

# The Advent Review and Sabbath Herald



Vol. 95

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No. 45

THE GOSPEL TO ALL NATIONS

## Thy Strength Shall be Renewed

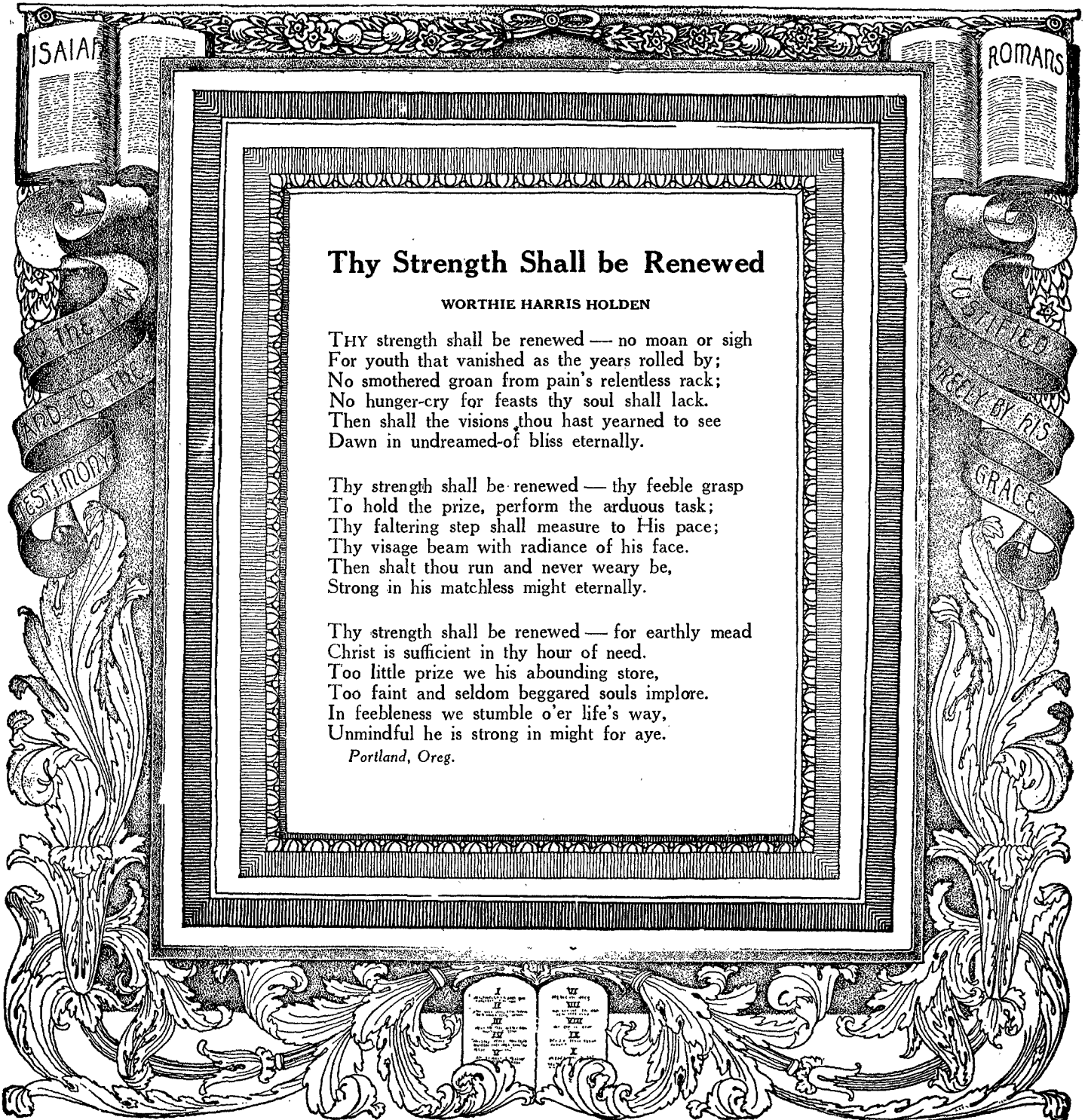
WORTHIE HARRIS HOLDEN

THY strength shall be renewed — no moan or sigh  
 For youth that vanished as the years rolled by;  
 No smothered groan from pain's relentless rack;  
 No hunger-cry for feasts thy soul shall lack.  
 Then shall the visions thou hast yearned to see  
 Dawn in undreamed-of bliss eternally.

Thy strength shall be renewed — thy feeble grasp  
 To hold the prize, perform the arduous task;  
 Thy faltering step shall measure to His pace;  
 Thy visage beam with radiance of his face.  
 Then shalt thou run and never weary be,  
 Strong in his matchless might eternally.

Thy strength shall be renewed — for earthly mead  
 Christ is sufficient in thy hour of need.  
 Too little prize we his abounding store,  
 Too faint and seldom beggared souls implore.  
 In feebleness we stumble o'er life's way,  
 Unmindful he is strong in might for aye.

Portland, Oreg.



# THE "REVIEW" FOR 1919

THERE has been committed to Seventh-day Adventists a message for all nations, kindreds, and tongues. That message has already gone out into all the world. Mission stations have been established, and believers have been developed, in every portion of the earth. Notwithstanding the disturbed conditions throughout the world in consequence of the Great War, the message of the coming of the Lord has not been retarded. Rather, the very conditions which exist have created in the minds of men a desire for a knowledge of the things which are soon to come upon the earth.

The ADVENT REVIEW AND SABBATH HERALD for the coming year, as in all the years of the past, will endeavor faithfully to chronicle the progress of this movement. This periodical is the official religious newspaper of the church, having correspondents in every mission field, who regularly report the progress of the work in their territory. Our church paper is also set for the defense of the gospel, for the propagation of the faith once delivered to the saints. It will endeavor in the year to come to proclaim this message with no uncertain sound. Standing as an exponent of a great religious movement, it must of necessity deal with all lines of religious activity, affording instruction suited to the development of Christian experience; it will also discuss problems relating to the home life, to the physical health, to the education of the mind. In the very nature of the case, it must include in its scope a discussion of the problems pertaining to man's spiritual, mental, and physical development. The editors of the paper cannot accomplish this great object of themselves. They appreciate, therefore, the valuable help which they are able to secure from their readers.

We are pleased to announce the following special features for the make-up of the REVIEW during 1919:

1. *Bible Studies*.—Four great lines of Bible study will be presented, following each other in consecutive order throughout the year. These studies will be made intensely practical in their relation to the present needs of the church, making an appeal not alone to the judgment in logical reasoning, but to the heart and to the spiritual life as well. These studies are as follows:

a. The Second Coming of Christ, by Elder M. C. Wilcox, for years editor of the *Signs of the Times*, and at present book and general editor at the Pacific Press.

b. The Law and the Sabbath, by Elder S. M. Butler, dean of the School of Theology of the Washington Missionary College.

c. The Sanctuary, by Elder G. B. Starr, a man of long experience in Bible and evangelical work, now connected with the Loma Linda Sanitarium.

d. The Nature of Man, by Elder F. M. Burg, professor of Biblical exegesis in the College of Medical Evangelists, Loma Linda, Cal.

2. *Studies in the Testimonies*.—The studies in the Testimonies which we have printed for the last year have been greatly appreciated, dealing as they have with the various phases of church life and Christian experience. Brother T. E. Bowen, assistant secretary of the General Conference, will furnish these studies for the coming year.

3. *Articles from the Pen of Mrs. E. G. White*.—Some of the stirring articles published back in the 90's by Sister White will be reprinted in the columns of the REVIEW. These will be found especially appropriate for the critical period through which the church is passing. These articles will be published every other week, alternating with "Studies in the Testimonies."

4. *Studies on Health and Temperance*.—There will be furnished an excellent series of studies on this subject, by a leading physician of the denomination. These studies will be practical, and adapted to the common, everyday life of our readers. Brother L. A.

Hansen, a graduate nurse of long experience, will furnish frequent practical health suggestions. These articles for the conservation of health will repay a thousand times a careful perusal.

5. *Official Communications from the General Conference*.—These were never so important as they will be during the year to come, in the great crisis through which the world is passing. Elder A. G. Daniells, as president of the General Conference, and Elder W. T. Knox, as treasurer, will have much to say in the way of instruction and appeal with respect to the issue before us.

6. *Critical Studies in the Original of Difficult Texts*.—Prof. L. L. Caviness, associate editor of the REVIEW, is a master of the Greek text, having taught this and other languages in our schools for eight or nine years, and his studies will throw much light upon the original meaning of some scriptures of difficult or ambiguous meaning.

7. *The Great Unentered Fields*, by C. C. Crisler, assistant secretary of the General Conference for the Asiatic field. It is not enough for us to consider what we have done in the mission fields of the world; it is well for us to study the fields yet unentered. In bringing before us the needs of these fields, Brother Crisler will sound a clarion call to greater and broader service.

8. *Studies for Young People on Foreign Missions*, by Elder J. L. Shaw, associate secretary of the General Conference. Brother Shaw's long experience as a missionary in South Africa and India, and his general knowledge of foreign-mission problems, will enable him to present a series of studies in the development of modern missions which will be of real value.

9. *Letters from the Orient*.—Elder I. H. Evans, vice-president of the General Conference for eastern Asia, will furnish us with frequent letters from the great Far East, reflecting the current of religious thought in that part of the world and the progress being made by the advent message.

10. *Letters from the Neglected Continent*, by Elder O. Montgomery, vice-president of the General Conference for the great South American field.

11. *Observations in Australia and the Far East*.—These, written in his usual graphic style, with other valuable articles, will be furnished by Elder W. A. Spicer, secretary of the General Conference and associate editor of the REVIEW.

12. *Notes of Travel*, by Elders E. E. Andross and C. W. Flaiz. These General Conference brethren will visit China, Japan, Korea, and other countries in the Orient.

13. *Questions of Church Relationship*.—Elder G. B. Thompson will consider the subjects of church organization, church discipline, church ordinances, such as baptism, the communion, etc.,—the mutual relationship existing between church officers and church members, church obligations, such as tithing. Elder Thompson's long experience in church work will enable him to discuss these questions with profit to all our readers.

14. *General Reports from the Great Mission Fields*.—In addition to these special reports, we shall present in our department, "In Mission Lands," as in the past, reports from our representatives in the various mission fields where they are operating.

15. *Brief Reprints of Articles by Some of the Early Pioneers in This Movement*.—Elders Joseph Bates, J. N. Andrews, James White, J. H. Waggoner, R. F. Cottrell, Uriah Smith, and George I. Butler have written in years gone by many stirring appeals, which could profitably and appropriately be reproduced in the columns of our church paper during the year to come. "He being dead yet speaketh."

16. *Current Events and Issues in the World and in the Church* will be presented from week to week by the editor of the REVIEW.

17. *Our Homes Department*.—An effort will be made to make this department one of profit and practical benefit to every member of the home. We have already received from our contributors a goodly number of practical articles, and have been promised valuable help from others.

18. *General Articles*.—As in the past, we shall endeavor to present from week to week articles breathing the spirit of this message. Elders S. N. Haskell and J. O. Corliss, so long associated with this movement, Dr. D. H. Kress, Elders R. D. Quinn, J. M. Hopkins, E. H. Gates, and other writers from various parts of the field, will have many good things to present to us during the coming year.

19. *General Conference Departmental Matters*.—In the interests of the great departments of the General Conference, such as the Educational, Publishing, Medical, the Bureau of Home Missions, Religious Liberty, Home Missionary, Missionary Volunteer, etc., there will appear reports as usual. The secretaries of these departments will have much valuable information from time to time relating to the work, to place before our readers.

20. *Three Special Numbers*.—Three great special numbers of the REVIEW, devoted to the interests of our institutional work, will be issued during 1919, as follows:

a. Special number relating to the work of our sanitariums.

b. Special educational number.

c. Special number in the interests of the publishing work.

We believe that it is safe for us to say that no Seventh-day Adventist can keep abreast of this movement unless he reads our church paper for the year to come. This is the one paper published by the denomination which keeps him in touch with the various departments of our church work. The REVIEW is emphatically the great religious newspaper of this movement. As such it should be found in the home, and should be read regularly by every Seventh-day Adventist.

## The Advent Review and Sabbath Herald

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THE SEVENTH-DAY ADVENTISTS

Devoted to the Proclamation of "the Faith which was once delivered unto the saints."

WASHINGTON, D. C., NOVEMBER 7, 1918

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

VOL. 95

TAKOMA PARK STATION, WASHINGTON, D. C., NOVEMBER 7, 1918

No. 45

# Readings for the Week of Prayer

To be Read in All the Churches December 14 to 21, 1918

## CHURCH OFFICERS AND WORKERS

ANOTHER week of prayer season is just before us, calling upon church officers to plan for this occasion. The call to earnest prayer for help from God has never been so imperative as now. With startling rapidity events of great and solemn import, affecting the cause of God, are taking place in the earth. There is great need for a deeper consecration, a more complete surrender of heart to God by his people, than ever before. Shall we not plan to devote more time to seeking God, to doing personal work for any who may have become discouraged and for the unconverted, during this week set apart to prayer?

Before the time comes for the week of prayer to begin, the church officers and helpers should meet together for prayer and counsel, making arrangements for the meetings. Some one should be chosen early to lead out in the meetings for the little ones. Valuable suggestions will be found in the lessons for the children that follow. Study should be given them by the one chosen to labor for the children.

When a conference laborer is present, naturally he will lead out in the services; but by diligence on the part of church officers, meetings may continue with unabated interest, and the blessing and presence of the Holy Spirit be enjoyed throughout the entire week.

On Sabbath, December 14, announcement should be made of the annual offering for missions, which will be taken the following Sabbath, December 21, at the close of the morning service. The needs of foreign fields should be emphasized the first Sabbath and during the week, for never before have the demands upon the Mission Board treasury been so great as at this time. Envelopes should be placed in the hands of all, so that through the week the gifts from every home may be made up as the Lord has prospered his people.

May God's rich blessing attend this season of prayer in every church, in which may each isolated believer also share.

GENERAL CONFERENCE COMMITTEE.

(Reading for Sabbath, December 14)

## OUR HOPE AND OUR DUTY

I. H. EVANS

To those who believe in the second personal coming of their Lord and Master, the days in which we live are eventful and soul-stirring. Since the great disappointment in 1844 there have not been such hopeful, promising times as these. To him who truly loves his Lord, nothing gives such soul satisfaction as to be able to see and know that his return is near at hand.

Seventy-four years is a long, long time to wait for the coming One—and that many years have passed since the advent movement reached its climax under the preaching of the first angel's message. Seventy-four years! Unnumbered hills and valleys in all lands are whitened with new cities of the dead. There are still a few remaining who tasted the disappointment of 1844. Seventy-four years of anxious waiting and watching for the coming of Him who has promised to come the second time, means heart longings beyond words to tell. Little wonder that the watching, waiting church loves to sing,

"Long for my Saviour I've been waiting,  
Long time have watched by night and day;

Feared, lest my faith and hope abating,  
I should lose courage by the way.

"Here in this vale of sin and sorrow  
I have been wandering many years,  
Still looking for that happy morrow  
When God would wipe away my tears.

### CHORUS:

"Jesus soon is coming,  
This is my song,  
Cheers the heart when joys depart  
And foes are pressing strong."

Deploing the wretched lot of mankind in these last-day struggles, and yet recognizing that all this woe and death is but the harbinger of the coming One whom he has long awaited, the advent believer despairs not as those unsupported by this hope. In all these unspeakable events and dreadful happenings in war and flood and fire and earthquake,—convulsions of nature as well as of nations,

—filling the hearts of men with fear in looking after the things that are coming upon the world, the believer suffers with the unbeliever. Still, beyond this suffering and woe the child of faith sees the hand of Omnipotence finishing the history of the reign of sin, and the dial of eternity pointing the hour when a lost world must appear before him for judgment.

The world cannot become permanently better. Conditions may change for a short time, but for permanent improvement we must look forward to the end of the reign of sin. When the revelator said, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time," think you he did not mean these days in which we are living? If when Christ commanded the unclean spirit to come out of the poor lunatic, the devil threw the victim down and violently tore him, think you that Satan will give up control of a whole world, one over which he has reigned six thousand years with tyrannical sway, without a struggle? No! More and more as the end approaches men will become demon-possessed, and this dark, fallen world will witness what the awful, final results of sin are without an officiating High Priest.

There is no Bible promise for better days to come. How could the Scriptures be true, and wickedness grow less and less, and mankind grow better and more Christlike? What did the Gentile apostle mean when he said of this time?

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3: 1-5.

Is Christ reported correctly when Matthew quotes him as saying?

"As the days of Noe were, so shall also the coming of the Son of man be. For as

in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall the coming of the Son of man be." Matt. 24: 37-39.

What is the meaning of Peter's statement when he uses this language?

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3: 3, 4.

Was the prophet Daniel telling facts when he gave utterance to such words as these?

"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.

The church of Christ must ever interpret current events in the light of these prophecies. Popular teachings, political maneuverings of men and nations, promises of peace and better

"Whatever ills the world befall,  
A pledge of endless good we call,  
A sign of Jesus near.  
His chariot will not long delay;  
We hear the rumbling wheels, and pray,  
'Triumphant Lord, appear!'"

Amid all these last-day fearful times of war and famine and earthquake and pestilence, of religious backsliding and apostasy from God, the waiting church must correctly interpret events, and never fail to see the true objective. Our Saviour emphasized this when he said:

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods.

"But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. 24: 42-51.

It seems that as we near the end there is to be a great tendency to misinterpret events; that many will not understand, but "the wise shall understand." Just preceding the end, many will drift

into worldliness and carelessness and will become engrossed with the cares of this life and the deceitfulness of riches.

Few times in earth's history have been like these — presenting such opportunities to accumulate money, and to wield the influence and exercise the power that great wealth gives its possessors. To many, even of those who profess to wait for their Lord, comes the temptation to buy and sell, in the hope of reaping material gains. But can the members of the church of Christ do this, and the church as a whole keep its advent spirit? Can we truly sing from the heart —

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

Hark! the waking up of nations,  
Gog and Magog to the fray;  
Hark! what soundeth? Is creation  
Groaning for her latter day?

"Christian, rouse and arm for conflict,  
Nerve thee for the battle field;  
Bear the helmet of salvation,  
And the mighty gospel shield;  
Let the breastplate, peace, be on thee,  
Take the Spirit's sword in hand;  
Boldly, fearlessly, go forth then,  
In Jehovah's strength to stand.

"Wicked spirits gather round thee,  
Legions of those foes to God —  
Principalities most mighty —  
Walk unseen the earth abroad;  
They are gathering to the battle,  
Strengthened for the last deep strife;  
Christian, arm! be watchful, ready,  
Struggle manfully for life."

Can the church sing that grand old hymn, and become engrossed in the spirit that actuates the world, — buying and selling and laying up treasures on earth? Yet many will do these very things.

The lesson taught by Christ in the parable of the ten virgins is for this people.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25: 1-13.

If that parable applies to the church at any time, it applies to those who profess to be waiting for their Lord's return. Painful as it is to say so, in this parable half the church members, represented by the virgins, were not ready to meet the Bridegroom at his coming. All were professing to be waiting, but half of them were engrossed with carelessness.

As we see rapidly fulfilling every prophecy which points to the end of the world and the speedy coming of our Lord, what is our duty? The answer must be an individual one; and as individuals we must each decide on our attitude toward these things, and thus settle our own eternal destiny.

First, we must prepare our own hearts for the indwelling Christ to live his life in us. This is all-important. It cannot be ignored, and it



BROTHER AND SISTER ELLIS HOWARD, OF MOHO, PERU  
Ready for a trip among the Indians. Observe the barren, rock plain.

times to come, will not delude the true child of God. It was Charles Wesley who wrote:

"How happy are the little folk  
Who safe beneath their guardian Rock  
In all commotion rest!  
When war's and tumult's waves run high,  
Unmoved above the storm they lie,  
And lodge in Jesus' breast.

"The plague, and dearth, and din of war,  
Our Saviour's swift approach declare,  
And bid our hearts arise;  
The signs confirm our trembling hope,  
While scoffers still in darkness grope,  
And view them with surprise.

"Thy tokens we with joy confess;  
The war proclaims the Prince of Peace;  
The earthquake speaks thy power;  
The famine all thy fulness brings;  
The plague presents thy healing wings,  
And nature's final hour.



is with great risk that this heart preparation is delayed. Others belonging to the same church or household may neglect this preparation, but we must not postpone it. If we do, we shall fail at last. This preparation means complete separation from all known sin, full confidence in Christ as our own personal Saviour, and the assurance that he has accepted us as his children. There must come a close heart examination, to know that Christ alone is supreme within. All alienation of feeling toward those who have wronged us must be subdued by the love we have for Christ. We must love all Christ's children, even those whom we know to be in the wrong, and our prayer must constantly be that God will help us to be overcomers.

This state of mind can be attained only by renouncing the world and all honors from men, and enthroning Christ as the supreme ruler of the heart and life. In him we find full, complete satisfaction. He meets every desire of the heart; and having him, we possess all. Prayer and soul communion with God will then be as natural to the spiritual life as breathing is to our physical life. We shall not fail to put away sin, and continually keep open the channel between our own hearts and heaven.

In this attitude we must enter upon the second all-important part of our experience, and that is to win souls to Christ. Every child of God must become a soul-winner, and make his activities count in establishing the kingdom of God in the hearts of men. Christ wants men saved. To save men was his great burden while here on earth. That was the object for which he gave his life, and to see those whom he has redeemed will be his joy through unending ages.

How can we feel satisfied to remain inactive, believing ourselves within the ark of safety, while we know that by our own efforts we might persuade some poor lost soul to obtain salvation if we but put forth an earnest effort to lead him to Christ? The desire to save others must grow and increase till it becomes a great mastering passion, consuming us to win others to Christ. Sacrifice, dangers, timidity, the love of ease, and even the fear of death must not deter us from this great work. It is part of our training for the life to come. The sentiment in that old Moravian hymn which has led many devout Christians to endure for Christ that others might be won to him, must become our inspiration:

"My soul is not at rest.  
There comes a strange and secret whisper  
To my spirit, like a dream of night,  
That tells me I am on enchanted ground.

"Why live I here?  
The vows of God are on me, and I may not stop  
To pluck earth's flowers till I my work have done,  
And rendered my account.

"And I will go.

I may no more refuse to give up earthly friends,  
And idle hopes, and every tie that binds  
My heart to thee, my country.

"Henceforth it matters not

If storm or sun shall be my earthly lot,  
Bitter or sweet my cup, I only pray:  
'Lord, make me holy, and nerve my spirit  
For the stern hour of strife.'

"And when the soul

For whom the evil one hath struggled  
As he hath for me, at last finds refuge  
On that shore, O how this heart will glow  
With gratitude and love!

"The voice of my beloved Lord,

'Go, teach all nations,' is calling me;  
I must obey! Through ages of eternal years  
My spirit never shall repent that toil and suffering  
Once were mine below."

The coming of our Lord is the supreme desire of God's waiting church. They have given all for him; they have toiled and suffered and endured for his dear sake. They have won wounds and scars in his cause. They have nothing on earth to hold them here; they long for the touch of their Master's hand, the fullness of joy to be found only in his presence. In that day, inasmuch as Christ is to wear through all eternity his scars showing his love for lost men, we shall not count our sufferings and losses as the world counts them, but these sacrifices for his sake will be our joy and richest treasure. So the Christian, while he serves and waits for the return of his King, sings,

"Earth's scoffs and scorn well pleased I'll bear,

Nor mourn though underfoot I'm trod,  
If day by day I may but share  
Thine approbation, O my God! "

## CHILDREN'S LESSONS—NO. 1

### THE PRIVILEGE OF PRAYER

#### Lesson Outline

#### PRAYER:

Definition.  
Example of Jesus.  
Our need of prayer.  
Family and public prayer.

#### God hears and will answer:

When we feel our need.  
When we turn from our sins.  
When we give up our own way.  
If we forgive others.  
Sometimes he answers, No.

#### Results of prayer:

Sins forgiven. Luke 18: 13, 14.  
Rain ceased and came again. James 5: 17, 18.  
The sick were healed. 2 Kings 20: 1-6; Matt. 8: 2, 3.  
The dead raised. 2 Kings 4: 18-21, 32-37; Acts 9: 36-41.

Prayer is talking to God as to a friend. When hurt, or sorry, or glad, we tell our best friends, that they may be sorry or glad with us. Sorrow is made lighter and joy greater when we tell our friends.

We can talk to the Lord better than to any one else. Sometimes our friends are away; sometimes they die; but God ever lives; he is always near. Acts 17: 27.

He is like a loving mother. Isa. 66: 13.

He is like a tender father. Ps. 103: 13.

He cares for the suffering. Ps. 147: 3.

God has many children, but he loves and cares for each as if there were only one.

Jesus is our example. Mark 1: 35; 6: 46; Luke 22: 39-46. How much more we need to pray than Jesus did. We have need of his loving care.

We ought to thank him daily for every good gift we receive. James 1: 17. [Have children name blessings received.]

We need to pray when we have done wrong. 1 John 1: 9.

We need to pray when we are in any kind of trouble or danger. Ps. 46: 1-3; 91: 1-11.

We can pray in secret, at any time, at any place. We should have set times to pray, as Daniel did. Dan. 6: 10.

It is a privilege to take part in family prayer or to join others in public prayer.

There is a difference between saying a prayer and praying. A child may ask for food in such a careless way that the mother knows he is not hungry. Matt. 5: 6; Ps. 42: 1.

Jesus hears a true prayer at once. Isa. 65: 24. [Illustrate with the telephone, telegraph, cablegram, etc.]

But the Lord cannot hear if we have sin in our heart. Ps. 66: 18.

We must forgive those who have wronged us. Matt. 6: 14, 15.

The Lord always hears our prayers, but sometimes he answers, No. Mama loves the baby too much to give it the lamp or the scissors even if it should cry for them. She gives it only what is good for it to have. When we ask Jesus for that which would not be good for us, he loves us so much that he will not give it to us. Sometimes we ask God to make our sick friends well or to give us some pleasure. In asking for such things we should always say, "If it is thy will." But there are some things that we know God is willing to do for us. Can you mention some of these? [Review points in the lesson.]

#### Suggestions to Leaders

Shorten the lesson for young children. Study the chapter entitled "The Privilege of Prayer," in "Steps to Christ." It is especially important that the teacher know how to prevail with God in prayer, so that the lesson may be given from the standpoint of experience. It may be well to close with a prayer season, inviting the children to take part.

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CHEERFULNESS is a small virtue, it is true, but it sheds such a brightness around us in this life that neither dark clouds nor rain can dispel its happy influence.—*Selected.*

(Reading for Sunday, December 15)

## THE CALL OF FAITH

W. T. KNOX

THERE is no Bible character that occupies a more prominent position in sacred history than Abraham. The study of his life has afforded not only interest but also great comfort and assurance to many thousands of God's people in all ages. In the Bible account of his life we are permitted to see what God can do for and through a man handicapped with the same fallibility as is common to all men. As the various periods of his life pass before us, we behold the development of the Christian character that to all succeeding generations has been a monument of the transforming power of the grace of God, revealing something of what is within the grasp of man when by faith he will appropriate to himself the promises in the Word of God.

Abraham's life was not one that was free from trial and temptation, sorrows and disappointments, but on the other hand the brief account given us reveals that of these things he had his full share. One of the first introductions we have to him was while he was dwelling amid the plenty and beauties of Mesopotamia, surrounded by friends and loving relatives. To him there the sudden and imperative call from the Lord came, saying, "Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee." Acts 7:3. It is not given us to see what a trial and struggle this call to leave kindred and life-long friends and native land, to go he knew not where, brought to Abraham. That it was a struggle, we are well warranted in concluding as we see him starting on that long missionary journey, the destination of which even was unknown, and without any promise of furlough.

There was this, however, that sustained him: It had been the voice of God that called; it was God's command that he was obeying, and coupled with that command there was the promise that God would bless him and make him a blessing—"In thee shall all families of the earth be blessed." Turning his back upon Ur of the Chaldees, his native land, he journeyed to Haran. Here he buried Terah, his aged father. From Haran the Lord led him into Canaan, accompanied by his nephew Lot. But it was evidently the purpose of God that Abraham should be separated from all his kindred, and that it would be best so. This, in time, was revealed to Abraham through the continually recurring strife and jealousies between the herdsmen of Lot and his own herdsmen, which might endanger the relationship of Lot and himself. His magnanimous disposition and unselfish character were revealed in the manner in which Abraham handled this trying situation. There was no exercise of authority or assertion of

rights such as might, under the circumstances, have been expected, but instead such a course of action was chosen that rendered strife impossible. To Lot he said:

"Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Gen. 13:8, 9.

It was immediately following this experience that the Lord said to Abraham:

"Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Gen. 13:14-17.



Seventh-day Adventist Indian Young People of Ilave Pampa, Peru.

Again, we have the record that when Abraham was ninety-nine years old the Lord again appeared unto him and renewed these promises, and made a covenant with him, saying:

"I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. 17:1-8.

It was evidently about this time that the Lord made it known unto Abraham that it was not through Ishmael, whom he so dearly loved, and in whom his expectations were centered, that these promises were to be fulfilled, but from Sarah, his lawful wife, was to come the seed, through whom all the nations of the earth were to be blessed, and to whom all the promises of God pertained. Here was a double trial and test for this godly man.

First, it was a thing incredible that Sarah, who was then well stricken in years, should bear to Abraham the long-promised son who was to be the recipient of these many promised blessings, and through whom, above all, was to come the long-promised Messiah, the Saviour of the world. And then again, the heartstrings of Abraham were closely bound about Ishmael, who, in his youthful beauty and activity, had become the very apple of his eye. But the record tells us that he staggered not at the promise nor rebelled at God's plan. But the trial is revealed in his plaintive prayer as he cried unto God, "O that Ishmael might live before thee!" Contrary as God's plans were to his, and incredible as the promise seemed, yet he was resigned to God's will, and believed his word, and "it was counted to him for righteousness."

Later on, when Isaac had become a young man, there came to Abraham the supreme test of his obedience and faith. Years before this, in harmony with Sarah's wish and the Lord's instruction, Ishmael, with his mother, had been sent away into Arabia. Abraham had learned more fully to appreciate God's purpose concerning Isaac,—how that through him was to come the promised Deliverer who was to bruise the serpent's head, overcome sin in the earth, and in whom the human family was to be reconciled to God. As he saw Isaac daily developing in beauty of person and character, Abraham's heart went out to him with a great love, which was shocked beyond description when the Lord commanded him, saying:

"Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Gen. 22:2.

It would require a most vivid imagination and the pen of a ready writer to portray Abraham's feeling and the severity of his trial when this strange command came to him to take the life of his only son, whom he loved, and to destroy the source from which his own and all mankind's salvation was to spring. But even in the face of this terrible trial, the staunchness of his character and his unwavering faith in the promise of God are demonstrated, for he counted that God was able, if necessary, to raise his son to life.

Mastering as best he might the terrible anguish of his heart, he proceeded to make the necessary arrangements to execute the Lord's command, and with his beloved boy, the intended sacrifice, he took his way toward the distant peaks of Mt. Moriah, where he had been instructed to make the offering, each step of the way a heartbeat of anguish.

His faith and loyalty to God sustained him even to the erection of the altar upon which his wonderful sacrifice was to be consumed, the preparation of the wood, the binding of his

son upon the altar, and even to the lifting of the knife that was to take the life of Isaac, and not till then did God stay his hand. Then the blessed heavenly voice was heard by him, saying:

"Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn; saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22: 12-18.

As a result of his implicit obedience and his masterful faith, God has constituted Abraham "the father of all them that believe, . . . to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." Rom. 4: 11-16.

As the father of them that believe, let us look a little more closely at some of the facts revealed in his life, for they most intimately concern us, as his character and work should be reproduced in us, his spiritual children. We are told in "Patriarchs and Prophets," chapter 11, that when the Lord called Abraham to leave his kindred and native land, it was for the purpose of making him the keeper, or custodian, of his law for future generations. The whole human family was given over to idolatry, and even the household of Terah, Abraham's father, served other gods than Jehovah. The Lord separated him from these influences and led him into the land of Canaan, among a strange people. There and in Egypt, as he journeyed, wherever he pitched his tent, he reared an altar to Jehovah, and thus by his life and teachings he made known the true God to the inhabitants of these countries. In this strange land, apart from relatives and early friends, God gave him a training that developed in him a character "peculiar, differing from all the world," that was to fit him for the great work and the exalted position he was to occupy in God's great scheme for the salvation of men. Thus, while he was in the midst of the pleasure-loving, gain-seeking, idolatrous world, he was not of the world. God kept him from the evil of the world.

All through his recorded life, liberality and hospitality stand revealed. This is evidenced in instances when he

would not permit the stranger to pass by his tent without stopping for rest and refreshment. We search in vain for any evidences of selfishness or desire for self-aggrandizement: but on the other hand, we witness his great generosity in his dealings with the kings of Sodom, when he declined to profit at their expense from the spoils he had wrested from their conquerors; and again in the case of Lot, when, refusing to be drawn into any strife, he insisted that of all the land that God had promised him, Lot should make his own selection, limiting him neither to locality nor quantity.

There is one thing connected with the generosity of Abraham that we, his children, should not lose sight of, and that is that before he exercised generosity to man, he was honest with God, for before he returned the spoils of war to the king of Sodom, we are told in Genesis 14: 20 that he gave into the hands of Melchizedek, the priest of the most high God, "tithes of all."

When God showed to Abraham the land northward, southward, eastward, and westward, and promised it to him and to his seed after him, inspiration tells us that in this promise God made him heir of the world, and his seed with him. And so Daniel the prophet declares that the "kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Abraham was one of the great pioneer missionaries. He learned to know God, and carried and declared that knowledge along the great highway of the East to the nations of the world; and although the Lord blessed him with substance in abundance, he over and over again demonstrated that all he possessed, even to the dearest members of his family, were subject to the call of God and the need of his cause. He was like Paul, that other great missionary, who declared:

"Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death." Phil. 3: 8-10, R. V.

It is evident, therefore, that while God promised to give freely to Abraham and his seed the whole world, wherein they might forever dwell in righteousness, God had a part for him to do in his great plan of redemption of the earth and the salvation of mankind; that while Abraham obtained righteousness by faith only, yet that faith in God's Word made him one of the greatest co-operators with God in his work of saving the world. Every

talent and all his energies, and everything that he possessed, were devoted to this service. But the promise was to Abraham and his seed.

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29.

The same obedience, the same Christ-like character, the same unselfish service, and the same consecration of plans, loved ones, talents, and energies, are expected of the children as of our father Abraham.

In many ways conditions today are similar to the days of Abraham. The world is just as needy of a true revelation of God and his Son as it was then. By far the greater portion of its inhabitants are given over to idolatry and are enmeshed in the snares of false religions. They need men and women to sojourn among them and raise in their midst altars to the true God.

The needs of God's work in these far-away fields are ever and rapidly increasing. Every month, almost every mail, brings to the Mission Board new calls for workers, for printing plants, schools, and other needed facilities. In recent years the Lord has greatly blessed the efforts of his people both at home and abroad. The truth is winning its way in all lands. In some lands it is so rapidly expanding that at times their demands have seemed to be beyond the compass of our people at home, but thus far God has helped us in the homeland so that while we have not always, nor perhaps at any time, been able fully to meet all the requirements of our brethren in foreign fields, yet we have in a measure kept pace with the opening providences placed before us. But during the past three years especially, a remarkable change has come to our foreign missionary work. A great impetus has in many lands been given to the work of the gospel. New countries are being opened up to us. The work is taking on such vast development that it must be quickly strengthened by many additional workers and the production of great quantities of literature. When we think of the meager facilities provided for the production of literature for the hundreds of millions dependent upon our small printing plants at such centers as Shanghai, Tokio, Lucknow, Singapore, and others that might be mentioned, and when we think of how dependent we are upon the printed page to give this message to the world, it seems as if the little we have done to help our brethren in this line is nothing compared with their needs.

The work of the General Conference now calls for an outlay of more than a million dollars in 1918. The Mission Board has no question but that this large sum will be supplied, but it is difficult for us to avoid looking beyond 1918. From our mission fields we are now receiving the budgets for the next year. It is evident that these calls are going to be very heavy. As

we do not yet have them all in hand, we can only approximate their total. The indications are that when all calls have been listed, our budget will require not less than one and a half million dollars. Ten years ago, or five years ago, such a demand upon us would have been unattainable perhaps, but with our increasing numbers and the prosperity the Lord is giving to his people, this amount can be supplied, if the cause requires it, and without injury to the work in North America.

Should we not, then, as a people to whom are intrusted the law of God and the giving of the third angel's message to the world, believing as we do that present events are but harbingers of the second coming of Jesus Christ, the Seed of Abraham, as King of kings and Lord of lords, make due provision for these increasing and urgent demands made upon us in the calls coming from the ends of the earth for missionaries and increased facilities for giving the message to the waiting millions in heathen darkness? God's blessing will attend our liberalities now. We

have no guaranty as to the future, but we know that soon the time will come when the gold and silver will be worthless; when the cause of God will not be able to use that which is offered it. How much better to devote it to the cause of God now while it is of value than to wait until it is too late! By such a consecration of heart and means, we shall, like our father Abraham, render that true co-operation with God that is the fruit of faith, and we shall hasten the fulfillment of God's promise to him of a seed as innumerable as the sand of the sea, and it will be our happy lot to behold that scene that is described by John in Revelation 7:9, 10:

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

## CHILDREN'S LESSONS — NO. 2 REVERENCE FOR THE HOUSE OF GOD

### Lesson Outline

LESSONS from the sanctuary in the wilderness:

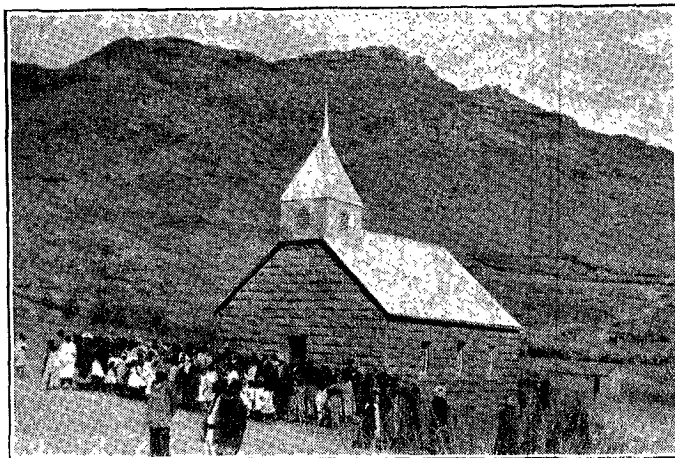
- The Lord dwells with us.
- Reverence his house.
- What makes a place holy:
- The experience of Moses.

The experience of Joshua.  
Dedication of the temple.  
Statement in his Word.  
His presence may not be known.  
Ways of showing reverence.  
Jesus drove out the irreverent.  
David was glad to go to the house of the Lord.  
Rules for behavior.

When the Lord asked the children of Israel to build him a sanctuary, he said he wished to dwell with them. Ex. 25:8.

From the sacredness with which the Israelites regarded that tabernacle set apart for the Lord, we may learn how we should regard the place where the Lord meets with his people in these days. Lev. 19:30.

The Lord meets with those who gather in his name. Matt. 18:20.



DEDICATION OF THE KOLO MISSION CHURCH, BASUTOLAND

The presence of the Lord makes a place holy. Ex. 3:1-6; Joshua 5:15.

When the people sang praises to God at the time Solomon's temple was dedicated, the glory of the Lord filled the house. 2 Chron. 5:13, 14.

The presence of the Lord is very marked when his people meet to worship him. Ps. 89:7.

The Lord may be in a place and we not know it. Gen. 28:16.

What is one way to show reverence? Hab. 2:20.

A caution is given in Eccl. 5:1.  
It is proper to kneel before the Lord. Ps. 95:6.

Jesus drove from the temple in Jerusalem those who did not show reverence for it. Mark 11:15-17.

When David was invited to go to the house of the Lord he was glad. Ps. 122:1.

### Suggestions to Leaders

Read carefully the chapter entitled "Behavior in the House of God," in "Testimonies for the Church," Vol. V, pp. 491-500.

Make a blackboard or chart list of the principal points in this lesson as a valuable set of rules for behavior in the house of God. The following are suggestive:

- Dress plainly and neatly.
- Be on time.
- Enter quietly.
- Do not whisper, talk, or laugh.
- Every knee should bow in prayer.
- Join in the singing.
- Give heed to the spoken word.

(Reading for Monday, December 16)

## THE WORLD'S GENERAL MISSIONARY SITUATION AND THE GOSPEL MESSAGE

J. L. SHAW

WITH the end of that prophetic period which terminated with the close of the eighteenth century, the Spirit of God thrust into the hearts of Christian men a mighty conviction that the gospel should be preached among heathen nations. On the walls of William Carey's shop hung a large map, upon which were drawn by pen every known country, with memoranda as to population, customs, and religion.

Inspired with this thought, Mr. Carey preached from Isaiah 54:2, 3, that remarkable sermon which led to the formation of the Baptist Missionary Society, in 1792. The thought of that sermon comes down to us in those two missionary maxims: "Expect great things from God; Attempt great things for God." The great London Missionary Society was organized in 1795, and the Church Missionary Society in 1798. It is plainly evident that the close of the prophetic period of 1260 days was set by God as the beginning of the mighty movement of modern missions.

"The period marked by the close of the eighteenth and the commencement of the nineteenth centuries was one of special interest in the subject of foreign missions. The seven years from 1792-98 had seen the formation of three great societies in England. The sermons preached by Dr. Haweis and others in connection with the London Missionary Society had been widely circulated in Scotland, from there sent to Maine and Massachusetts, and in connection with the general interest felt on every hand, helped to fan into a blaze the flame that had at no time died out since the Pilgrims landed at Plymouth, with the avowed object not merely of gaining freedom of conscience for themselves, but of spreading the knowledge of Christianity among the Indians."—"Encyclopedia of Missions," Vol. I, p. 66.

Within a quarter of a century, more than a dozen missionary societies were formed in England and America, the avowed purpose of which was to carry the gospel to the heathen. From the "haystack prayer meeting" held by four young men under a haystack at Williams College, in 1806, came the first missionary society in America, and on the nineteenth of February, 1812, Judson and Newell, with their wives, sailed from Salem for Calcutta, India, while on the twenty-second, Hall, Rice, and Nott, with Mrs. Nott, sailed from Philadelphia for the same port.

While the Spirit of God was calling upon men to go to non-Christian lands with the gospel, a divine unction prompted men also to place the Holy Scriptures in the tongues of heathen peoples and widely circulate the Bible. The prophecy of Daniel was to be fulfilled: "Many shall run to and fro, and knowledge shall be increased."

In 1807, Robert Morrison went to China, with the desire that he might give the Word of God to the Chinese



in their own tongue. Henry Martyn, a burning and shining light, suffered untold hardships in India, and afterward died of privation at Tokat, that he might translate the New Testament into Persian and present it to the shah of Persia.

The British and Foreign Bible Society, the entire purpose of which was to circulate the Scriptures throughout the world, was organized in 1804. By this organization more than two million Bibles, Testaments, and portions of the Bible have been issued in several hundred languages and dialects. The result of the formation of the British and Foreign Bible Society was the beginning of several local societies in America, the purpose of which was the circulation of the Scriptures. These finally led to the organization of the American Bible Society, in 1816.

Little did Mary Jones, as she trudged over those twenty-five miles and back to get a Welsh Bible, imagine that the story of "Mary Jones and Her Bible" was to be used by God to set in motion a movement which seems destined to bring the Word of God within the reach of every living soul in his own tongue. The Bible, or portions of it, are now being published in more than six hundred languages, making it available to nine tenths of the people on the globe.

In the ice lands of the north, after two hundred fifty years of missionary effort, the Eskimo received the living Word complete in his own tongue. Hiram Bingham labored thirty-four years that he might give the Bible to the Gilbert Islanders. Eli Smith and Dr. Van Dyck spent twenty-eight years in preparing an Arabic Bible for the press, making it available to many millions of Mohammedan people.

Translators have been thrown into many perplexities to find words and idioms with which to express the sacred words of truth. The Tabele language was so poverty-stricken as to have no word for "holy." After long consideration the missionaries chose the word used in speaking of "meal very finely ground," which has other meanings akin to the Scriptural idea of holiness. When missionaries came to the ice-bound barriers of Labrador, they found no word for "forgiveness" in the whole language. They therefore made a picture-word consisting of twenty-four letters, meaning "not being able to think of it any more." Think of the difficulties in Labrador, where, as Mr. Hutton says, "there are no sheep, no cows, no milk and honey—except the kind in tins; no fruit trees better than the dwarfed brushwood that crawls upon the ground."

Yet the Bible is going to the very strongholds of heathenism; among the Hindus, Jains, Parsees, Mohammedans, and Animists of India; among the Buddhists, Confucianists, and Taoists of China. It is reaching into the

very heart of Africa and Asia. Where Mohammedanism has held sway for generations, the inspired Word is becoming at home in the tongues of the masses. It is a tangible evidence of the direct work of the Holy Spirit. It was when the Spirit was poured out at Pentecost that "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians," heard the story of the cross in their own tongue.

As the living Word has found its way around the world, multiplied in many tongues, so missionaries and mission societies have increased. A century ago there were less than a hundred missionaries in heathen lands. When the present war broke out there were more than twenty-five thousand foreign missionaries, and a total of 112,000 native workers in non-Christian lands. Mission societies have increased, until practically every Protestant denomination is represented. At the time of the Edinburgh World Missionary Conference, 994 societies were in the world field.

These mission agencies have taken with them the printing press, the school, the hospital, and other means of enlightenment. A century ago there was but a handful of Christian schools. Today there are 35,000 schools of various kinds, including colleges and academies, furnishing in the very strongholds of the non-Christian world instruction to nearly two million students. In the days of William Carey there was not a hospital or dispensary on the mission field; now there are 700 hospitals, treating annually many millions of patients. These agencies are leading the way into trying fields and forming a common meeting place for presenting the gospel to heathen hearts.

When Carey, Marshman, and Ward, at Serampur, India, fifteen miles north of Calcutta, began to print the Bengali New Testament and other Christian literature, theirs was the first printing plant in non-Christian lands. Now there are well toward two hundred of these plants in mission lands, sending forth their streams of gospel truth.

As a part of the divine plan to make Christ known in all the earth, science and invention have made their contribution. Sir Isaac Newton, a man of prayer, prayed for help and light in his scientific investigations. He claimed that his discovery of the law of gravitation and centripetal and centrifugal forces was revealed to him in answer to prayer. Lord Kelvin, one of the leading scientists of the nineteenth century, said:

"I consider the most valuable discovery of my life was made when I discovered that Jesus Christ was my Saviour. He has been my constant friend and helper in my life

work, and every discovery I have made that has contributed to the benefit of man he has given me in answer to prayer."

In place of the sailboat has come the modern steamship traveling from three to six hundred miles a day. In place of the slow oxcart and caravan, there has come the swiftly running railway train, pushing farther and farther from the coast line into the heart of continents once closed to the gospel messenger. The printing press, the telegraph, the many uses which have been made of water, electricity, and other elements of nature, are contributing continuously to the heralding of the gospel of Christ to the ends of the earth. The postal system has reached such a degree of organization that in some distant jungles of Asia a rural delivery route brings the mail carrier periodically to the door.

There seems to be no kindred or tongue upon which the great mission Leader has not placed his careful eye. The gospel news is going to the Hot-tentot, the Bushman, the cannibal, once living on human flesh. The wild aborigines in their native jungle hear the word. Many among these lowest classes of humanity are turning from their heathen ways. A leading missionary of the day makes the following statement regarding the spread of Christianity:

"A century ago there was not a professing Protestant Christian in Japan; not one in Korea; less than ten in the Chinese Empire, and a few thousand in India. Today there is a Protestant Christian community of some 90,000 adherents in Japan, 200,000 in Korea, nearly a million in China, and 1,617,000 in India. In India the Protestant, native Christian community is gaining about 50 per cent every ten years. It is doubling about every decade in China, while nearly a convert an hour has been added every day in Korea since the first missionary landed." —*"The New Era in Asia," pp. 212, 213.*

The present war, with all its tide of woe and suffering, may find at its close the world more fully open to the entrance of the gospel. For twelve centuries Mohammedanism has been the strongest organized foe of Christianity. Since the days of Mohammed, Islam has been united against Christianity, hoping for physical triumph over all her enemies, that Islam might reign supreme. She has been taught to look for the time when the caliph of Islam would proclaim a holy war and all the followers of Mohammed would arise and crush the infidel and Christian. The call to a holy war came in 1914, when the sultan, the acknowledged successor of Mohammed, called upon the Moslem world to arise and join the Central Powers. English statesmen held their breath, fearing what the consequences might be if nearly a hundred million Moslems under British rule should rise and join with Turkey against the Allies.

The almost unexpected happened. The Mohammedans in Arabia and Egypt and India refused to join with Christian nations in a holy war, which

could not be holy when united with unbelievers. Arabia revolted and has set up her own government. The seventy million Mohammedans in India remained loyal to Great Britain, and many of her sons on the battle fields of Europe are fighting against their fellow believers.

This experience is striking a staggering blow at the solidarity of Islam. Missionaries of long service in India, Egypt, Persia, and other lands state that never have Mohammedan people been so willing and desirous of knowing Christ. One missionary after twenty-eight years of effort in India, claims he has never seen such a change among Mohammedans as during the past two years. They come to him in crowds for Bibles and portions of the Bible. Another missionary on the Euphrates tells how he has been

ture, schools, hospitals, and other agencies, lead onward into lands unknown, preparing the way for the message and messengers of present truth.

The advance guard at the front tell of open doors and pressing needs. They urge for men and means to enter the promising distant province of Yunnan, China; Siam; the Celebes; Formosa; and the unentered language areas of India. In the Kongo, leading to the heart of Africa, our comrades in service are selecting a mission station. From all points of the compass the calls press in upon us.

"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 co-operate with human agencies in carrying forward his vast design, that all who desire life may behold the glory of God.



MISSION SCHOOL AT MANDALAY, BURMA

besought by those wishing to learn about Christ. In that whole country the most pressing and important question raised is regarding the soon coming of Christ.

Of the present situation among the Mohammedan people a leading mission board secretary says:

"Since the death of Mohammed, the church has never faced an opportunity like the present to carry to Mohammedans the comfort and saving knowledge of Christ. Broken with disappointment and bowed down with sorrow and grief, they await the bearer of the message of forgiving love. The opportunity of the ages confronts the churches of America and Europe. The Mohammedans of Turkey, Persia, Syria, Arabia, Egypt, all North Africa, India, and in fact, wherever found, have lost much of their power and moral resistance, while their hearts have been made sad and tender by the sense of a disappointed hope and faith in a religion that has failed them. The door of approach to the Mohammedans is beginning to open. Will the church of Christ be ready to enter?"—James L. Barton, *Foreign Secretary of the American Board of Missions*.

The present missionary situation makes a mighty appeal to the believers in present truth. The Bible is going to the whole world. Multiplied inventions draw the world closely together, and make possible a quick, short work. A thousand missionary societies, with their thousands of foreign and native workers, with litera-

"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."—Mrs. E. G. White, in *General Conference Bulletin*, 1893, p. 294.

Of a truth God is going before us. Our little company of workers in distant lands may go forward with as great assurance as Israel went about Jericho. Walls have fallen, iron gates in many lands have opened of their own accord. In a few short years this last message for which God has miraculously prepared the way, will come with a loud cry to its final glorious triumph.

### CHILDREN'S LESSONS—NO. 3

#### OBEDIENCE

##### Lesson Outline

THE first step in serving the Lord.  
Obedience is a test.

Obeys from choice.

The two ways illustrated:

1. Samuel.
2. Eli's sons.

Examples of obedience:

1. Jesus.
2. Angels.

The spirit of obedience.

Disobedience a sign.

Respect the aged.

Children may get their first experience in serving the Lord by obeying their parents in the Lord. Eph. 6:1. The child who learns to give up his own way and walk in the way marked out for him by devoted parents, has taken a long step in the matter of serving the Lord. Children who are disobedient to parents are not likely ever to submit to the will of the Lord.

Obedience to parents is pleasing to the Lord. Col. 3:20, 23. These texts picture a pleasing home life. With a loving spirit children may perform kindly service for parents, brothers, sisters. "To perform every duty as unto the Lord, throws a charm around the humblest employment, and links the workers on earth with the holy beings who do God's will in heaven."

Obedience is a test of love. John 14:15. How quickly, gladly the most unpleasant duty is performed if the service is for one whom we truly love. We may say that we love our parents or that we love the Lord, but the real test of our love is our willingness to obey.

We never outgrow our duty to our parents. Prov. 23:22.

We should *choose* to obey. Ps. 32:9. [Have the children explain the use of bit and bridle.] The horse must be "held in," guided, controlled, by some one. When we do right only because our parents make us do so, we are like horses held in with bit and bridle. Those who choose to obey because it is right, will do so when no one is watching.

The two ways may be illustrated by contrasting the course of Samuel with that of the sons of Eli, as recorded in 1 Samuel, chapters 1 to 4. For practical lessons read "Patriarchs and Prophets," pages 569-582.

Jesus set us an example of obedience. Luke 2:51. "Subject unto them" means perfect obedience in all things. Read "The Desire of Ages," pp. 68-74.

The angels are obedient. Ps. 103:20. From this text we learn that the angels in heaven, who are mighty in strength, hearken to the voice of the Lord and obey in all things.

Obedience should be:

1. Willing.
2. Prompt.
3. Exact.
4. Unquestioning.

The daily life of the average child will furnish numerous illustrations of these points.

One of the signs of the last days is the disobedience of children. 2 Tim. 3:2. The list of evils given here

is found in the last days among those who have a "form of godliness." Disobedient children are in the homes of those who profess to be looking for the coming of the Lord, for Satan is using all his power in tempting children to disobey their parents. Unless Jesus lives in the heart, we shall not be able to resist the evil one.

The words of the following song are especially appropriate for the little children. If placed on a chart or blackboard, they will soon learn them.

#### Jesus Once Was a Little Child

Jesus once was a little child,  
A little child like me,  
And he was pure, and meek, and mild,  
As a little child should be.  
He played as little children play  
Pleasant games of youth;  
But he never got vexed when the game went wrong,  
And he always told the truth.

#### CHORUS:

So, little children, should you and I  
Try to be like him. Try, try, try.

Jesus once was a little child,  
And he grew as children do.  
And his mother taught him tenderly  
To be gentle, kind, and true.  
Over the fields of Nazareth  
With playmates he did roam,  
But he never would fret, and scold, and pout  
When his mother called him home.

Jesus once was a little child,  
And he came to us to show  
The way to his pure, sweet life above,  
From our sinful life below.  
We must be, and do, and love like him;  
Be kind, all evil shun;  
And he'll bring us all to his heavenly home  
When our life work here is done.

—Selected.

#### Suggestions to Leaders

Seek to make this lesson very practical. It should apply to the home life of every child. Pray much that God will bring to your mind the right illustrations, and give you the tenderest spirit as you present them.



(Reading for Tuesday, December 17)

### THE FINISHING OF THE WORK

J. E. FULTON

To have had a part in the *beginning* of the gospel work which has been carried on for ages, was a high privilege indeed. To have a part, *at any time*, in continuing the same, is certainly a glorious honor; but to have part in the *finishing*, how thrilling and glorious.

We have several Bible examples for the employment of the oft-repeated phrase, "finishing the work."

Jesus, weary and hungry at the well, sat teaching the message of salvation to one lost in sin; and when urged by his disciples to partake of food, he said that it was his meat to do his Father's will and "to finish his work." When, after arduous and loving labors, his life work had been accomplished, he could say: "I have glorified thee on the earth: I have finished the work which thou gavest me to do." And at last, as he hung upon the cruel cross, a willing sacrifice, he cried,

"It is finished." John 4:34; 17:4; 19:30.

Paul, also, that indefatigable worker, when warned of personal dangers awaiting him, said to his people, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." Acts 20:24. And finally, when his long missionary journeys were over and he approached his end, he was able to say in confidence: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. 4:6, 7.

The Scriptures also employ the expression, "finishing the work," as applied to the final warning under the preaching of the third angel's message. Many times in the Bible, both in the Old and the New Testament, those who complete God's work in the last days are called the remnant. Paul, quoting from Hosea, states that the remnant are gathered from all nations (Rom. 9:25, 26); and then he says:

"Esaïas also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:27, 28.

Isaiah, in speaking of the standard around which the Gentiles gather, says:

"It shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." Isa. 11:11.

God has certainly set his hand to the mighty undertaking of gathering out his remnant. Looking backward to the humble and obscure beginning of this great work, and comparing that with the present progress, who can doubt that God's hand has been in this movement, enabling his people to finish his work? Of this remnant people John tells us they will be subjected to trial and persecution because they keep the commandments of God and have the testimony of Jesus.

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

And the Lord tells us that in these last days, as the work is finishing, as the controversy is about to end, the enemy will work with great power. Rev. 12:12. As we look out upon the world in turmoil, in strife, and in war, do we not realize the truth of this word?

Referring to Rom. 9:28, it is interesting to note that where the Authorized Version speaks of finishing "the work," the margin reads "the account," and the Revised Version of finishing "his word." Thus we have

work, account, and word to be finished quickly. All these renderings are to the point, and it takes them all to tell the story. God has set his hand to "finish his work," and it is being done. God has an "account" in heaven to finish, and since 1844 this judgment work above is being accomplished while his work below is likewise finishing; and all this—the work above and the work below—is the subject matter of the prophetic "word" which must be fulfilled: so he is finishing his "word" even as its predictions relating to God's "work" and his "account" are likewise being finished.

The prophecy of Isaiah, from which Paul quotes in Romans 9:28, is that of Isaiah 10:21-23, where it speaks of a consumption, or consummation, or finishing, that is "determined," bearing out the thought that this work is to be finished in accordance with the time before appointed, or that which is set forth in the prophetic word.

The stupendous task before us, and the apparent impossibility of accomplishing it, should, in a way, be an encouragement to us. "Man's extremity is God's opportunity." The Red Sea, the waste, howling wilderness, and the swelling Jordan are no obstacles to the onward march of the work of God. God has spoken. His work will be accomplished, and it will be finished on time; for the Lord will execute his word upon the earth, finishing it, and cutting it short. It is vain for us to calculate on a human basis the time it will take for God to do his work. He has a thousand ways and ten thousand agencies we know nothing about.

A mighty angel comes down from heaven with the prophetic book *open*. Rev. 10:1, 2. This revelation of prophetic truth, said to be carried by sea and land, indicates again its world-wide scope. After a certain time this mighty angel announced that "there should be time ["delay," R. V.] no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. 10:6, 7. The mystery of God, or his everlasting gospel, is to be finished. We are living in the days when the work is being finished.

The message for these times, so clearly outlined in prophecy, began on time, and has been given to the world in the very language of the prophet. Not a link in the chain of evidence is missing. By fulfilling prophecies of the Old Testament and the New, by type and shadow connected with the sanctuary service, it is made plain to every one who takes time to study, that the message, just as it has come to us, was in God's plan and purpose. Every prophecy and type is fulfilling before our eyes. As we glance through God's Word, we can see from many viewpoints that just such a message and just such a

work are emphatically demanded as a part of God's plan. Certainly the last generation has come, and God's last message is sounding!

A brief glance at the objective in a number of leading prophecies will serve to refresh our minds as to our whereabouts and our work.

In Daniel 2 we see briefly outlined four universal empires, the establishment and overthrow of the ten kingdoms, and the setting up of God's everlasting kingdom in the days of "these kings." This was to be in the "latter days." Soon the kingdom of God will come.

In Daniel 7 some of these same points are emphasized, but in addition, the work of the little horn, representing the Papacy, is made prominent. From this and other prophecies, particularly in the Revelation, the work of this power is made clear. Just before us, in close proximity to the coming of Christ, a further work by that antichristian power is to be done. The widespread success of Catholicism makes all too plain the fulfilment of this prophecy.

In connection with this prophecy, the 1260 days, or prophetic years, a time of great papal persecution, which began in 538 A. D., brings us to 1798, or to a period termed "the time of the end." At the close of this period, many were to run to and fro, and knowledge would be increased. Dan. 12:4. From 1798 to the present have been years of wonderful advancement in our world, both religiously and scientifically. There is a striking fulfilment of the prophetic word.

Then there is that longest of time prophecies, the 2300 years, which began B. C. 457 and reached to 1844 A. D., when Jesus was to enter upon his last work as our high priest. This prophecy points out most definitely the work of this message. Seventy-four years have passed away since that prophecy was fulfilled. How solemn to contemplate that soon Christ's work must close!

Jesus also outlines the history of the world, and forecasts events connected with his coming again. He mentions Daniel by name, speaking of the same time of persecution foretold by that prophet, to which we have already alluded, and tells us that as those days drew to a close, there would be special signs in the heavens. All these have appeared at the appointed time. He also tells us there would be great distress among the nations—all of which has also been abundantly verified.

Many centuries ago, Joel uttered his prophecy concerning the closing events of the world's history. In the third chapter of his book Joel says that in the last days there would be great preparation for war. Can any one doubt that we are living in the days when this prophecy is being fulfilled?

As the time comes for the message heralding Christ's second coming to be preached to every nation, an angel is seen flying through "the midst of heaven," indicating that this message is to be carried with rapidity. Time is short, for the last generation is here, and a great work is to be accomplished. A large portion of the world is heathen, and other large sections are bound in superstition and false religions. In order, therefore, to make known this important truth, it is given in a "loud voice," indicating the power which is to accompany the preaching of these tidings to men in all lands.

As the message is soon to close its warning cry, a mighty angel comes from heaven, "having great power," and the earth is "lightened with his glory." Rev. 18:1. This indicates the mighty power of the Holy Spirit which must attend the preaching of this message. It is not by man's power, wisdom, or numbers, "but by



An African Woman Grinding Corn Between Two Stones

my Spirit, saith the Lord of hosts." Thus great mountains of apparent impossibilities shall become plains. Zeph. 4: 6, 7.

In the fulfilment of God's Word, marvelous changes have taken place in our world. A hundred years ago it was most difficult to enter the Eastern countries to preach the gospel. Missionaries had to battle against great odds. The people inhabiting these lands seemed determined to shut out the messengers of the gospel and their message. But now the scene has changed. While difficulties are still numerous, opportunity to preach the gospel is freely granted. Doors are open everywhere. That this change should have been brought about so suddenly, so abruptly, is one of the great miracles of God's grace. The "fulness of the time" has come. The hour has struck for God's great work to be done; and in harmony with God's call the work has started, and is gathering out a people from the nations of the earth.

In accordance with the needs of the hour, agencies to aid in quickly finishing this work have been multiplied in a marvelous way,—facilities for travel, such as steamships, trains, and electrical vehicles of various sorts. Instead of wretched little vessels such as Paul used in his missionary tours in the Mediterranean, missionaries in Eastern lands today have fast ocean liners to carry them at sea, and fast express trains to carry them from place to place on land. Besides the means of transit, the cable and the telegraph and a thousand other agencies have come to the aid of the missionary at just the time appointed.

How much to the point are these words of Dr. A. T. Pierson:

"There was never such a work for the time, nor such a time for the work. The opportunities and facilities offered to us make even such a task easy and such a load light, turning weights into wings, and burdens into pinions, to the willing soul. Knowing God's season, the fulness and fitness of his appointed time, it is also man's opportune hour, high time to awake out of sleep, and the world's critical hour of need and want. Dull and dead, indeed, must he be who sees not the signs of the times, hears not the voices that call and the signals that sound, and heeds not the approaching end of the age! The Captain of our salvation is blowing a blast on his bugle—everything echoes his command, 'Forward!' Why do we delay?"

"The whole horizon is aflame with aurora borealis lights—fingers of fire that reach toward the zenith as if to point man's gaze upward to God. Our risk is not so much that we shall not see these signs, as that we shall not feel their force and read their lesson. Marvels are so common that they cease to be startling. The blare of God's trumpet dulls our ear by its peal, and the flare and the glare of his flash lights dims our eyes by its glory."

For many years Christian people interested in the evangelization of the world have earnestly prayed that the closed doors in mission lands might be opened for the proclamation of the gospel. Now we should join in a new prayer, or rather in an old prayer with a new emphasis, the prayer which Jesus taught his disciples to pray so long ago.

"Then saith he unto his disciples, 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." Matt. 9: 37, 38.

There are many reasons why we should approach the throne of grace in most earnest prayer now, that he who answered petitions for the opening of mission fields so long closed, will be pleased to fill the many calls that come from lands far and near. As the church co-operates with her Lord in this petition, a mighty power will come to God's people, and the work will be quickly finished.

God's work is closing. Time would fail us to relate the thrilling reports of progress corroborating this. Through the many agencies the banner of truth has been set up in all lands, and souls are being won. How frequently we are startled by word



that our work has started in some unexpected quarter through the reading of our literature or by some other agency. We hear of the good success of our native colporteurs and evangelists, and we can scarcely keep in touch with the rapidly advancing cause. An intensity has taken hold of all the satanic forces, and the confederacy of evil is doing its utmost to overthrow God's work. But at this time a new life and light and power is also taking possession of those who desire to be used in the cause of truth to finish the work. Angels who on the plains of Bethlehem announced the Saviour's birth at his first advent, are now as intensely interested in the message heralding the second advent, and are represented as hurrying to and fro, doing their part as messengers between a sympathizing heaven and a co-operating church. Human beings, on whose behalf this great work was begun, must not fail at this final crisis.

"Intense earnestness should now take possession of us. Our slumbering energies should be aroused to untiring effort. . . . Heavenly angels marvel that those who for so many years have had the light, have not carried the torch of truth into the dark places of the earth."—*Testimonies for the Church*, Vol. IX, p. 44.

And time would fail us to refer to all the many prophecies and providences that point to this time, to this hour. One of the most evident signs is the prophecy concerning the message itself: "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. Everywhere the gospel of the kingdom is sounding and winning its way. In dark places of the earth, among savage tribes, the message for the hour is transforming sinful lives. Revivals among the stolid Chinese reveal a divine power connected with this message that can change the hearts of Orientals as well as transform lives in many other lands.

God is doing things in this old earth preparatory to the closing up of human history. A "short work" is being done. Surprises await us in the rapidly finishing work. Not in a few places, not in an obscure corner, but in "all the world" is the message to be preached, and then the end shall come. The fulness of time has come. The hour has struck. Should we all fail to sound the message, the very stones would cry out.

Against many odds, opposition of men and hatred of demons, the message has made steady progress. No barrier can stay its onward march. Soon its sound will have been given and the work so long and so often foretold will be finished. Prophets in ages long ago looked forward with longing to our day. Angels have desired to look into the great scheme of redemption, and are now interested in our work. What enthusiasm therefore should kindle in our own hearts, what zeal should burn there, what

consecration possess us! O brethren everywhere, in view of our time and work, shall we not give ourselves at this late hour in full consecration to finish his work? God expects this of us, the time demands it of us, and the work calls us to it—NOW.

## CHILDREN'S LESSONS—NO. 4

### HOW TO OVERCOME TEMPTATION

#### Lesson Outline

OVERCOMING means a battle:

1. Only two sides.
2. A soldier obeys his captain.
3. Fighting against Satan.
  - a. Means fighting bad habits.
  - b. Turning from wrong desires.

How Jesus overcame.

David's rule for overcoming.

Promises to the overcomer.

Where one king or one nation overcomes another, we understand that there has been a battle, and that one side has been victorious, and the other side has been defeated.

To overcome the temptations which Satan constantly presents to one who is trying to do right, means a battle. We are told in the Bible the battle we are to fight. 1 Tim. 6:12.

We are either fighting on one side or the other in the battle of life. There are no "neutrals." Matt. 12:30.

We each choose for ourselves which side we will fight on by making a choice of captains, and there are only two—Christ and Satan. Rom. 6:16. [Encourage the children to speak of their own experiences in hearing Jesus tell them what he would have them do, and also how Satan has urged them in the wrong way.]

The soldiers of Jesus must expect to do things that are hard. 2 Tim. 2:3.

Our great enemy is Satan. We are told just how he makes his attacks. 1 Peter 5:8. It is said that when a lion is hunting for food he will roar so loudly that the animal he is after becomes so frightened that it does not try to get away. Satan tries to make us want to do the thing that is wrong so very much that we make no effort to do what is right. We are fighting Satan when we give up bad habits and turn from everything we know is wrong.

"But of all the foes we meet,  
None so apt to turn our feet,  
None betray us into sin,  
Like the foes we have within."

We are told how we may overcome this great "roaring lion." We should resist him. James 4:7. [Emphasize the meaning of "resist" and "flee."]

We should not make room for him in our hearts. Eph. 4:27.

The story of how Satan once tempted Jesus is a very interesting one. Jesus overcame him by repeating verses of Scripture. Matt. 4:1-11. "Study the Bible" should be our motto.

We may also learn to overcome by studying the way Jesus overcame in his great trial in the garden of Gethsemane. Mark 14:32-41. "Watch and Pray" should be another motto.

We may do the same way when Satan tempts us. If Satan tempts John to disobey his parents, what could John say? [Illustrate in other ways until the point is fully understood.]

David knew the value of this plan of repeating the words of Scripture when tempted. Ps. 119:11. In overcoming temptation we shall find use for every verse of the Bible which we learn.

Satan's worst temptations sometimes come to us through our friends and associates. An invitation to do wrong is doubly hard to resist when it comes from some boy or girl whom we know well. At such times we should remember the words,

"Dare to do right, dare to be true,  
Other men's failures can never save you."

The Lord often sends special help and encouragement to individual soldiers in his army. We should cherish such messages brought to us by teachers and friends. And, in turn, we should ever be ready to help others to do right, both by our words and by our example.

In battles between nations there is no certainty which side will win. But in this battle with Satan and his temptations, victory is sure.

Promises to the overcomer. Rev. 3:5, 12, 21.

#### Suggestions to Leaders

This is one of the most practical topics that can be presented to children. The lesson should not be followed blindly, but each leader, by prayerful study of the Bible and a personal seeking of God for wisdom, should make the subject his own. The lessons should all be regarded as helps, not as absolute guides.

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(Reading for Wednesday, December 18)

## THE PRESENT CRISIS

R. D. QUINN

"THE return of Christ to our world will not be long delayed. Let this be the keynote of every message. The blessed hope of the second appearing of Christ, with its solemn realities, needs to be often presented to the people. Looking for the soon appearing of our Lord will lead us to regard earthly things as emptiness and nothingness.

"The battle of Armageddon is soon to be fought. He on whose vesture is written the name King of kings, and Lord of lords, is soon to lead forth the armies of heaven. It cannot now be said by the Lord's servants, as it was by the prophet Daniel, 'The time appointed was long.' Dan. 10:1. It is now but a short time till the witnesses for God will have done their work in preparing the way of the Lord.

"We are to throw aside our narrow, selfish plans, remembering that we

have a work of the largest magnitude and highest importance. In doing this work we are sounding the first, second, and third angel's messages, and are thus being prepared for the coming of that other angel from heaven who is to lighten the earth with his glory."—*Testimonies, Vol. VI, p. 406.*

"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! The prophet says, 'Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.'"—*Signs of the Times, April 21, 1890.*

"The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgments of God will follow one another,—fire and flood, earthquakes, with war and bloodshed. Something great and decisive will soon of necessity take place."—*"Life Sketches," p. 413 (Nov. 12, 1902).*

"Soon grievous troubles will arise among the nations,—trouble that will not cease until Jesus comes. As never before, we need to press together, serving him who has prepared his throne in the heavens, and whose kingdom ruleth over all. God has not forsaken his people, and our strength lies in not forsaking him. The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. We have no time to lose. The world is stirred with the spirit of war. The prophecies of the eleventh of Daniel have almost reached their final fulfillment."—*Mrs. E. G. White.*

"Mrs. White solemnly charged the brethren who had come to the meeting [General Conference of 1909] as representatives of the cause of present truth from every part of Europe, from Asia, Africa, South America, Australasia, and the islands of the sea, to prepare their hearts for terrible scenes of strife and oppression beyond anything they had conceived of, soon to be witnessed among the nations of earth. 'Very soon,' she declared, 'the strife and oppression of foreign nations will break forth with an intensity that you do not now anticipate. You need to realize the importance of becoming acquainted with God in prayer!'"—*"Life Sketches," p. 421.*

#### Perilous Times Before Us

"The unbelieving world will soon have something to think of besides their dress and appearance; and as their minds are torn from these things by distress and perplexity, they will have nothing to turn to. They are not prisoners of hope, and therefore do



A Group of Native Workers in the Malaysian Mission

not turn to the Stronghold. Their hearts will fail them for repining and fear. They have not made God their refuge, and he will not be their consolation then, but will laugh at their calamity, and mock when their fear cometh. They have despised and trampled upon the truths of God's Word. They have indulged in extravagant dress, and have spent their lives in hilarity and glee. They have sown to the wind; they must reap the whirlwind. In the time of distress and perplexity of nations there will be many who have not given themselves wholly to the corrupting influence of the world, and the service of Satan, who will humble themselves before God, and turn to him with their whole heart and find acceptance and pardon.

"Those among Sabbath keepers who have been unwilling to make any sacrifice, but have yielded to the influence of the world, are to be tested and proved. The perils of the last days are upon us, and a trial is before the young which they have not anticipated. They are to be brought into most distressing perplexity. The genuineness of their faith will be proved."—*Testimonies, Vol. I, pp. 268, 269.*

"I was shown the inhabitants of the earth in the utmost confusion. War, bloodshed, privation, want, famine, and pestilence were abroad in the land. As these things surrounded God's people, they began to press together, and to cast aside their little difficulties. Self-dignity no longer controlled them; deep humility took its place. Suffering, perplexity, and privation caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom."—*Id., p. 268.*

"The prophecy of Isaiah 3 was presented before me, as applying to these last days; and the reproofs are given to the daughters of Zion who have thought only of appearance and display. Read verse 25: 'Thy men shall fall by the sword, and thy mighty in the war.' I was shown that this scripture will be strictly fulfilled. Young men and women professing to be Christians, yet having no Christian experience, and having borne no burdens and felt no individual responsibility, are to be proved. They will be brought low in the dust, and will long for an experience in the things of God, which they have failed to obtain."—*Id., p. 270.*

"The world is not without a ruler. The program of coming events is in the hands of the Lord. The majesty of heaven has the destiny of nations, as well as the concerns of his church, in his own charge." "Amid the strife and tumult of nations, he guards his people still. He who ruleth in the heavens is our Saviour. He measures every trial. He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, . . . his people will be safe in his hands."—*Id., Vol. V, pp. 753, 754.*

"In consideration of the shortness of time, we as a people should watch and pray, and in no case allow ourselves to be diverted from the solemn work of preparation for the great event before us. Because the time is apparently extended, many have become careless and indifferent in regard to their words and actions. They do not realize their danger, and do not see and understand the mercy of our God in lengthening their probation, that they may have time to form characters for the future, immortal life. Every moment is of the highest value."—*Id., Vol. IV, p. 306.*

#### Revival and Reformation Needed

"I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to God's call. My brethren, the Lord is speaking to us. Shall we not heed his voice?" "Men of clear understanding are needed now. God calls upon those who are willing to be controlled by the Holy Spirit to lead out in a work of thorough reformation. I see a crisis before us, and the Lord calls for

his laborers to come into line. Every soul should now stand in a position of deeper, truer consecration to God than during the years that have passed." "Do not the Scriptures call for a more pure and holy work than we have yet seen?"—*Mrs. E. G. White, in General Conference Bulletin, May 19, 1913.*

"The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer, and will banish from the church the spirit of discord and strife. Those who have not been living in Christian fellowship will draw close to one another. One member working in right lines will lead other members to unite with him in making intercession for the revelation of the Holy Spirit. There will be no confusion, because all will be in harmony with the mind of the Spirit. The barriers separating believer from believer will be broken down, and God's servants will speak the same things. The Lord will co-operate with his servants. All will pray understandingly the prayer that Christ taught his servants: 'Thy kingdom come. Thy will be done in earth, as it is in heaven.' Matt. 8:10."—*"Testimonies for the Church," Vol. VIII, p. 251.*

#### A High Standard Required

"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.' The position of Christ is the attitude of forbearance and importunity. 'I counsel thee to buy of me gold tried in the fire, that thou mayest be rich.' O, the soul poverty is alarming! And those who are most in need of the gold of love, feel rich and increased with goods, when they lack every grace. Having lost faith and love, they have lost everything.

"The Lord has sent a message to arouse his people to repent and do the first works: but how has his message been received? While some have heeded it, others have cast contempt and reproach on the message and the messenger. Spiritually deadened, humility and childlike simplicity gone, a mechanical, formal profession of faith has taken the place of love and devotion. Is this mournful condition of things to continue? The Saviour calls: listen to his voice: 'Be zealous . . . and repent.' Repent, confess your sins, and you will be forgiven. 'Turn ye, turn ye from your evil ways; for why will ye die?' Why will you try to rekindle a mere fitful fire, and walk in the sparks of your own kindling?

"The True Witness declares, 'I know thy works,' 'Repent and do the first works.' This is the true test, the evidence that the Spirit of God is working in the heart to imbue you with his love. 'I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.' The church is like the unproductive tree which, receiving the dew

and the rain and the sunshine, should have produced an abundance of fruit, but on which the divine Searcher discovers nothing but leaves. Solemn thought for our churches! solemn, indeed for every individual! Marvelous is the patience and forbearance of God; but 'except thou repent,' it will be exhausted; the churches and our institutions will go from weakness to weakness, and from cold formality to deadness, while they are saying, 'I am rich and increased with goods, and have need of nothing.' The True Witness says, 'And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.' Will they ever see clearly their true condition?

"There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of their heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their expectations and ideal, they will oppose the work. 'Why,' they say, 'should we not know the Spirit of God, when we have been in the work so many years?'—Because they did not respond to the warnings, the entreaties, of the messages of God, but persistently said, 'I am rich, and increased with goods, and have need of nothing.'

"Talent, long experience, will not make men channels of light unless they place themselves under the bright beams of the Sun of Righteousness, and are called, and chosen, and prepared by the endowment of the Holy Spirit. When men who handle sacred things will humble themselves under the mighty hand of God, the Lord will lift them up. He will make them men of discernment—men rich in the grace of his Spirit. Their strong, selfish traits of character and their stubbornness will be seen in the light shining from the Light of the world. 'I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.' If you seek the Lord with all your heart, he will be found of you."—*Bible Training School, May, 1907.*

"We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct the way of the Lord's messengers, so that they will not be able to do that which it is possible for them to do now. We must look our work fairly in the face, and advance as fast as possible in aggressive warfare. From the light given me of God I know that the powers of darkness are working with intense energy from beneath, and with stealthy

tread Satan is advancing to take those who are now asleep, as a wolf taking his prey. We have warnings now which we may give, a work now which we may do; but soon it will be more difficult than we can imagine. God help us to keep in the channel of light, to work with our eyes fastened on Jesus our Leader, and patiently, perseveringly press on to gain the victory."—*"Testimonies for the Church," Vol. VI, p. 22.*

"Let all who believe the truth begin to work. Do the work that lies nearest you: do anything, however humble. . . . If the lay members of the church will arouse to do the work that they can do, . . . each seeing how much he can accomplish in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand under the banner of Christ. If our people will act upon the light that is given in these few words of instruction, we shall surely see of the salvation of God. Wonderful revivals will follow. Sinners will be converted, and many souls will be added to the church. When we bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that fell on the disciples on the day of Pentecost will fall on us."—*Id., Vol. VIII, p. 246.*

"As the apostles set forth the glory of the Only Begotten of the Father, three thousand souls were convicted. . . . The church beheld converts flocking to her from all directions. Believers were reconverted. . . . Every Christian saw in his brother the divine similitude of benevolence and love. One interest prevailed. One object swallowed up all others. All hearts beat in harmony. The only ambition of the believers was to reveal the likeness of Christ's character, and to labor for the enlargement of his kingdom. . . .

"These scenes are to be repeated, and with greater power. The outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant. The Spirit awaits our demand and reception. Christ is again to be revealed in his fulness by the Holy Spirit's power."—*"Christ's Object Lessons," pp. 120, 121.*

#### CHILDREN'S LESSONS—NO. 5

##### THE BOOKS OF HEAVEN

##### Lesson Outline

THE use of a notebook.

Books in heaven.

1. Deeds of the wicked are recorded.
2. Deeds of the righteous are written.
3. Book of life.

Time when these books are used.

Trace record through the books.

A reason for rejoicing.

The great question.

There are many kinds of books. The value of a book lies in what is in it, rather than in its size or binding. Sometimes a blank book is worth more to a person than a printed book. [Illustrate the use of a notebook, a book

of names and addresses, a school record, etc.]

We learn from the Bible that there are books in heaven—not printed books, but record books. The Lord has allowed different ones of his servants to see these books in vision:

Daniel saw them. Dan. 7:9, 10.

John also saw them. Rev. 20:12.

Read "Testimonies for the Church," Volume IV, pages 384-387.

In two places in the Bible we read that a record is kept of the deeds of the wicked. Isa. 65:2-6; Jer. 2:22.

A book of remembrance is kept for those who fear the Lord. Mal. 3:16, 17.

A record of the names of those who give their hearts to the Lord is kept in the book of life. Phil. 4:3; Rev. 21:27.

These books of record are used in the time of judgment. [Refer again, and with greater detail, to Rev. 20:12 and Dan. 7:9, 10.]

The books in heaven contain the complete record of our lives. Eccl. 12:14; Matt. 12:36, 37.

Every one will be judged by his record. 2 Cor. 5:10.

[If possible, have a picture of books drawn, or use large blank books or leaflets, to illustrate the three kinds of records kept—the record of sins, the book of remembrance, and the book of life. Trace the record

of one person through each book, showing how sins are forgiven and the name recorded in the book of life, also the final blotting out of sin by the blood of Jesus, or else the blotting out of the name from the book of life. Rev. 3:5; Ps. 69:28. See Matt. 10:32, 33; Mark 8:38; Acts 3:19.]

No greater joy can come to us than to have our names written in the book of life. Luke 10:20.

Destruction is the final fate of those whose names are not written in the book of life. Rev. 20:15.

So the great question that should be settled today by each one of us is, "Is My Name Written There?" 2 Cor. 6:2, last part. Sing "Christ in Song," No. 860.

#### Suggestions to Leaders

This lesson should open the way for personal work for the unconverted, and for a reconsecration of all hearts to the service of the Lord. "Testimonies for the Church," Volume IV, pages 384-387, gives many helpful thoughts on this topic.



"PRAYER is the heart's sincere desire, uttered or unexpressed."

(Reading for Thursday, December 19)

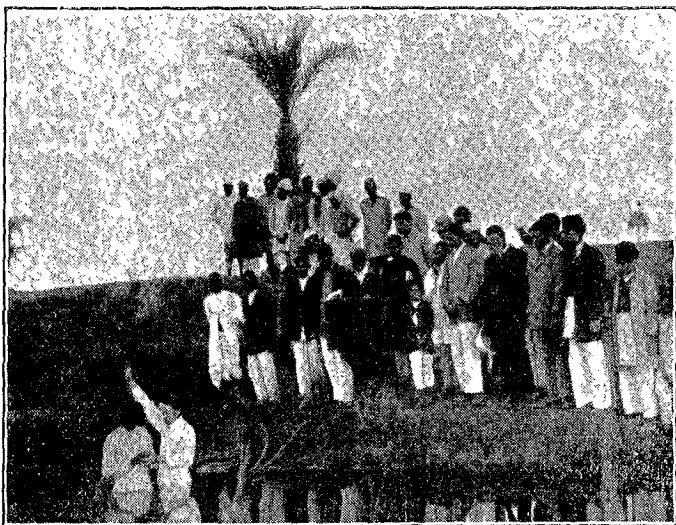
## THE CALL OF THE MISSION FIELDS

W. A. SPICER

NEVER will the voice of the fields be silent, till the voice of Jesus—not from the cross, but from the throne—says again, "It is finished." As we listen, we hear the cry of the fields, the old familiar call that has stirred us to action these years since the message lifted its shining wings for the first flight over the sea in 1874.

Then Elder J. N. Andrews went to Europe in response to the call of believers in Switzerland. Since that time the Macedonian cry has come successively from every country of Europe; and Europe itself has become a base from which the missionaries have gone forth into other lands.

All the earth is astir, not only with the stress and storm of the world changes taking place before our eyes, but with missionary activities.



BAPTISM AT NAJIBABAD, INDIA

Hindus and Mohammedans in background.

Well did the greatest gathering of missionaries ever seen—the Edinburgh World Missionary Conference of 1910—forecast the crisis in missions when it declared in its message to the churches of Christendom to arouse to missionary action:

"The next ten years will in all probability constitute a turning-point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience."

These eight years of the ten have been exactly of this character—a turning-point in human history, as well as in our own work. We have seen wonderful changes in the development and spread of this work; and we find ourselves in the midst of a great world crisis, out of which the last events of all may quickly develop. While the earth shakes, it is good to repeat the assurance:

"The world is not without a ruler. The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of his church, in his own charge."—"Testimonies for the Church," Vol. V, p. 753.

And what a call to prayer for the specific needs of our missionaries and their fields! Because God has promised to finish the work and cut it short in righteousness, is no reason why we should let the burden roll from our shoulders. God had promised to bring Israel back from captivity, but as the time came, Daniel—and doubtless all the faithful with him—turned to prayer that God's arm might be made bare for the work. The world was moved, nations were stirred, the work was accomplished.

Now the church is to hold its peace neither day nor night. "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Isa. 62:6, 7.

We simply must use the arm of prayer more than ever; for the ways of getting help to the fields are not as open as before. Whole fields in parts of Africa, where hundreds of baptized believers were, with thousands in mission schools, are left without supervision because of the impossibility of getting workers there in these troublous times. We are cut off from parts of Asia. We begin in real earnest to meet the conditions of which we were forewarned some years ago by the spirit of prophecy:

"We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct the way of the Lord's messengers, so that they will not be able to do that which it is possible for them to do now. We must look our work fairly in the face, and advance as fast as possible."—*Id.*, Vol. VI, p. 22.

After all, the largest fields are still open. And how they call! Here is one plea from China that was never intended for our ears. That is why it lays bare the heart of one of the Macedonias and its dire need. While Elder Frederick Lee was in America on furlough, he received a letter from the North China Union president, Elder F. A. Allum, telling of opening after opening where uninstructed converts and new inquirers were calling for teachers and shepherds. He said:

"Now I am depending, Brother Lee, upon you to go to the General Conference brethren, and with all the enthusiasm and power that God will give you, lay the matter before them in such a way as to stir them into immediate action. Of course this will mean additional means from the General Conference, but it does seem that when God opens the way in this remarkable manner, his people must provide the men and the means."

It is only one plea of the kind that hundreds of our missionaries would cry in our ears. We must take these calls upon our hearts, brethren and sisters, and stand by with prayers and means and workers. There is no one else to respond. Jesus our Lord is depending upon us to give the third angel's message for him.

"He is counting on you."

On a love that will share  
In his burden of prayer,



For the souls he has bought  
With his life-blood: and sought  
Through his sorrow and pain  
To win 'home' yet again.  
He is counting on you.  
If you fail him —  
What then?

"He is counting on you."  
O the wonder and grace,  
To look Christ in the face  
And not be ashamed,  
For you gave what he claimed,  
And you laid down your all  
For his sake — at his call.  
He had counted on you,  
And you failed not.  
What then?"

By his grace we shall not fail him. There is everything to cheer us on. Every year new thousands of believers in the mission fields send thanks for what has been done to send them the truth. Away in African villages hearts that never knew a thought of hope a few years ago are now praying God to bless the brethren and sisters who have given money and sent missionaries to open to them the door into life eternal. From some unknown Chinese brother in Canton comes a post card saying:

"I wish to thank the Lord of the harvest, also the brethren, for sending workers to China to teach us the knowledge of the third angel's message."

These new believers love the truth. A young Indian, of the Lake Titicaca Mission, South America, was dying in the mountains of hardship suffered on a seven days' journey. When he saw that his sickness was fatal, he took five Bolivian sols (two dollars) from his pocket, saying to his father, "This is my tithe; take this to the church at Plateria." And so the dying youth's last hard-earned tithe came into the treasury of the cause he loved and was toiling for.

The providence of God is abroad in all these fields. In mercy and in judgment there is a hand cleaving the ways for the message. It seemed as if all the powers of darkness were determined to prevent the establishing of the new mission across the lake from our first Titicaca stations. Brother and Sister Ellis Howard were for months threatened with violence and pressed to the utmost. Then the word came from them:

"The Lord has stepped in to do the work others would not do. Truly the living God is with us. The very bitter and chief enemy of our work is removed by death, another is drowned, another has turned our friend, and the Lord has put fear into the hearts of the *comisario* and soldiers. The soldiers even seek our friendship, coming to our place now and spending the night."

A year ago, at this season, we were rejoicing over the first fruits from among the cannibal tribes of the Solomon Islands, and over the signs of turning hearts among the cannibals of the New Hebrides. This year, at the General Conference, our Australasian Union president, Elder C. H. Watson, brought the most stirring reports to which we have ever listened, of the

work among savage peoples. This message is for all. It is a success. It turns the fiercest hearts. It saves to the uttermost. It is God's message to the world; and he has committed it to us to carry.

It is not for us to speculate as to whether this world is to be granted another period of peace. One thing is sure: we are to pray with all our hearts that, if possible, it may be so. God forbid that we should be in the attitude of spectators wondering how events are to come out. God's people must carry the burden of his unfinished work. Here is a call to prayer:

"Let us cry to God that the angels may hold the four winds until missionaries shall be sent to all parts of the world, and shall proclaim the warning against disobeying the law of Jehovah."—*Testimonies for the Church*, Vol. V, p. 718.

Again the call is given to us:

"Let our prayers ascend to God that the four angels may still hold the four winds, that they may not blow to injure or destroy until the last warning has been given to the world. Then let us work in harmony with our prayers."—*Id.*, Vol. VI, p. 61.

While the fiercest whirlwind the world has ever seen is blowing, we see yet many regions beyond us, many millions among whom our missionaries have never raised the voice of the message. Truly it is a call to prayer, and a call to work in harmony with our prayers. Let us pray for the gathering in of the winds, if it may be, and for a little time yet in which to work without the hindrances that cut off so many ways before us. But ways cannot always be held open before us. Never had we such a call to prayer. But we can never pray this prayer without consecrating our energies and our means to the work. The very greatness of the unfinished task gives boldness in this prayer. The late George Müller, a poor man called to bear wonderful testimony to a prayer-answering God in the financial upkeep of his great orphanages in England, once said:

"I had a secret satisfaction in the greatness of the difficulties which were in the way. So far from being cast down on account of them, they delighted my soul; for I only desired to do the will of God in this matter."

It is where man's efforts are absolutely vain that we may look for the strong arm of the Lord to be revealed. When Israel stood before the Red Sea, with no way of escape, God "made the depths of the sea a way for the ransomed to pass over."

The difficulties are only so many evidences that God must interpose his deliverances. He cannot leave it to ordinary human effort. Facing the tremendous task of carrying God's final message of salvation to all the earth, as we do now, the thought may sometimes come, How can it be accomplished in this generation? "Who is sufficient for these things?" The answer comes, "Our sufficiency is of God," and by his grace it can be done.

Our workers out amid the unwarned millions, in the most populous and least worked fields, see, I believe, more than we do, the evidences that God is cutting short his work. God's hand is at work among the great masses of people in the dark lands. His glorious arm alone can do the great things that must be done.

"The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

Souls are being set to searching for us, in order to learn the truth. Brother M. C. Warren and Dr. J. N. Andrews recently took a thousand-mile journey afoot, covering some of the remotest parts of China, and they found that our literature had awakened interest all through those parts.

We now hear that Brother W. E. Straw and a fellow laborer are prospecting in the African Kongo State for a favorable location to open mission work. Brother H. D. Casebeer has opened evangelistic work in Santo Domingo. The workers are back in Mexico again.

It is a glad and glorious work. It is so good to help the hopeless and helpless. While a nurse in India was working to save the life of a baby apparently gone, she prayed audibly as she worked. The vital spark was not quite out, and it flamed to life once more. "My baby was dead," said the mother, "and you gave it life." "O no," said our sister; "I did not give it life. I asked God to, and he did." And the happy mother turned to the people about, declaring: "The mem-sahib prayed to God to give my baby life, and he did!"

One of our young sisters, newly arrived in China, wrote back to her mother:

"As little as I can say now, I have made friends with many of the women. They know I am friendly and not afraid to pick up their babies; and they just enjoy smiling back when I look their way."

It is a good world to be pleasant and kind in, there is so much of darkness and trouble. Darkness covers the earth and gross darkness the people. But the light is shining that the Lord has promised shall soon lighten the earth with its glory. It is the spreading of this light that we are to live for and give for and pray for now.

The Lord in olden time represented himself as a pilgrim along with his people on their journey to the Land of Promise. He "walked" with them, he said, "in a tent and in a tabernacle" (2 Sam. 7:6), and did "march through the wilderness" with his own. There was no settling down, no stopping even with him, till the journey was finished. Now again, the movement is on; the advent movement of the prophecy is never to end till it sweeps into the city of God. Let us make every interest and feature of our lives a part of the movement. God will show us how, whether in ways of personal service or in giving

of means, or in prayer for laborers and money, and in prayer for God to hold open the ways. This week of prayer we dedicate ourselves anew in response to the call of the fields.

"God bids his people on the earth,  
Before he comes and calls them hence  
To live unknit to home and hearth,  
Like far-bound travelers—in tents.

"He'd have us rear no stately towers,  
Sink no foundation walls of stone,  
But camp each night a few short hours,  
And ere the morrow's dawn move on.

"O brother, whatsoever chain  
Binds us to fleshly lust and strife,  
Here let us rend it in God's name,  
And live, henceforth, the pilgrim life."

## CHILDREN'S LESSONS—NO. 6

### CHEERFULNESS

#### Lesson Outline

THE Lord wants us to be cheerful:

1. In the home.
2. In school.
3. With friends.
4. In church.
5. When things go hard.

Why we should be cheerful and happy:

1. Because we are children of the heavenly King.
2. He is preparing mansions for us.

How we may cheer others:

1. By kind words.
2. Visiting the sick and doing good to all.

Just before Jesus went back to heaven he called his disciples together and gave them some important instruction. He told them that after he was gone they would have many trials and temptations and would be persecuted. "But," he said, "be of good cheer; I have overcome the world." John 16:33. By that he meant that no matter how hard their experience might be, how severe their trials and temptations, he had passed through them all, and had overcome them. And because he had overcome them, he was able to help his children to overcome. Heb. 4:15, 16.

It is not always easy to be cheerful and happy, especially when things go wrong at home or in school, or when we have had some great disappointment. It is much easier to murmur and complain and find fault. There are people who are often cross and irritable in their own home, but as soon as they are with strangers they make themselves very pleasant and agreeable. Boys and girls often act that way. The Bible tells us we should rejoice in our own households. Deut. 12:7. It is love in our hearts for one another that makes us happy. We often sing that song which is a favorite with so many children:

"'Tis love that makes us happy,  
'Tis love that smooths the way;  
It helps us 'mind,' it makes us kind  
To others every day."

Christians should be the happiest of all people. The Lord tells us to serve him with gladness. Ps. 100:2, 4.

Since our influence either attracts others to Jesus or leads them away from him, what spirit should we ever manifest? Ps. 5:11.

Paul tells us why the Lord permits trials and temptations to come to us. He has a purpose in sending them. 1 Peter 1:5-9.

A cheerful, happy heart has a great influence not only on those around us, but also on our own health. Prov. 17:22; 12:25.

A little girl who was passing through great trouble said one day, "They think at home I don't care, because I am so light-hearted and cheerful, but they do not know how many times I cry myself to sleep at night when I am



Teachers and Students of a Village School in North India.

alone in my room and think about our trouble." That little girl had learned to be cheerful when with others, even though her own heart was heavy.

When things go hard and we are passing through severe trials, and feel that no one cares, Jesus tells us to cast all our care upon him, because he cares for us. 1 Peter 5:7.

Not a sparrow falls to the ground without the Lord's notice. In Matthew 10:29 we read that two sparrows were sold for a farthing, and in Luke 12:6, that five were sold for two farthings. "And so it would appear that, when two farthings were offered, an odd sparrow was thrown in, as of so little value that it could be given away with the other four. And yet for even that one sparrow, not worth taking into account in the bargain, God cares. Not one of them is forgotten before God, or falls to the ground without him. With what force then comes the assurance: 'Fear ye not therefore, ye are of more value than many sparrows.'"

"He who waters meadow lillies  
With the dew from out the sky,  
He who feeds the fluttering sparrows  
When in need of food they cry,  
Never fails to aid his children  
In their stress, though great or small.  
For his ears are always open  
To their faintest far-off call."

We should be happy because we are children of the heavenly King, and because our names are written in heaven. Luke 10:20.

Another cause for rejoicing is that Jesus is coming soon, to take us to the mansions he is preparing for us. John 14:1-3.

David prayed that his words might be acceptable to the Lord. Ps. 19:14.

The words of the righteous are pleasant and wise words. Prov. 15:26; Ps. 37:30. [Read "Testimonies for the Church," Volume IX, page 38, last paragraph.]

When we visit the sick and help the unfortunate, the Lord counts it as done to him. Matt. 25:32-46. [Tell of the many things children can do to help cheer the sick and suffering and those in need of help.]

#### Suggestions to Leaders

Study the chapter in "Steps to Christ," entitled "Rejoicing in the Lord." This may be made a very practical lesson. Pray much that the Lord will help you to develop the suggested thoughts.

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(Reading for Friday, December 20)

### PREPARATION FOR SERVICE

E. E. ANDROSS

"THE Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:28.

#### The Law of Life

"The glory shining in the face of Jesus is the glory of self-sacrificing love. In the light of Calvary it will be seen, that the law of self-renouncing love is the law of life for earth and heaven; that the love which 'seeketh not her own' has its source in the heart of God; and that in the meek and lowly One is manifested the character of him who dwelleth in the light which no man can approach unto."—*The Desire of Ages*, p. 20.

Jesus came to earth to reveal "the law of life for earth and heaven." That law is the law of the One who everywhere rules in the lives of regenerate men and women.

#### The Law of Sin and Death

As "the law of self-renouncing love is the law of life," so the law of self-seeking, of self-gratification, of self-exaltation, is the law of sin and death. This law is in our members; it is apparent in infancy, in childhood, in youth, in maturity, and grows with the passing of years. Sin originated with self-seeking, and will be eternally destroyed through the supreme sacrifice of self-renouncing love.

#### Unselfish Ministry

"In his life and lessons, Christ has given a perfect exemplification of the unselfish ministry which has its origin in God."

"Jesus, the served of all, came to be the servant of all. And because he ministered to all, he will again be served and honored by all. And those who would partake of his divine attributes, and share with him the joy of seeing souls redeemed, must follow his example of unselfish ministry."—*The Desire of Ages*, pp. 649, 651.

If we are prepared for such ministry, it will be because we partake

of the spirit which actuated Christ through his whole life, because we have learned the lesson taught by his every act.

#### The First Prerequisite

"The love which seeketh not her own has its source in the heart of God."

If we would be prepared for the service which finds its source in such a high and holy place as the heart of God, we must be born of God, we must be partakers of his nature. Our faces must be so transfigured that they will reveal "innocence, serenity, benevolence—the image of God."

The first prerequisite, therefore, for the service which today the Lord expects of each one of his children, is that we should absolutely and for all time turn away from every sin. It was said of Jesus:

"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. 1:9.

As we draw close to Jesus and contemplate that holy life of unselfish, loving ministry; as we see him in Gethsemane where he fought and won the mighty conflict that was to decide the fate of the world; as we behold the spotless Son of God hanging on that cruel tree, and for six terrible hours bearing the weight of the world's sin while unutterable anguish fills his soul at the hiding of his Father's face; as we hear that agonizing cry, "My God, my God, why hast thou forsaken me?" and know that the Majesty of heaven, the Son of the living God, is dying of a broken heart that we who are worthy of death might escape from the cruel bondage of sin and corruption, our hearts are drawn to him in love that is stronger than death. We see the cruel nature of transgression, and there is born in our hearts a hatred for sin that leads us to flee from it as we would flee from death. With hearts that are all aglow with pure, unbounded love for our Saviour we are ready to begin the life of unselfish ministry. But the work of preparation for service is only begun.

#### Sanctification

Standing in the very shadow of the cross, the Saviour lifted his voice in earnest prayer to his Father in behalf of his children, saying: "Sanctify them through thy truth." The work of sanctification begins with the cleansing of the sinner from the filth and pollution of sin, but is not completed until he is eternally freed from its power and dominion, until the image of God is completely restored in the soul.

"The fountain of the heart must be purified before the streams can become pure. He who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility. There is no safety for one who has merely a legal religion, a form of godliness. The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death

to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit."—*"The Desire of Ages,"* p. 172.

There must be in each life not only a reformation, but more, a regeneration. The Holy Spirit must be permitted to continue his work of transformation until no act of selfishness shall ever mar the perfect beauty of the image of Jesus that is being formed in the soul.

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." 2 Thess. 2:13, 14.

Having been charmed by the beauty of that life of self-renouncing love that, through the succeeding ages, has shone with ever-increasing glory, and having given ourselves to God to live as nearly as possible in our flesh that life of transcendent beauty, it is our duty to correct all the mistakes of the past, repairing the injuries wrought, healing the wounds inflicted, until it may be truly said of the past of our lives that we are "holy and unblamable and unprovable in his sight." Col. 1:23. We must then begin a diligent search for the threads of selfishness that to our surprise we shall find interwoven all through our lives, every one of which must be torn from the garment of our character.

We should begin this work in our home life, then extend it to our church life, and beyond that till all who know us take knowledge of us that we have been with Jesus.

Of Paul it is said:

His "heart was filled with a deep, abiding sense of his responsibility; and he labored in close communion with Him who is the fountain of justice, mercy, and truth. He clung to the cross of Christ as his only guaranty of success. The love of the Saviour was the undying motive that upheld him in his conflicts with self and in his struggle against evil, as in the service of Christ he pressed forward against the unfriendliness of the world and the opposition of his enemies."—*"Gospel Workers,"* new edition, p. 61.

#### A Holy Life

Again of that prince of apostles it is said:

"Paul carried with him the atmosphere of heaven. All who associated with him felt the influence of his union with Christ. The fact that his own life exemplified the truth he proclaimed, gave convincing power to his preaching. Here lies the power of the truth. The unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity. Argument, even when unanswerable, may provoke only opposition; but a godly example has a power that it is impossible wholly to resist.

"The apostle's heart burned with love for sinners, and he put all his energies into the work of soul-winning. There never lived a more self-denying, persevering worker. The blessings he received he prized as so many advantages to be used in blessing others. He lost no opportunity of speaking of the Saviour or of helping those in trouble."—*Id.*, p. 59.

But oh, is it possible for me to live this beautiful life? After having yielded so long to the promptings of self, may I know the power of redeeming love, and the abounding grace that so completely transforms the life that I may reveal the glory of self-sacrificing love?

Jesus was "in the likeness of sinful flesh." He "who knew no sin," was made "to be sin for us," "that we might be made the righteousness of God in him." Rom. 8:3; 2 Cor. 5:21.

Saul, the persecutor of the saints, the "chief of sinners," was so completely changed by divine grace that in every place he was like "a fragrant flower from the garden of God."

#### Transforming Power

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . unto the uttermost part of the earth." Acts 1:8.

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

Jesus "rejoiced because of the abundant help he had provided for his church. The Holy Spirit was the highest of all gifts that he could solicit from his Father for the exaltation of his people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. . . . Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given his Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character upon his church."—*"The Desire of Ages,"* p. 671.

"The Spirit recreates, refines, and sanctifies human beings, fitting them to become members of the royal family, children of the heavenly King."—*"Gospel Workers,"* p. 287.

"When we are endowed with the Spirit, we take hold by faith of infinite power. . . . The work of the Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God."—*Id.*, p. 289.

"The work of the Spirit upon the soul will reveal itself in every act of him who has felt its saving power. When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see, creates a new being in the image of God."—*"The Desire of Ages,"* pp. 172, 173.

### The Secret of Spiritual Power

The one supreme need of the church today, and of every member of the church, is the rich gift of the Holy Spirit. And blessed be God, this precious gift will be bestowed in response to the earnest, importunate prayer of faith.

We must learn to pray, to commune with God, to drink deeply of the fountain of life. "Prayer is the breath of the soul. It is the secret of spiritual power." As we sit under the rays of divine light that fall upon the soul while in the audience chamber of the Most High, our own sinfulness, our selfishness, our utter incompetence in contrast with the purity, the perfection, and the almighty power of our compassionate Saviour, appears, and helpless we fall at his feet.

As we press more and more closely to the side of the One who is the light

As longer and longer I lean on his breast;  
Without him I'm nothing, seems clearer and clearer,  
As more and more sweetly on Jesus I rest.

"My joy in my Saviour is growing and growing,  
And stronger and stronger I trust in his word;  
My peace like a river is flowing and flowing,  
As harder and harder I lean on the Lord."

### CHILDREN'S LESSONS—NO. 7 GIVING

#### Lesson Outline

The great Giver. John 3: 16; James 1: 17. Christ our example. 2 Cor. 8: 9.

Giving a test of love. 1 John 3: 17; James 2: 14-16.

The blessing of giving. Ps. 41: 1; Acts 20: 35.



CHURCH AND SABBATH SCHOOL AT GUANICA, PORTO RICO

of the world, and who possesses almighty power, we shall find that greater light will be shed upon us, and greater power will be ours to work for God.

"Communion with God will ennoble the character and the life. . . . This will impart to the worker a power that nothing else can give. Of this power he must not allow himself to be deprived."—*Ministry of Healing*, p. 512.

"Morning by morning, as the heralds of the gospel kneel before the Lord and renew their vows of consecration to him, he will grant them the presence of his Spirit, with its reviving, sanctifying power. As they go forth to the day's duties, they have the assurance that the unseen agency of the Holy Spirit enables them to be laborers together with God."—*The Acts of the Apostles*, p. 56.

"The light of the world shines brighter and brighter

As wider and wider God opens my eyes;  
My trials and burdens seem lighter and lighter,  
And fairer and fairer the heavenly prize.

"The wealth of this world seems poorer and poorer

As farther and farther it fades from sight;  
The prize of my calling seems surer and surer,  
As straighter and straighter I walk in the light.

"My waiting on Jesus seems dearer and dearer

The Lord is the greatest giver. He gives us "life, and breath, and all things." Acts 17: 25. "In giving up his Son, he has poured out to us all heaven in one gift."—*Steps to Christ*, p. 24.

If we are Christians, we will follow Christ. He gave. We must give. "It is the spirit of Christ to give."

"To every one he has given a part,  
And this is the children's share:  
To willingly give of their own to the Lord,  
And send it forth with a prayer."

We give gifts to those we love. The reason why our parents give so much to us, and would give even life itself, is because they love us so much. So if we love God we shall be glad to give ourselves and our money to him, to be used in his work. And we will not give merely what we do not need for ourselves either.

Think of those poor little African boys who were so hungry that they peeled the bark off from trees to eat, and yet they did without their Sabbath dinner in order to make an offering to the Lord. They did it because they loved Jesus, and wanted to send the truth to other black children.

Some little girls in our mission school in India did the same thing. When the offering was taken they gave the rice which they were to have for dinner that day.

And the blessing comes when we

make a sacrifice. When we have to do without something ourselves in order that we can give, that shows that we really love the Lord and his children.

Did you hear the story of the Do-Without Band? It was organized by seven girls, who decided that they would "look for opportunities to do without for Jesus' sake. One did without some lace; another used the buttons from an old dress for a new one; another bought an umbrella with a plainer handle than the one she really wanted; others denied themselves sweets and knickknacks; but one little girl who was very poor did not see what she could do.

"Her dress was plain, even to poverty. Fruit was a rare luxury on their table. Lace, embroidery, and fancy trimmings were not so much as thought of. As the days wore on, her heart was heavy; for there seemed absolutely no opportunity for her to do without, even for Jesus' sake. As she looked around her plainly furnished room, she could see nothing which any one would buy. Her mother had been in the habit of occasionally giving her a penny to buy a doughnut to eat with the plain bread-and-butter lunch she always carried to school. But the times seemed harder than usual, and there was no opportunity to deny herself even the doughnut.

"The child's heart ached as she read the pitiful story of need in homes so much poorer than her own, and going to her room she knelt and asked the Father to show her some way in which she could sacrifice something for him. As she prayed, her pretty pet spaniel came up and licked her hand. She caught him up and held him in her arms, bursting into a flood of tears. Many a time had Dr. Gaylord offered her twenty-five dollars for him, but never for a moment had she thought of parting with him. 'I cannot, I cannot,' she said, as she held him closer. She opened the door and sent him away. Then she lay on her face for more than an hour and wept, and struggled, and prayed. Softly and sweetly came to her the words, 'God so loved the world, that he gave his only begotten Son.'

"I suppose he loved his only Son better than I love Bright," she said. Hurriedly she called her pet and went away. When she returned, she held five new five-dollar bills in her hand. She put them in our 'Do-Without' envelope, and sent them to the band with a brief note. She knew she could never trust herself to go and take the money. They might ask her where she got so much.

"Three days went by. Maggie was strangely happy, though she missed her little playmate. The fourth day old Dr. Gaylord called. He had wondered if it was extreme poverty that had forced the child to part with her pet. Maggie never meant to tell him her secret, but he drew it out of her in spite of her resolution. He went



home grave and thoughtful. In all his careless, generous life he had never denied himself so much as a peanut for Jesus' sake."

And what great good do you suppose came from this little girl's sacrifice?

"The next morning when Maggie answered a knock at the door, there stood Bright, wriggling and barking and wagging his tail. Attached to the dog's collar was a note from Dr. Gaylord, which read:

"MY DEAR CHILD: Your generosity has done for me what all the sermons of all the years have failed to do. Last night, on my knees, I offered the remnant of an almost wasted life to God. I want to join your band, and I want to begin the service as you did by doing without Bright. He is not happy with me. God bless the little girl who led me to Jesus!"

"So that Do-Without Band came to number eight. Every month Dr. Gaylord sends his envelope, and his 'doing without' usually amounts to more than their 'doing without' all put together."

Truly, "It is more blessed to give than to receive."

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(Reading for Sabbath, December 21)

### NOT ONE WORD HAS FAILED

A. G. DANIELLS

"It came to pass a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age. And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age. . . . And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Joshua 23: 1-14.

What splendid assurance and triumph are expressed in these ringing words of good old Joshua! He had passed through many a crisis in the cause of God. He had seen that cause opposed by many stupendous difficulties and obstacles. As these great barriers appeared across the way, he had seen the people lose faith, and had heard them murmur and complain against God.

But through the years he had seen these barriers, one after another, all swept away. He had seen every promise of God relating to that generation entirely fulfilled. He knew God had kept his word, and the people knew it, therefore he was able to look them full in the face, and say:

"Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."

How good, in this dark world of difficulties and uncertainties, to have

a Leader who never fails to reach his objectives; a Leader who is able to brush aside the greatest obstacles that can be marshaled against his purpose. That Leader is the living God who declares himself the God of Abraham, Isaac, and Jacob. He still lives and leads his people, and overrules in the affairs of nations. He is still fulfilling his promises, and is working out his eternal purpose.

It was five hundred years before Joshua made this declaration of God's faithfulness to his people, that Abraham received his call from God. In that call, and at a number of subse-



GROUP OF WORKERS IN THE BOLIVIAN MISSION

quent times, the Lord made large promises to Abraham. These promises were renewed to Isaac and to Jacob, and to them were added still other promises. God may reveal his purpose for the ages, and make promise of all that is involved in the outworking of that purpose, for he is abundantly able to perform his will.

To Abraham the Lord said:

"Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again." Gen. 15: 13-16.

Note this outline given to Abraham. You shall go to your fathers in peace, and be buried in a good old age. Your posterity shall remove to a land that is not theirs, become bondservants in that land, suffering great affliction. But later, in the fourth generation, they shall return to Palestine.

Abraham died. Jacob and his household went to Egypt. They were made slaves to the Egyptians, and were cruelly treated. In their affliction they cried for deliverance, and "their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob."

Then the Lord met Moses in the wilderness and spoke to him from the burning bush, saying:

"Behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." Exodus 3: 9, 10.

Realizing to some degree the greatness of the task to which he was called, Moses pleaded unfitness and begged to be relieved. But God, knowing the full measure of the undertaking, assured Moses it would be successful, and refused to release him from leadership.

The story of the deliverance of Israel from Egypt, the passage through the Red Sea, the wanderings in the wil-

derness, the crossing of Jordan, and the settlement of all the tribes in Canaan, where the Lord, hundreds of years before, revealed the main features to Abraham, is a marvelous one. It is one of the greatest chapters in the history of the human race.

Now Joshua was well acquainted with all the events that took place from the day Moses appeared before Pharaoh requesting him to let Israel go, until the land of Canaan was divided among the tribes. He had a personal experience in the whole movement. He was suffering with the rest of the Israelites from Egyptian cruelty when Moses came from the wilderness with God's message to Pharaoh. He witnessed the mighty conflict between the Lord's humble messenger and the proud ruler of Egypt. He, no doubt, experienced the added suffering that was inflicted after Moses made the request to Pharaoh to let Israel go. He saw the ravages of the plagues which God brought upon Egypt. And at last he was with the ranks of Israel as they left Egypt. He saw the Red Sea part asunder to

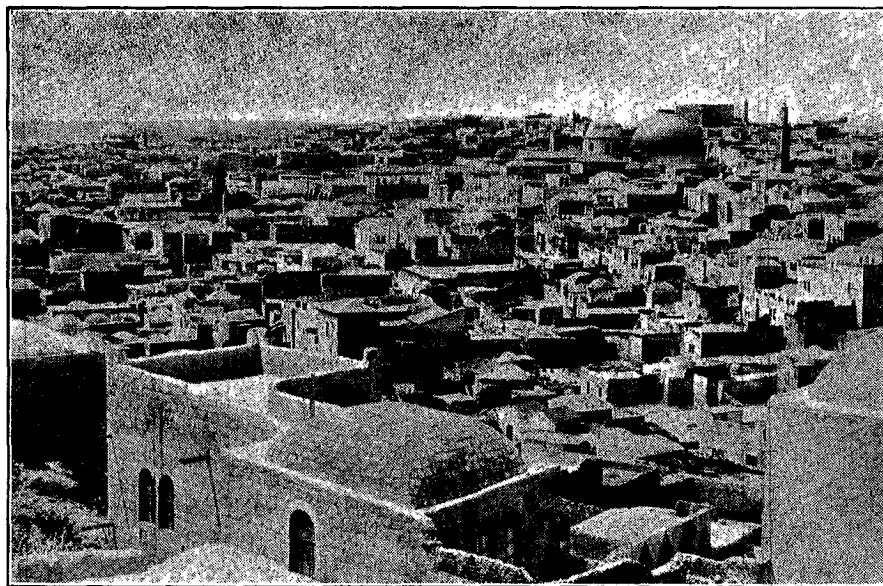
make a road for God's people, and he saw the waters of the sea come together, drowning the Egyptians as they were pursuing the Israelites across the sea.

Joshua was one of the men sent as a spy to the land of Canaan. He saw the beautiful country and its great natural resources. He saw also the great cities, their towering walls, and the giants in the land. He witnessed the cowardice of the ten spies who brought back an evil report that filled the hearts of the people with a fear that wrought a panic. He, with Caleb, endeavored to fill the hearts of the people with courage by assuring them that God, who was leading them, was greater than all the giants and walled cities of the land. He wandered with Israel the forty years that followed the return of the spies, witnessing crisis

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10: 11, 12.

If these experiences of Israel were ensamples, or types, and were written for admonition, guidance, and help to those who should live near the end of the world, they surely contain lessons of great value.

Here is assurance as clear and positive as can be given, that the whole exodus movement was an ensample, a type, pointing forward to the generation upon whom the end of the world will come. The experiences of that movement were written to admonish, guide, and help the people of God as they pass through the difficulties and trials of the last days.



IN THE HEART OF JERUSALEM

after crisis that arose among the people.

Finally Joshua received the call of God to take the leadership from the hands of that great man Moses, and he obeyed the call. Then he saw the waters of the Jordan part while the hosts of Israel marched across into the land of promise. He witnessed the fall of Jericho's mighty walls and the triumph of Israel in their first battle with the inhabitants of Palestine. He led his victorious armies against all the nations inhabiting the land, and at last, in fulfillment of the Lord's promise made to Abraham five hundred years before, he divided the land of Canaan among the twelve tribes.

When this was all accomplished, Joshua called all Israel together to burn into their minds and hearts the glorious work God had wrought in fulfillment of every word of promise he had made to their fathers, and to them, when he called them to leave Egypt.

This exodus movement is given a prominent place in the Word of God. It is set forth as strong evidence of the power and the faithfulness of God to fulfil his promises concerning his eternal purpose. Referring to those experiences, the apostle Paul said:

We believe that the last days have come, and that the church of Christ has already entered upon the closing events and experiences of human history. Believing this, we believe also that the lessons of Israel's experience are for us, and that we should profit by those lessons. What are these lessons? and are we profiting by them? are questions we do well to ponder very seriously.

One of these lessons is designed to increase our faith. It is meant to lead us to understand God's purpose for this time, and to believe with all our hearts, as did Joshua and Caleb in the exodus movement, that God will without fail carry out his purpose. We know in our hearts and in our souls that not one word of prophecy and promise that God has spoken concerning this time will fail.

We believe without the shade of a doubt that not one word relating to the exodus movement failed. We believe with all our hearts that the Lord met every word of prophecy and promise concerning that movement.

Moreover, we believe as truly that every word relating to the first advent of Christ to this world was accurately fulfilled. He came just at the time

and at the place and in the manner that the prophecies had foretold. From his birth to his ascension Jesus passed through the exact experiences foretold by the prophets. Of the prophecies describing his life on earth, he said while here: "This day is this scripture fulfilled in your ears." Luke 4: 21.

Now the prophecies and promises of the Lord concerning the events of the last days are more abundant and explicit than of any other period of the world's history. They declare positively that this world's dark, cruel history shall come to an end. They describe minutely the conditions that will prevail in the world as the end approaches. They foretell the activities, the trials and glorious triumphs, of the people of God in these closing hours of time.

God's last call to men is set forth in that threefold message of Rev. 14:6-14. That message throws great light upon the past, the present, and the future. In its own terms it reveals the time when it is due — 1844 A. D. Based on this date, the proclamation of the message began. That message proclaims the second advent, or coming of Christ to our world. When the proclamation of this message began there was set on foot a great second advent movement that is to be extended to every nation, and kindred, and tongue, and people on the earth. That movement will culminate in the coming of the Son of God to establish his kingdom on this earth. Then the promise that the kingdoms of this world will become "the kingdoms of our Lord, and of his Christ" (Rev. 11:15) will be fulfilled.

The time for this great second advent message and movement came in 1844. And true to the prophecies and the promises of the word, the movement began. It has continued to live and grow during the seventy-four years that have since passed. And now we can truly say: "This day is this scripture fulfilled in your ears." Yes, we can say with good old Joshua: We know in all our hearts and in all our souls, that not one thing hath failed of all the good things which the Lord our God spake concerning us; all that is due up to this hour has come to pass unto us, not one word has failed thereof.

This is our knowledge and our full confidence regarding the movement up to date. And now as to the future? Will the movement triumph just as God has foretold and promised? Will the culmination come as set forth? It surely will. And this fact we must grip with our unshakable and all-conquering faith. Through faith the culmination should become as real to us as though it had already taken place. With that kind of faith in God we shall not hesitate to do our whole duty toward this movement. With that sort of faith we shall keep prompt step with the opening providences of God. We shall go where he leads and as fast as he leads. With that tri-

umphant faith we shall dedicate ourselves, our sons and daughters, and our means to the cause of God for its glorious triumph in all the earth.

Brethren and sisters, has not the time come for this universal consecration to be made? Every true believer in this message knows in his heart that it has. O then let us make it this day. We are now facing the greatest perils that have ever threatened the welfare of the human race. And to protect themselves in this terrible hour the nations are making the greatest sacrifice of human beings and of material wealth ever recorded in the history of man.

To the people of God the perils of this day are far greater than is understood by the world. And the real deliverance lies in forming right relations with God. To make God's saving truth known to all men is the duty of the church of Christ in this supreme crisis of the world. That is a task of great magnitude. It calls for the exercise of great faith,—a faith supported by consistent deeds. It calls for the activities of the whole church. It calls upon thousands to leave their worldly vocations and devote their time and energies to the proclamation of God's message. To meet God's purpose many must leave home, friends, native land, all that has been dear to them, and go to the uttermost parts of the earth.

Then to support these messengers those who remain at home must make corresponding sacrifices. They must as deliberately part with their possessions as the messengers do with their homes, relatives, and native land. They must dispose of this piece of land, that house, a horse, a cow, and a part of that bank deposit to help push the triumphs of God's cause to the ends of the earth.

This we all believe, and to the praise and glory of God be it said, we are trying to do all this. God is making his people willing in this day of his power. But the work is great and much remains to be done in the short time left to us. Hundreds of thousands of dollars should flow into the treasury of our Mission Board in order to place our financial affairs on a basis that would enable the board to answer pressing requests for help without delay. Only in this way can the board keep quick step with opening providences.

Now is the time to act. The day is coming when money will be of no value in the gospel work, for that work will have been finished. And when that hour comes money will be of no value for anything. That is the time when, as the prophet says, it will be thrown to the moles and the bats. Let us place it now where it will help to save our fellow men.

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"As surely as violence makes enemies, so surely does love make friends."

## CHILDREN'S LESSONS—NO. 8

### JESUS IS COMING AGAIN

#### Lesson Outline

JESUS has promised to come again.

The manner of his coming:

1. As he went away.
2. With clouds.
3. As the lightning.
4. With power and glory.
5. With all his angels.

The purpose of his coming:

1. To bring the dead to life.
2. To take his people home.
3. To reward all.

The time of his coming:

1. Signs tell when his coming is near.

Signs of his coming:

1. Signs in the heaven.
2. On the earth.
3. In the people.
4. The gospel to all the world.

Prepare to meet thy God.

company of faithful ones still alive and waiting for him. Verse 17. The coming of Jesus means "going home" to all who love him, the promised reward for which all have longingly waited. John 14:3; Matt. 16:27.

Many signs have been given, so that all may know when his coming is drawing near.

The sun, moon, and stars were appointed to give forth signs that the world is entering upon the last days of its history. Matt. 24:29. [Have some one prepared to tell briefly how each of these signs has been fulfilled.]

Other signs which all might see and understand were also given. Luke 21:25, 26. [Give general opportunity for response in pointing out the



A SCENE IN GUATEMALA CITY, MEXICO, AFTER RECENT EARTHQUAKES

How we treasure the promises made to us by father or mother! How anxiously we look forward to the promised visit of a friend! Jesus, our best Friend, has promised to visit this earth again. John 14:1-3.

He has also told us just how he will come. In these days men travel swiftly from place to place by automobile, steam cars, steamships, or aeroplanes, but Jesus will come in the same manner as he left this earth. Acts 1:11.

A cloud shut him from the sight of the disciples as he went from them, and a cloud will bring him to this earth when he comes again. Rev. 1:7.

Great demonstrations of riches and splendor have been made by kings of earth at different times, but the power and glory of the King of heaven will then be revealed. Matt. 24:30, 27.

Not alone will the King appear, for the shining hosts of heaven will make up his royal train. Matt. 25:31.

This coming of Jesus is not merely to display his power, might, and glory. His visit to earth has a definite purpose. First he will bring to life the countless multitude of the dead who belong to him, those who died believing in him. 1 Thess. 4:16. To this large company will be added the little

fulfilment of each of these additional signs.] There is not one of these signs but that has altogether come to pass, or is being seen in the world today.

That we are in the last days of earth's history is beyond doubt. Jesus spoke a parable that helps us to understand just what we should now be doing. Matt. 22:1-13. The wedding garment which we should all have is a wonderful robe—a robe of righteousness. Our garments are like filthy rags. Isa. 64:6. We can exchange them for the wedding garment by accepting Jesus as our Saviour. Let us do this today. Then we shall be ready for the marriage supper to which we are all invited. [Describe the table of silver, the fruit, etc., as given in "Early Writings," pages 19, 20.]

Appropriate songs: "Hymns and Tunes," Nos. 1319, 1326.

#### Suggestions to Leaders

Much ground is covered in this lesson. Touch only the high spots—the essentials. Study the chapter, "Without a Wedding Garment," in "Christ's Object Lessons," page 307, as an aid.

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"HOME is the chief school of human virtues."—Channing.



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## THE WEEK OF PRAYER

WHILE every week should be a week of prayer on the part of the church of God, it is fitting that stated seasons should be set apart for special intercession. This has been done many times throughout the history of the church, and marked blessings have come to the believers in consequence. We who read these words can recall many occasions in our own experience when heaven has been brought down to earth, and the special outpouring of the Spirit of God has marked the united intercession of the church. Such was the experience of the church one year ago; such has it been every year for many years in the past.

The condition of the church itself is an incentive to prayer. Many among the advent believers have become cold and indifferent. The spirit of lethargy existing in the great Christian world has penetrated into many lives. The church needs a revival.

We are amid the perils of the last days. Dangers confront us on every side. These dangers are permitted in order that we may sense our own lack of power and may be driven to the Lord for the help which he only can bestow. So it is indeed fitting that we should seek God for special help at this time, and this help he has promised to give. He does not invite us to come to him that he may turn us away empty. Not one of his children throughout the entire history of the church ever truly sought his face in vain. He does, however, impose certain conditions, compliance with which on our part is necessary to the reception of his blessing. Some of these conditions it is well to consider at this time.

1. We must come to him confessing our sins and our iniquities. This he invites us to do. He suggests to us the very form of words we may employ in seeking forgiveness:

"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips." Hosea 14: 1, 2.

This implies full and complete surrender to the Lord, placing our all upon his altar. To the one who does this he gives the gracious promise:

"I will heal their backsliding, I will love them freely: for mine anger is turned away from him." Verse 4.

2. The exercise of simple childlike faith. Declares the Master:

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that

ye receive them, and ye shall have them." Mark 11: 24.

Faith is taking God at his word and believing that just as truly as we comply with the prescribed conditions so he will fulfil to us the full measure of his promise. Faith is acting as if God's promises are true, and to one who does this the fulfilment of the promise will be made sure.

3. The spirit of forgiveness. We must forgive those who have done us injury.

"When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your father which is in heaven forgive your trespasses." Verses 25, 26.

This spirit will eliminate from the life malice, envy, and jealousy. It will take out of the heart the old grudges which perhaps have been cherished for years.

4. The spirit of brotherly love. The spirit of true intercession will lead us not only to forgive those who have injured us, but we will seek to reconcile ourselves to those whom we have injured or who feel that we have injured them. This is the instruction of the Master:

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5: 23, 24.

If this instruction were followed how many heartaches would be saved, how many misunderstandings avoided.

5. Obedience. The spirit of Christ is the spirit of obedience to all Christ says. When we are living in conscious sin we cannot come to Christ in faith except we come with an earnest determination to put that sin out of our lives. With a spirit to cherish sin, our transgression rises up before us like a great mountain, shutting God out of our lives. Declares the apostle:

"If our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3: 20-22.

We do not seek to keep the commandments of God in order that we may obtain salvation, but the Spirit of Christ dwelling in our hearts will find its exercise in obedience to every requirement of the Lord, even as this was its manifestation in the experience of the Master.

6. In harmony with his will.

"This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." 1 John 5: 14.

Many problems in life confront us, and we know not which way to turn. We know not the choice which the Lord would have us make. He desires that we shall patiently await the leadings of his providence. Sometimes when we come to the fork of the roads and know not which way to go, he desires us to stand still until things are made plain. Many times it is harder to stand still than it is to go forward, but the greater proving is in the waiting process. There are, how-

ever, many questions in which we definitely know what the will of the Lord is. We know that it is the will of God to forgive us our sins when we have complied with the conditions. We may confidently rest upon this assurance.

"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.

How many who read these words are rejoicing today in the forgiveness of sin? How many have experienced the fruit of the Spirit in joy and peace in believing? This is the blessed privilege of the child of God.

## Present Salvation

It is the privilege of the Christian to know the present salvation which there is in Christ Jesus. Christ came into the world to save sinners. He came not to save man in sin, but to save him from sin. It is our privilege to have in this life the experience of salvation from sin. Christ has promised to subdue our iniquities; to come into our hearts and take up his abode there; to give us a new life, even the life of the Lord Jesus. There are many in the Christian church today who have not fully taken hold of this Christ-life. They have obtained justification through the blood. God for Christ's sake has forgiven their sins and imputed to them the righteousness of the Lord Jesus; thus they have become justified through his blood for the sins of the past. But they go on repeating continually the experience of the past, sinning and repenting, looking continually to God for justification. There is an experience for them beyond these primary principles of Christian living. God calls them to perfection. After he has rescued them from the pit and placed their feet upon solid rock, he desires to enter into them by his own life, giving them the victory over sin, holding them so that they shall not fall back again into the pit from which they have been rescued. This is the experience to which the apostle Paul points us:

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. 5: 8-10.

This life of Christ which he desires to impart to his children, is the power of the Holy Spirit. For this life we need to pray today. This keeping power we need to experience. It is ours, and belongs to us by right. We have been adopted into the family of God, and the Spirit and power of our blessed Lord is ours by family inheritance. Let us claim that power. Its possession will not lead us to self-righteousness. It will not lead one to boast of his freedom from sin or of his perfection in Christ Jesus. The nearer he is brought to the great Light of truth, the more clearly will his own unworthiness be revealed, and the greater longing will possess his heart for more of the fulness and perfection of the Master.

During the week of prayer, let us so humble ourselves before God, so comply with the conditions of his Word, that he may bestow upon us the baptism of his Holy Spirit.

F. M. W.