camp. He saw the fearful havoc which sin had wrought. He recognized that decisive measures must be taken to check the rising tide of rebellion. Taking his position in the gate of the camp, the place of judgment, he called upon the people to return to their allegiance to God. Says the record:

"Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves today to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day." Ex. 32:26-29.

"Who Is on the Lord's Side?"

This was a time of test for the people of God, an hour of definite decision, of decisive action, of solemn judgment. The line of demarcation was definitely drawn. "Who is on the Lord's side?" This was the call of the prophet of God. Those who were the Lord's must make it definitely known. They were to take their stand against sin and rebellion and for righteousness and truth. All who refused to take this stand or remained undecided or indifferent, were to be counted on the side of the opposition. There was no neutral ground on which any member of the camp could stand. The decision involved the question of life and death. It was a judgment hour. Those who took their stand for God must demonstrate that they placed his service above every human relationship, above the dearest objects of their love and affection.

Heaven requires no less of the believers in every age. The same call to consecration which came to Israel of old is the call which God in his providence is sending to Israel today. The demands of the present hour, the situation which confronts us, the times which we have reached in the history of the world, the fearful importance and solemnity of the message which we bear, demand of every one connected with this movement a renewed and complete consecration to the work and service of God.

And not only do the conditions surrounding us call for this consecration, but it is demanded by the very

condition of the church itself. Beginning in poverty and feebleness, this movement has grown with the years. Its operations now extend to earth's remotest bounds. We have strong conferences and influential institutions. We are recognized as potent factors in missionary propaganda, as earnest advocates of health and temperance reform. This naturally affords us cause for satisfaction. But throughout the history of the Christian church the way of prosperity has always been threatened by accompanying dangers. In individual experience, it is when men grow prosperous that they forget God. Material prosperity of the church carries with it the same serious danger. And this is recognized by the Scriptures.

The Laodicean Message

In the third chapter of Revelation there is found a plain statement as to the dangers threatening the church of Laodicea, a message which we have long held applies to the church of this period. Read the conditions which the Lord declares will be found among his children in the last days of earth's history:

"Unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3:14-17.

Are Seventh-day Adventists fulfilling this divine prediction? Have we said in words, "I am rich, and increased with goods, and have need of nothing"?—Perhaps not; but we fear that this has been the thought of our hearts; that we have worked from that viewpoint; that we have labored in this spirit of self-complacency. We have rejoiced in our splendid organization. We have congratulated ourselves upon our beautiful system of truth, considering our arguments as invincible. We have gloried in our material progress. But it is something more than organization, something more than denominational activity, something more than a system of logic, that God requires of his people. They may have all these, and yet be as destitute of his Spirit and power as were the hills of Gilboa of dew and rain. They may possess the form of righteousness, but know nothing of its living, vitalizing power.

The Laodicean Message Applies to Us

We need not be in doubt as to the application of this message to us as a people. This application is made by the servant of the Lord in the messages which have come to this church. Listen to this statement:

"The message to the church of the Laodiceans is a startling denunciation, and is

applicable to the people of God at the present time. . . . The people of God are represented in the message to the Laodiceans as in a position of carnal security. They are at ease, believing themselves to be in an exalted condition of spiritual attainments. 'Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.'

"What greater deception can come upon human minds than a confidence that they are right, when they are all wrong! The message of the True Witness finds the people of God in sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God. While those addressed are flattering themselves that they are in an exalted spiritual condition, the message of the True Witness breaks their security by the startling denunciation of their true condition of spiritual blindness, poverty, and wretchedness. The testimony, so cutting and severe, can-



A GROUP OF BAPTIZED BOYS AT OUR MEIKTILA TECHNICAL SCHOOL IN BURMA

not be a mistake, for it is the True Witness who speaks, and his testimony must be correct. . . .

"The people of God must see their wrongs, and arouse to zealous repentance, and a putting away of those sins which have brought them into such a deplorable condition of poverty, blindness, wretchedness, and fearful deception. I was shown that the pointed testimony must live in the church. This alone will answer to the message of the Laodiceans. Wrongs must be reprov'd, sin must be called sin, and iniquity must be met promptly and decidedly, and put away from us as a people."—*Testimonies for the Church*, Vol. III, pp. 252-260.

Acceptance of the Message

We may not be able to see and sense this application. When Heaven points out sins in our lives, we may lack spiritual discernment to see the conditions. But we may believe that what God speaks is so, and this is the manner in which we should relate ourselves to the Laodicean message today. That message declares that we are lukewarm; that we are self-righteous; and that while we do not recognize it, we are wretched, and miserable, and poor, and blind, and naked.

And it does not require the statement of the servant of the Lord to prove to us that a great spiritual dearth exists in the church. Nor do we need to look to others to recognize this dearth; we may be conscious of it in our own personal experience. Fol-

lowing the Lord afar off, some of us have grown cold, formal, and indifferent. Like Martha, we have busied ourselves with much serving; we have been so busy that we have neglected to sit at the feet of the Master as did Mary, and listen to the precious words of life which have fallen from his gracious lips. Like Martha, our burden has been over the material and physical, to the neglect of the spiritual.

A Departure from Simplicity

The simplicity which once characterized the lives of many of the believers has departed. After fighting for years the influences of the world with which they were surrounded, they have in a large measure unconsciously and insensibly surrendered to these influences. Secret prayer has been neglected. The family

altar has disappeared from many homes. The observance of the Sabbath of the Lord has been brought down to the same plane as Sunday observance in the great religious world. We have allowed our personal interests, the business affairs of the week, to trespass

upon its sacred hours. The study of the Bible and the Testimonies has been neglected. Our children have grown up unacquainted with the reasons of our hope.

In many lives the love of pleasure has intruded itself, and we find not only young men and women, but those older in years, attending worldly sports, mingling with the world in its reckless pursuit of that which ministers to morbid taste and idle fancy. Others have been drawn away from God by worldly society and fashionable dress. The spirit of commercialism has proved the bane in the lives of many of our brethren. And this danger confronts not alone the wealthier class. The one who earns a small daily wage may be actuated as fully by the spirit of worldly commercialism as the man who controls thousands of dollars.

In some of our churches the spirit of variance and alienation between brethren, of cruel criticism, of gossip, of faultfinding and complaining, has brought leanness to many souls. One with spiritual eyesight to see and with tender conscience to feel, can recognize these influences which are threatening the vital integrity of the church of God. They are too plainly and painfully evident to be ignored.

The Signs of the End

And now we have come down, as it were, to the very closing hours of

earth's history. The signs of the day of God, which years ago we saw only by faith through the prophetic horizon, we behold with our natural eyesight. We have reached the time of the end. This is proclaimed in the great preparations for war, in the marshaling of armies, in the resounding din of battle array, in the dethroning of kings, in the toppling of stable governments. It is heard in the muffled roar of the impending revolution in the social and the industrial world. It is spoken in the pathetic wail coming up from many burdened hearts over the sad condition of apostate Christianity.

These conditions are set forth in the Scriptures of truth as signs of the day of God. The world is going down to ruin. Every day marks the close of probation for thousands upon thousands of men who sink into Christless graves. If there ever was a time when the remnant church needed to stand in the strength of Heaven, prepared to give the trumpet a certain note, prepared to sound abroad with intensity and with power the gospel message of salvation, it is now.

God's Remedy for Sin

While we thank God for what he has wrought through our feeble and unworthy efforts, we must with shame of face deplore our condition before him. We must recognize and confess our weakness. We are powerless to cope with the forces which confront us. We have no strength to resist the strong combinations of evil arrayed against God and his truth. Our only hope is Christ. In him and through his grace we must find release and relief from the condition in which we find ourselves today; and thank his blessed name, he reveals to us the remedy for the ills which afflict us. In his great mercy he never points out sinful conditions but that he provides a way of escape from sin's thralldom. When he declared to the church of the first century that they had departed from their first love, and warned them that persistence in that apostasy would cause a removal of their candlestick, he revealed a way of escape from their lost and undone condition:

"I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. 2: 4, 5.

The same gracious consideration is shown the church of Laodicea. The Lord declares that that church is self-righteous and lukewarm. He tells them that they do not know that they are wretched, and miserable, and poor, and blind, and naked; but that if they will only accept this word, if they will believe that he knows more about their condition than they know themselves, and are willing to take his counsel, he will reveal to them an

escape from their thralldom. Listen to the help he offers:

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Rev. 3: 18.

The Gold, the White Raiment, the Eyesalve

The gold which he admonishes us to buy represents the qualities of faith and love. The white raiment which he offers us is the righteousness of the Lord Jesus Christ. The anointing eyesalve is the enlightenment of the Holy Spirit. These the True Witness declares are the great needs of the church of God. Can we not in some measure sense it? And if we cannot sense it, can we not believe it because God says it is so?

Again and again his Spirit comes to us pointing out our sins. And the Lord tells us the part we are to act. He exhorts, "Be zealous therefore, and repent." May the Lord pour the spirit of true and genuine repentance upon his people on this occasion. May they confess with a depth of sincerity they have never known before, the sins which have separated them from their God, turning back to him and to the experience of their first love with all their hearts.

The Day of Consecration Must Precede the Day of Power

The measure of God's blessings will be in proportion to the spirit of earnestness and sincerity with which his children engage in this work of seeking. For years we have looked forward to the time when this message would go with mighty power. We have longed for the era of the "loud cry." The day of God's mighty working in behalf of his church must be preceded by the day of complete consecration on the part of that church. Christ requires of his people today full and absolute surrender of all that they are and have to him and to his service, in order for them to obtain the heavenly treasure. This is taught in the parables of the Lord. Note these striking illustrations:

"The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." Matt. 13: 44-46.

The man who found the great treasure in the field realized that it was of inestimable value, compared with everything else in the world. He was willing to sacrifice every worldly possession to obtain it. The same was true of the merchantman who found the pearl of great price. It became the passion of his soul to possess it. In order to do so, it was necessary for him to sell every possession, to sacri-

fice every idol, to place all upon the altar. How many times do we see this illustrated around us today. Men and nations are fighting for their ideals. They are pouring out their blood and treasure for the sake of some temporal advantage which they hope to secure, for the sake of national honor, for the sake of the heritage which they wish to transmit to their children. They sacrifice home and friends and health and life. If men do this for earthly advantage, with how much greater earnestness should we seek for the heavenly treasure!

A Bible Example of Consecration

The history of God's people affords some notable examples of this spirit of complete consecration, which we do well to review. One was in the days of King Asa. The children of Israel were confronted with grave dangers.

"In those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city: for God did vex them with all adversity." 2 Chron. 15: 5, 6.

In this time of stress and trouble Israel turned to God with all their hearts.

"They entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul." "And they swore unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets. And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the Lord gave them rest round about." Verses 12, 14, 15.

We have reached a day of vexation of spirit in our experience. Nations are destroying nations. Earthly prospects look dark and forbidding. We know not the outcome nor what lies before us. God is our only refuge in the situation that confronts us. He must be our strength and surety, but if we would take hold of his strength, we must make peace with him. We must humble our hearts before him, as did Israel of old, in order that he may bestow upon us his blessing. Says the servant of the Lord:

"I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing, or power of God, comes only on those who have prepared themselves for it by doing the work which God bids them; namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—"Testimonies for the Church," Vol. 1, p. 619.

The Gift of the Holy Spirit

The great refreshing which is to come upon the church of God will come through the bestowal of his Holy Spirit, and this is the great need of the people of God today. Without this

divine agency we can never give to the world this message; without this power working in our own lives we can never stand against the assaults of the enemy, or the subtle delusions of the last days. The angel brought to view in the eighteenth chapter of Revelation, who came down with great power, lightening the earth with his glory and crying mightily with a strong voice, represents the power which will accompany the closing days of this message; and we have come to the days when this power is demanded. By the events of the last few months we have been ushered into a new world. In the unusual situations which have been created, in the terrible conditions which will confront us in the future, we must have the power of the Spirit of God to give life to this movement and effectiveness to our missionary efforts. And this gift the blessed Master is waiting to bestow upon his church. The servant of the Lord says:

"Before offering himself as the sacrificial victim, Christ sought for the most essential and complete gift to bestow upon his followers, a gift that would bring within their reach the boundless resources of grace."—*The Desire of Ages*, pp. 668, 669.

This gift was the Holy Spirit. The results which follow the reception of the Spirit are plainly stated. We quote again from the same authority:

"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 coöperation with Christ they are complete in him, and in their human weakness they are enabled to do the deeds of Omnipotence."—*Id.*, p. 827.

But this refreshing can be secured only by complete consecration on our part. It is bestowed upon conditions; in fulfilling those conditions we may claim the promise.

"Christ has promised the gift of the Holy Spirit to his church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit, God works in his people 'to will and to do of his good pleasure.' But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for his guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ,

and he is ready to supply every soul according to the capacity to receive."—*Id.*, p. 672.

Making the Surrender

It is for us, then, to make a full and complete surrender to God, in order that we may obtain the promised blessing. Shall we not come to the Lord Jesus and say? "Lord, my past life has been sinful and unworthy. I have denied thee; I have followed thee afar off; I have lost my first love; my service has grown cold and formal and indifferent. But thou hast awakened me to a sense of my danger. Thou has revealed to me whither I am drifting. I acknowledge that I am wretched, and poor, and miserable, and blind, and naked. I return now to thee, weak and unworthy as I am. I pray thee to take me and cleanse me from sin by thine own grace, and use me henceforth as thy servant, to do thy bidding and to meet thy requirements. I surrender all to thee; I place all upon thine altar,—my strength, my property, my family, my life, all henceforth to be thine and thine alone and thine forever. Christ shall be my example; I will follow in his steps, wherever his Spirit shall lead."

Consecration is as if we signed a blank check and allowed the recipient to fill in an unqualified amount, payable on demand. We sign up with Christ, and allow him to fill in at his pleasure and as his providence shall indicate every requirement which his divine wisdom sees will be for our good. Whatever he asks from day to day we gladly sacrifice, because we have surrendered our all to him, and hold ourselves in readiness henceforth to do his bidding.

Think you that God will accept such a consecration as this?—Yea, verily. It will bring from him a response of forgiveness and peace. But this consecration, in order to be effective, must be a consecration which every day embraces the actual present. Many fail in Christian experience because, after making a surrender to God, they withdraw that which they have surrendered. It is for us to give ourselves to God today and tomorrow and every day, keeping ourselves continually upon the altar of his service. The spirit of continual surrender, of prayer without ceasing, of earnest and faithful labor for others, will bring victory into every life. In every age of the church the men of power have been men of prayer. As physical life is manifested in exercise, so the proof of spiritual life will be seen in labor for those about us. Everywhere we may find those in need of help,—in our homes, in our churches, in our neighborhoods, in the great world. Let us count ourselves God's men and women from this time forward, going forth from the blessing of this occasion to dispense the riches of his grace which have been revealed to us. "Consecrate yourselves today to the Lord, . . . that he

may bestow upon you a blessing this day."

CHILDREN'S LESSONS — NO. 7

THE HELMET OF SALVATION

MEMORY VERSE: "Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation." 1 Thess. 5:8.

The helmet is the part of the armor which the soldier wore to protect his head. It was made of tough leather, steel, or brass. Like all the other parts of the armor, the helmet was very necessary. It kept the head from being wounded. When the Philistines and the children of Israel were at war, David went out to fight the giant Goliath with a sling and five smooth stones. Goliath had on a helmet of brass, and from all appearance was well protected. But when he saw David, the shepherd lad, coming toward him, he grew very angry at the thought of so young a boy's coming out to fight against him.

In his rage he pushed back the helmet from his forehead, so that when David threw a stone it struck the giant right in his forehead, where he was unprotected. Read the story in 1 Samuel 17.

The Lord has provided a helmet for his children. It is not a helmet of brass or steel, but it is the helmet of salvation. Eph. 6:17; 1 Thess 5:8. Salvation means deliverance from sin. Jesus is our salvation, because he came to this world to save us from our sins. Matt. 1:21; Ps. 27:1. Loving and trusting and serving him is the Christian's helmet. It is the helmet which David wore when he went out to fight Goliath. Sin is the giant we have to slay, and we need to have on always the helmet of salvation. The moment we fail to put our trust in God, we are a target for the enemy, and unless we through faith in God's promises overcome him, he will overcome us.

Through whom only can we have salvation? Acts 4:12.

Why did Jesus come to this world? Luke 1:77.

What is the gospel? Rom. 1:16.

To whom is this salvation sent? Acts 13:26.

What does godly sorrow for our sins do? 2 Cor. 7:10.

To whom do the angels minister? Heb. 1:14.

When is the day of salvation? 2 Cor. 6:2.



(Reading for Sabbath, December 15)

THE HOPE OF GOD'S PEOPLE

A. G. DANIELLS

"THE Lord will be the hope of his people, and the strength of the children of Israel." Joel 3:16.

This is the comforting assurance given by the Bible writers in all the accounts portraying the terrible conditions that are to prevail in the

last days. The Lord gives this assurance that his people may draw from him the support and comfort they must have to hold and keep them in the hour of trial.

But in order to obtain all the help we shall need to enable us to endure unto the end, we must understand the times as God has revealed them to us.

To Daniel were given repeated revelations of the history of the world from his day to the close of time. He saw one kingdom after another go down before the storms that swept the earth. Last of all, he saw the final great conflict that swept the earth with the "besom of destruction" and ended all. Then "kingdoms of this world" became "the kingdoms of our Lord, and of his Christ." Of this Daniel said:

"At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1.

This statement, so full of meaning to the human race, is the conclusion of the long line of prophecy set forth in the eleventh chapter of Daniel. The prophecy opens with the Medo-Persian Empire and covers the remainder of the history of the world.

In the culmination of that long prophetic outline three prominent features are mentioned: (1) The standing up of Michael, the great Prince; (2) the time of trouble, such as never was since there was a nation; (3) the deliverance of God's people.

The Standing Up of Michael

Michael is the Son of God, the Prince of Peace, our Lord and Saviour Jesus Christ. Michael is also called "the Archangel." Jude, verse 9. The Archangel is "the Lord himself," whose voice will call the sleeping saints from their graves. 1 Thess. 4: 16. Jesus says it is his own voice that will raise the dead. John 5: 27-29. Thus it is evident that Michael is the Son of God.

The standing up of Michael, we understand, is the beginning of the reign of Christ as king. Said the angel to Mary:

"Thou shalt . . . bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1: 31-33.

Then will be fulfilled the statement of the prophet John:

"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11: 15.

This was foreseen by Isaiah when he said of Christ, He shall be called "The Prince of Peace," and "the government shall be upon his shoul-

der." Isa. 9: 6. It is when Christ is crowned king and receives his kingdom that he will "stand up," or begin his reign.

A Time of Trouble

At that time, in connection with the beginning of Christ's universal and eternal reign, "there shall be a time of trouble, such as never was since there was a nation even to that same time." Though it may be difficult to say just when this time of trouble begins, it certainly prevails over the world during the closing events of human history. In foretelling the signs that would herald his coming and the end of the world, Jesus said that upon the earth there would be "distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26.

One of the causes the Saviour gave of this unprecedented trouble was the devastating warfare and carnage that would prevail over the world. The prophet Joel and the apostle John both had visions of a terrible world war in connection with the coming of the day of God.

Strife, warfare, and devastation among the nations are represented in prophecy by the wind. Dan. 7: 2, 3, 17; Jer. 25: 31-33. [These texts may be read by some one in the congregation.] As a result of these national tempests, some nations have gone down in ruin, while others have been strengthened and built up. But there is to be a last-day storm, in which all the kingdoms of this world will go down to rise no more. Then there will surely be a world war and a "time of trouble, such as never was since there was a nation even to that same time."

But in connection with the greatest national strife and disaster the world has ever seen, the gospel of peace, salvation, and life eternal will be heralded by the church of Christ wherever men dwell. The contrast of these two opposite movements is foretold by the apostle John in the following impressive language:

"After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7: 1-3.

The angels are God's heavenly messengers. The four corners of the earth stand for the whole world. The winds represent strife, tumult, and carnage. The sea represents peoples, multitudes, nations, and tongues. Rev. 17: 15. This sealing work is God's closing work for lost humanity.

Thus it is represented that the winds of strife and the gospel of peace are in strong, active operation at the same time. And lest the strife and carnage should overwhelm the gospel work, the Lord commands heavenly messengers to hold the angry winds in check until his work is finished. Then God's restraining power will be withdrawn, and the whole world will plunge into the war of Armageddon, which will end in universal death.

For many years Seventh-day Adventists have believed that the sealing work referred to above has been going on. We have known that the nations which have been making such colossal preparations for war must be held in restraint by the power of God. And now as devastation is sweeping the whole world, we realize most keenly that God is the only hope of his people and his cause in the earth.

At this time we are turning with deeper solicitude than we have ever felt before to all that has been revealed regarding this momentous hour. We find much in both the Bible and the writings of the Spirit of prophecy that throws light on our present situation. The brief statements of the Bible writers are given in greater detail by the Spirit of prophecy. The following impressive statement regarding the holding of the winds while the sealing work is going on, enables us to realize more keenly the meaning of the Scripture statement:

"I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised his hands, and with a voice of deep pity cried, 'My blood, Father, my blood, my blood, my blood!' Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, 'Hold! Hold! Hold! Hold! until the servants of God are sealed in their foreheads.'

"I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that he gave his angels charge over things on the earth; that the four angels had power from God to hold the four winds, and that they were about to let them go; but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and he raised his hands to the Father, and pleaded with him that he had spilled his blood for them. Then another angel was commissioned to fly swiftly to the four angels, and bid them hold, until the servants of God were sealed with the seal of the living God in their foreheads." — "Early Writings," p. 33, edition of 1906.

What a deeply impressive scene! The angels who were holding the nations in restraint were about to release them for the final slaughter. But the merciful Jesus saw scattered among the nations some poor lost souls

who would accept salvation if they were given opportunity. He raised his hands to his Father and pleaded his blood for them. His plea was heard, and an angel was sent swiftly to the four angels with a command to hold the nations in check a little longer, until these lost ones were reached.

Surely those who understand the message and work of God for this time must realize that we have now come to the solemn hour portrayed in this statement. If this be true, what manner of persons ought we to be, and how earnest should we be in soul-winning work.

As the winds of strife began to blow, and the world conflict seemed to be rapidly approaching, another view was given the servant of the Lord. She describes it as follows:

"The Christian's hope is as an anchor to the soul both sure and steadfast, and entereth into that which is within the veil, whither Christ the forerunner is for us entered. We have an individual work to do to prepare for the great events that are before us. The youth should seek God more earnestly. The tempest is coming, and we must get ready for its fury, by having repentance toward God, and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning, will occur on the great lines of travel. The end is near; probation is closing. Oh, let us seek God while he may be found, call upon him while he is near!"—*Mrs. E. G. White, in Signs of the Times, April 21, 1890.*

When that statement appeared, twenty-seven years ago, we could scarcely comprehend its meaning. We could not understand how "thousands of ships" could be "hurled into the depths of the sea," how whole navies could go down, and how human lives could be sacrificed by the millions. But this is now taking place before our eyes, and it is awful to behold.

Today almost the whole world is at war by formal declaration. All the inhabitants of the world, save the one hundred million of the neutral countries, are among the nations that have declared war. The flower of the human race and the resources of the whole world are being drawn into this terrible devastation. The outlook is surely appalling.

"Millions of strong, noble lives have been swept away," says Prince Lvoff of Russia, "and still there is no end." The editor of a prominent New York daily says:

"Nothing remains but brutality and horror. . . . Joy is dead, hope is fled, nothing remains on earth but gloom and death."

And Professor Ross, of the Wisconsin University, says:

"A cool, relentless analysis of the situation discloses little ground for hopeful anticipation. On the contrary, the prospect is one of the blackest humanity has ever faced. Such is the appalling outlook if we continue on the national line."

Yes, that is the dark, forbidding outlook to the man of the world. But the Christian has a better, a brighter outlook. He sees the living God on the throne of the universe, still in control of the nations of earth. This enables him to say, with another:

"We may give glory to God that we stand near a throne that can shelter us always, and belong to a kingdom that cannot be moved. And as the noise of the conflict between the good and the evil is heard all around us, importing a terrible crisis for the nations of earth, shaking the foundations of fortune, rending the fondest associations of life, and casting a veil of uncertainty on all the prospect before us, it is an unspeakable privilege to see that our Lord's throne stands unshaken, and the light of his glory still beams on Mount Zion. For the judgments which confound the nations with terror, reveal Christ to the church as he rides on the storm, and amid the upheavings of kingdoms, rises to him the ascription, 'Thine is the kingdom, and the power, and the glory, forever.'"

But the merciful revelation from God that brings this hope and comfort to our hearts, lays upon us great responsibilities. It makes us debtors to those who are without this hope. While war-maddened nations are carrying on this terrible devastation, the church of God must throw herself with the greatest devotion and zeal into the soul-winning work committed to her. The following view is of great meaning to the church at this time:

"I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."

"The commencement of the time of trouble,' here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."—*"Early Writings," pp. 85, 86, edition 1906.*

Brethren and sisters, have we not come to the hour here described? Has not this "time of trouble" come upon us? Are not the angry nations being held in check that we may proclaim the message of the Lord more fully? And should we not all be praying most earnestly for the outpouring of the "latter rain," the refreshing from the presence of the Lord, that we may be clothed with power to give the message and to stand in the time of greater trouble soon to come? Let us

pray most earnestly for this help. God is the only hope of his people today.

Following the reading of this article, the annual offering for foreign missions should be taken.

CHILDREN'S LESSONS—NO. 8

THE SWORD OF THE SPIRIT

MEMORY VERSE: "Take the helmet of salvation, and the sword of the Spirit, which is the word of God."

It mattered not how many other parts of the armor the soldier wore, if he did not have a sword he could not fight. It is said that when King Edward VI was crowned, three swords were brought to him, to show that he was king of England, France, and Ireland. He took the three swords and laid them down before him, and said, "There is yet one other sword." His officers asked, "What sword?" He replied, "The sword of the Spirit, which is the Word of God." Since then, whenever a king of Great Britain is crowned, a copy of the Bible is put into his hands as one of the swords of the empire.

The Bible is the Christian's sword. The apostle Paul calls it the "sword of the Spirit." Eph. 6:17. No matter if we have on all the other parts of the Christian armor, if we do not have the "sword of the Spirit," and know how to use it, we shall utterly fail in the Christian warfare. Satan will hurl his temptations at us and overcome us. Jesus knew how to use this sword, and through his knowledge of the Word of God was able to overcome the tempter. Matt. 4:1-11.

The sword of the Spirit is two-edged. It cuts two ways. It can cut to destroy, or it can lay bare the secrets of the heart. Through faith in God's promises and obedience to his teachings, we may overcome all the temptations of the enemy. It will not only control our own lives, but it will help us to lead others to Jesus. Just now, when the coming of Jesus is so near and Satan is working to deceive God's people, we need to have the Word of God written in our hearts."

The Word of God:

Is quick.

Is powerful.

Is sharper than a two-edged sword.

Is a discerner of thoughts and intents of the heart. Heb. 4:12.

Is pure. Prov. 30:5.

Will stand forever. 1 Peter 1:25.

Will never fail. 1 Kings 8:56.

Gives light and understanding. Ps. 119:130.

Cleanses the heart. Ps. 119:9.

Sanctifies. John 17:17.

Gives eternal life. John 5:24.

"This precious Book I'd rather own

Than all the gold and gems

That e'er in monarchs' coffers shone,

Than all their diadems.

Nay, were the sea one chrysolite,

The earth a golden ball,

And diamonds all the stars of light,

This Book were worth them all."



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We gladly omit our regular departments this week in order to give space to the readings for the week of prayer. We are sure these readings will be studied with much interest.

We direct special attention to the announcement on page 2 of the REVIEW schedule for 1918. Read of the good things to be presented, and then make a canvass of your church and community for our church paper.

THE heaven-appointed purpose of giving the gospel to the world in this generation is the noblest that can appeal to any human being. It opens a field of effort to every one whose heart Christ has touched. — "Education," p. 262.

THE message of hope and mercy is to be carried to the ends of the earth. Whoever will, may reach forth and take hold of God's strength and make peace with him, and he shall make peace. No longer are the heathen to be wrapped in midnight darkness. The gloom is to disappear before the bright beams of the Sun of Righteousness. The power of hell has been overcome. — "Christ's Object Lessons," p. 418.

It is in doing Christ's work that the church has the promise of his presence. Go teach all nations, he said; "and, lo, I am with you always, even unto the end of the world." To take his yoke is one of the first conditions of receiving his power. The very life of the church depends upon her faithfulness in fulfilling the Lord's commission. To neglect this work is surely to invite spiritual feebleness and decay. Where there is no active labor for others, love wanes, and faith grows dim. — "The Desire of Ages," p. 825.

THE first disciples went forth preaching the word. They revealed Christ in their lives. And the Lord worked with them, "confirming the word with signs following." These disciples prepared themselves for their work. Before the day of Pentecost they met together, and put away all differences. They were of one accord. They believed Christ's promise that the blessing would be given, and they prayed in faith. They did not ask for a blessing for themselves merely; they were weighted with the burden for the salvation of souls. The gospel was to be carried to the uttermost parts of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day. — "The Desire of Ages," p. 827.

PLANS DO NOT KEEP PACE WITH THE PROVIDENCES OF GOD

UNDER an appropriate symbol of an angel flying in the midst of heaven is represented the work of the people of God. In this work heavenly intelligences cooperate with human agencies in extending the last message to the inhabitants of the world. But the plans and work of men are not keeping pace with the providence of God; for while some in these countries who claim to believe the truth declare by their attitude, "We want not thy way, O Lord, but our own way," there are many that are pleading with God that they may understand what is truth. In secret places they are weeping and praying that they may see light in the Scriptures, and the Lord of heaven has commissioned his angels to cooperate with human agencies in carrying forward his vast design, that all who desire life may behold the glory of God.

We are to follow where God's providence opens the way; and as we advance, we shall find that heaven has moved before us, enlarging the field for labor far beyond the proportion of our means and ability to supply. The great want of the field open before us, should appeal to all to whom God has intrusted means or ability, that they may devote themselves and their all to God. We are to be as faithful stewards, not only of our means, but of the grace given unto us, that we may be brought under the blood-stained banner of Prince Immanuel. The purpose and ends to be attained by consecrated missionaries are very comprehensive. The field for missionary operation is not limited by caste or nationality. The field is the world, and the light of truth is to go to all the dark places of the earth in a much shorter time than many think possible. — *General Conference Bulletin, 1893, p. 294.*

THE GREAT APPEAL

THE shortness of time and the world situation today constitute the greatest appeal in behalf of missions that ever reached the ears of man. On the last day of the week of prayer the annual offering for missions is to be taken. In every church and in every home may there be a solemn consideration of what God expects and enables his stewards to do.

It is the blessing of the Lord in the fields which makes the situation so critical. The missionaries write to the Mission Board, saying that, thankful as they are for last year's increase of workers, their situation as compared with the open doors is yet more pressing this year. People are calling for the light. The hand of Providence swings open the doors and points the way. The whole world is astir. As the workers facing these needs in the fields are praying God to send help, let the believers in every church pray earnestly to God that the grace of giving may abound throughout the ranks. A small gift representing sacrifice and a large gift involving sacrifice, are equally acceptable to God. May his children bring with the gifts on Sabbath, December 15, a dedication of means as well as of hearts to Christ and his cause.

THE MISSION BOARD.

THE OUTLOOK

WE are nearing the close of this earth's history. We have before us a great work, — the closing work of giving the last warning message to a sinful world. There are men who will be taken from the plow, from

the vineyard, from various other branches of work, and sent forth by the Lord to give this message to the world.

The world is out of joint. As we look at the picture, the outlook seems discouraging. But Christ greets with hopeful assurance the very men and women who cause us discouragement. In them he sees qualifications that will enable them to take a place in his vineyard. If they will constantly be learners, through his providence he will make them men and women fitted to do a work that is not beyond their capabilities; through the impartation of the Holy Spirit, he will give them power of utterance.

Many of the barren, unworked fields must be entered by beginners. The brightness of the Saviour's view of the world will inspire confidence in many workers, who, if they begin in humility, and put their hearts into the work, will be found to be the right men for the time and place. Christ sees all the misery and despair of the world, the sight of which would bow down some of our workers of large capabilities with a weight of discouragement so great that they would not know how even to begin the work of leading men and women to the first round of the ladder. Their precise methods are of little value. They would stand above the lower rounds of the ladder, saying, "Come up where we are." But the poor souls do not know where to put their feet.

Christ's heart is cheered by the sight of those who are poor in every sense of the term; cheered by his view of the ill-used ones who are meek; cheered by the seemingly unsatisfied hungering after righteousness, by the inability of many to begin. He welcomes, as it were, the very condition of things that would discourage many ministers. He corrects our erring piety, giving the burden of the work for the poor and needy in the rough places of the earth, to men and women who have hearts that can feel for the ignorant and for those that are out of the way. The Lord teaches these workers how to meet those whom he wishes them to help. They will be encouraged as they see doors opening for them to enter places where they can do medical missionary work. Having little self-confidence, they give God all the glory. Their hands may be rough and unskilled, but their hearts are susceptible to pity; they are filled with an earnest desire to do something to relieve the woe so abundant; and Christ is present to help them. He works through those who discern mercy in misery, gain in the loss of all things. — "Testimonies for the Church," Vol. VII, pp. 270-272.

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