

# The Advent Review and Sabbath Herald



THE FIELD IS THE WORLD

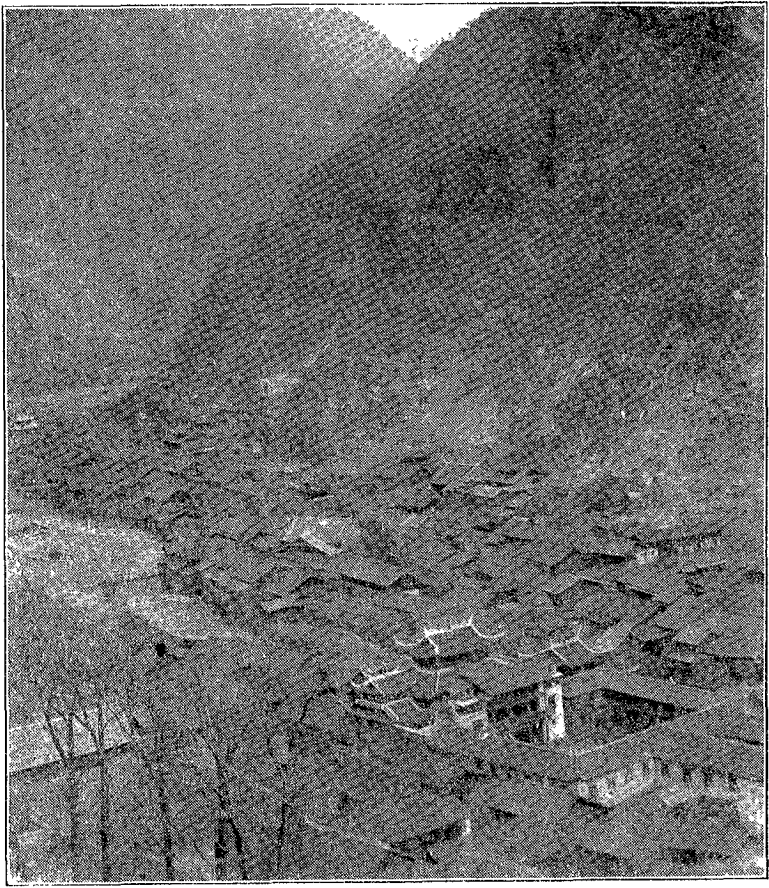
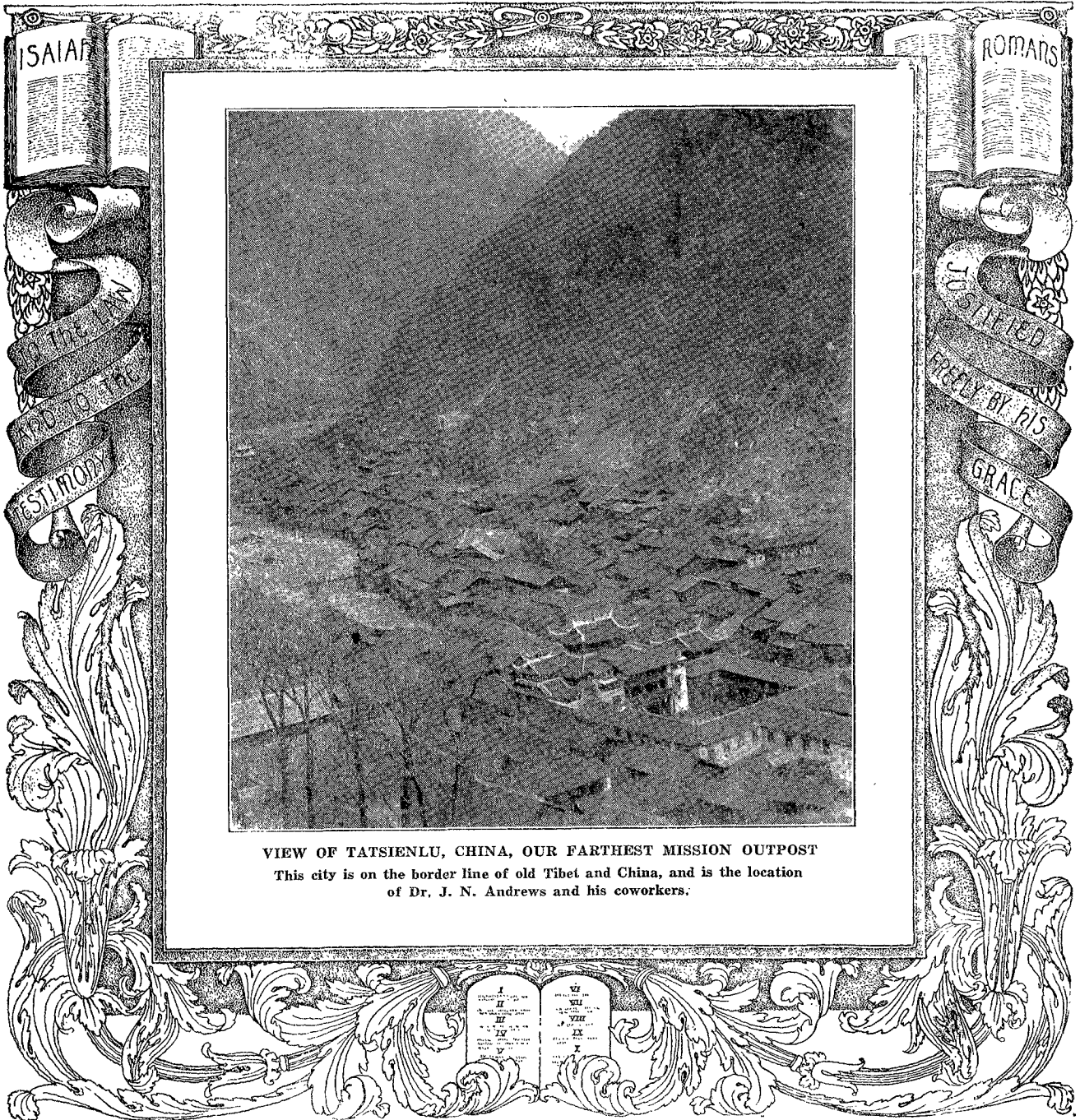


Vol. 96

Takoma Park, Washington, D. C., Thursday, November 6, 1919

No. 45

THE GOSPEL TO ALL NATIONS



VIEW OF TATSIENTLU, CHINA, OUR FARTHEST MISSION OUTPOST  
This city is on the border line of old Tibet and China, and is the location of Dr. J. N. Andrews and his coworkers.

# The Seal of God

MRS. ELLEN G. WHITE

"He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. . . . And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house." Eze. 9:1-6.

Jesus is about to leave the mercy-seat of the heavenly sanctuary, to put on garments of vengeance, and pour out his wrath in judgments upon those who have not responded to the light God has given them.

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11.

Instead of being softened by the patience and long forbearance that the Lord has exercised toward them, those who fear not God and love not the truth, strengthen their hearts in their evil course. But there are limits even to the forbearance of God, and many are exceeding these boundaries. They have overrun the limits of grace, and therefore God must interfere and vindicate his own honor.

Of the Amorites, the Lord said: "In the fourth generation they shall come hither again, for the iniquity of the Amorites is not yet full." Although this nation was conspicuous because of its idolatry and corruption, it had not yet filled up the cup of its iniquity, and God would not give command for its utter destruction. The people were to see the divine power manifested in a marked manner, that they might be left without excuse. The compassionate Creator was willing to bear with their iniquity until the fourth generation. Then, if no change was seen for the better, his judgments were to fall upon them.

With unerring accuracy, the Infinite One still keeps an account with all nations. While his mercy is tendered with calls to repentance, this account will remain open; but when the figures reach a certain amount which God has fixed, the ministry of his wrath commences. The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf.

The prophet, looking down the ages, had this time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of Heaven's blessings have been given them, but increased pride, covetousness, idolatry, contempt of God, and base ingratitude, are written against them. They are fast closing up their account with God.

But that which causes me to tremble, is the fact that those who have had the greatest light and privileges, have become contaminated by the prevailing iniquity. Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold, and are borne down by the strong current of evil. The universal scorn thrown upon true piety and holiness, leads those who do not connect closely with God to lose their reverence for his law. If they were following the light and obeying the truth from the heart, this holy law would seem even more precious to them when thus despised and set aside. As the dis-

respect for God's law becomes more manifest, the line of demarcation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class, according as contempt for them increases with another class.

The crisis is fast approaching. The rapidly swelling figures show that the time for God's visitation has about come. Although loath to punish, nevertheless he will punish, and that speedily. Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter his people in the day of visitation. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help. "The effectual, fervent prayer of a righteous man availeth much."

The leaven of godliness has not entirely lost its power. At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of the church, because its members are doing after the manner of the world.

The earnest prayers of this faithful few will not be in vain. When the Lord comes forth as an avenger, he will also come as a protector of all those who have preserved the faith in its purity, and kept themselves unspotted from the world. It is at this time that God has promised to avenge his own elect which cry day and night unto him, though he bear long with them.

The command is, "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God, repented and humbled their hearts before him. But the glory of the Lord had departed from Israel; although many still continued the forms of religion, his power and presence were lacking.

(Continued on page 27)

## The Advent Review and Sabbath Herald

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

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# The Advent And Sabbath REVIEW HERALD

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

VOL. 96

TAKOMA PARK, WASHINGTON, D. C., NOVEMBER 6, 1919

No. 45

## Readings for the Week of Prayer

To be Read in All the Churches December 6 to 13, 1919

(Reading for Sabbath, December 6)

### *The Present World Situation*

FRANCIS M. WILCOX

"THE night is far spent; the day is at hand." Rom. 13: 12. Soon "he that shall come will come, and will not tarry." Heb. 10: 37.

What a picture this night of human experience presents! A world of darkness and desolation, a world of sorrow and suffering, a world afflicted in body and distraught in mind, a world groping after light where no light is, reaching out its hands for help and succor, with no human deliverer to provide the longed-for aid.

Five years ago, almost without signal or warning, the world was plunged into the fearful abyss of well-nigh universal war. The outbreak of hostilities came so suddenly, and so contrary to the expectations of mankind generally, and the consequences were so fearful in their effects, that men and women were left stunned and bewildered. The flower of earth's young manhood was flung into the conflict. Millions perished on the fields of battle or died of disease. Thousands were driven from their homes. Some of the fairest and most fertile regions of earth were desolated. Famine and pestilence followed in the wake of war, sweeping away many thousands.

Many, as they have contemplated these fearful scenes and strange anomalies during the last five years, have wondered what it all meant. They have questioned the portent and meaning of the conditions existing in the world. Every man who has had a message, or who has claimed to have a message as to the meaning of these events, has been given respectful audience. What *do* these things mean? Has the present world situation a message? If so, what is that message?

To him devoid of understanding of the word and ways of God the conditions in the world at the present time speak with confused sound. To the student of prophecy, dark and sorrowful as the picture is, it heralds a brighter day. He sees in the situation added evidence of the certainty of the prophetic word. Situations which he has long expected are at hand. Let us look at questions of world interest and moment in the light of these divine predictions.

#### The Demand for Peace

The second chapter of Isaiah, verses two to six, presents a significant last-day prophecy:

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

How strikingly this prophecy is being fulfilled before our very eyes at the present time! From every quarter there is going up a demand for peace. It is fondly hoped by thousands that an agreement between the nations will prevent future war.

"Many people" are indeed saying, "Let us beat our 'swords into plowshares' and our 'spears into pruning hooks.'" And many excellent people are engaged in this propaganda. High-minded statesmen are its spokesmen. Ministers of the gospel are its earnest advocates. It has received the indorsement of all the leading religious organizations in Protestant lands. It is the best and highest effort on the part of mankind to save itself.

Many believe that it will serve to minimize warfare, even if it does not prevent it. We shall rejoice indeed if this is the result. We must remember, however, that the resolutions of men are like ropes of sand; that the elemental fury of war has its wellspring in the passions of the human heart; that man can never make himself righteous by resolution or by legal enactment: and that just as long as the human heart remains unchanged, strife and warfare will prove the inevitable logic of human association.

#### A Religio-Political Union

Side by side with this movement for international conciliation and agreement there is arising a movement among religious organizations which has for its object the union of Christendom, the enthronement of Christ as the world ruler. This religious propaganda which is being carried forward indorses in the highest terms a league of nations, fondly believing that the interests of the church will be materially advanced as the result of an international agreement among the governments of earth.

It is altogether probable that in the days to come a close organic union will be formed between the church and the state. For many years this has in fact been the grand objective for which several religious organizations have been working. Devoid of that spiritual power which accompanied the church of Christ in the days of its purity, the modern church will reach out after the power of the state. Apostate Protestantism will clasp hands with the papal power of Rome. A united effort will be made to Christianize the state, to place certain religious laws and usages on a legal basis. The observance of so-called Christian institutions, notably that of the Sunday Sabbath, will be enforced by law. Dissenters will be persecuted, first by the confiscation of property, then by imprisonment, and finally by making them subject to the death sentence.

We are as confident that this situation will develop in the near future as if it were already here. The prophecy contained in the thirteenth chapter of Revelation clearly indicates this. This religio-political union will be heralded as the last hope of the world, the only means by which it may be saved from utter ruin.

Little do the men and women who are working for this objective realize what will be the outcome of their fearful work. In seeking thus to save the world, they will work its ruin. In seeking in this manner to save themselves, they will reject the only means of salvation, namely, the Lord Jesus Christ. We may not be able to forecast the exact manner in which this combination will be worked out. We must content ourselves with closely watching the progressive steps that are taken, and prepare ourselves for the crisis which will result.

#### The Political Situation

We cannot believe that any international agreement among the nations will serve permanently to prevent war for the future. There will exist the same national jealousies and animosities which have produced war in the past, and these national rivalries are bound to find expression. In Joel 3:9-16 we have an outline of the conditions which will actually exist in the last days among the nations of men:

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel."

A comparison of this prophecy with the one found in the second chapter of Isaiah presents a strikingly

contrasted situation. The prophet Isaiah declares that many people will be demanding peace. We see that prophecy in process of fulfilment. The prophet Joel declares that down at the very end of time the nations of earth will be engaged in deadly conflict, beating their implements of peace into implements of war. Here is a paradoxical situation — a world-wide demand for peace, and yet, as a final result, a world assembled for war.

#### The Industrial Situation

Another striking feature of the situation is that existing in the industrial world. During the war the demands of both capital and labor were largely subordinated to the higher claims of patriotic duty. Again and again when various strikes were threatened both east and west of the Atlantic, appeals to the patriotism of the men involved, led to the following of saner counsel and to the suppressing for the time being of the threatened upheaval. This situation has almost entirely changed. For months the laboring men have been preparing for what they denominate "the war after the war," the conflict with their historic enemy,—intrenched capital.

The war has produced a shortage in the labor market. The labor unions recognize this. They believe that now is their hour of opportunity. At a great labor convention held recently, there was enunciated what was called "a new declaration of independence," asserting the right of labor to determine questions of wages and employment, and its right to a share in the products of labor.

The last few months have witnessed labor strikes in practically every

nation of earth. At one time recently there were one hundred ten different strikes in New York City alone. Chicago, Liverpool, Boston, and other great cities have been the scenes of violent demonstrations. Centuries ago the Lord foresaw the conditions which would exist in the world today, and through his prophet described the very situation we see around us. This prophetic forecast is found in James 5:1-8.

#### The Growing Power of Modern Spiritualism

Another significant sign of the days in which we live is found in the marked development of modern Spiritualism and the manner in which it is being received at the present time by multitudes throughout the world. The sorrow and suffering entailed by the Great War is largely responsible for this increased impetus. Thousands of parents who have been bereft of children, sisters who have lost brothers, wives who have been parted from husbands, are suffering the sorrow and agony of enforced separation. What would they not give for one word from these who were dearer to them than life itself? The realization of this hope is promised by modern Spiritualism. It professes to be able to establish communication between the living and the dead, to bring back the spirits of the departed. Taking advantage of the sorrow-stricken world, it plays upon the superstition and credulity of heartbroken men and women. It touches



HOME OF THE BAJAUS IN BRITISH NORTH BORNEO  
The members of this tribe were at one time noted seafaring pirates.  
A number have accepted the third angel's message.

them at their weakest point, and seeks to gain access to their souls through this avenue of easiest approach. As a result, a great wave of Spiritualism is sweeping over the world. Thousands are seeking relief and comfort in the spiritualistic séance. Public demonstrations are being given by Spiritualist lecturers, and these are attended by thousands of earnest seekers.

This will prove the great overmastering delusion of the enemy of all righteousness in the closing days of earth's history. The work which this great delusion will accomplish is graphically described by the prophet. (See Rev. 13: 13, 14; 16: 12-14.)

#### Great Spiritual Declension

The Scriptures of Truth plainly reveal that the last days will be marked with great moral and spiritual declension, affecting both the home and the church, the very bulwarks of society and of the state. With the foundation pillars of these primal institutions weakened, there remains but little hope for the more highly organized institutions of society. This condition is rapidly developing.

The world is losing its sense of sin. A spiritual apathy and indifference pervade the great Christian church. In the great wave of crime which has swept over the world, men's consciences have become seared.

The Christian church is confronted with one of the most subtle species of infidelity that have existed since sin entered the world. It is an infidelity which masquerades under the name Christian, but denies its vital power. It is an infidelity which exalts Christian ideals but discredits the only means by which these ideals may be obtained. It is an infidelity which represents Christ as divine but denies his deityship. It is an infidelity which ostensibly recognizes the leadings of God in the history of his church, but denies in fact his special and miraculous interposition. This is the species of infidelity which is being taught from many pulpits today. It has invaded not alone our public schools, but is even taught in institutions for the special education and training of Christian workers. Its subtle philosophy is found in many textbooks in the hands of students. Unlike the bold, crude, blatant utterances of Thomas Paine, which represented infidelity in its true character, it is subtle, specious, insinuating, adapted to the refinement of a later age, but none the less deadly and destructive in its faith-destroying work. The fruits of this baneful teaching are becoming more and more manifest in the great Christian world. Men are mistaking license for liberty. As they sense less and less their accountability to God and the authority of his holy word, every moral restraint is being swept away.

There are many devoted children of God today in the various religious denominations, but of Christendom generally it may be truly said that the line of demarcation between it and the world has become well-nigh obliterated. How truly does the prophet describe, in the following words, the conditions which we see in the professed church of Christ today:

"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.

#### God's Remedy for the World's Ills

This is the world situation which we are facing at the present hour. It is a diseased, disordered, strange, mysterious situation. Stable institutions are crumbling. Age-long beliefs are being swept aside. The elements of disintegration are honeycombing the very foundations of society. Nations are perplexed; Christendom is in confusion. Has the Lord a remedy for the world's ills? Has he a message for the backslidden church? As he had a message for the church in the days of Noah, in the days of Jonah, at the first advent of Christ, in the days of Luther and in the days of Wesley, he assuredly has a message for this generation. That message is contained in the fourteenth chapter of Revelation, verses 6-12. This message calls

upon men to forsake the service of self, to leave off the worship of the gods of this world, and render to the Creator the honor belonging to him. It proclaims the hour of God's judgment, and his law as the basis of that government. It presents Christ and his righteousness as the one remedy for sin. It sounds a warning against the last-day powers — the beast and his image — which will array themselves against the truth of God and the children of God. It calls upon true Israel to separate themselves from apostate Chris-



A STONE GOD AT THE FOOT OF A TREE

"The day before we were at this place, the natives had sacrificed a pig and sprinkled the blood on this rock. Then the branches of the tree were dipped in the blood and carried to the homes of the people, where the blood was sprinkled on the doorposts to protect them from evil spirits." This took place during the recent visit of missionaries among the Tinguian people, Philippine Islands.

tianity. It develops a people keeping the commandments of God and the faith of Jesus. It presents Christ as coming to reap the harvest of the earth — coming to destroy sin and sinners and to establish his everlasting kingdom of peace and righteousness.

This is God's message for the world today. If accepted, it would save mankind from the terrible destruction toward which their steps are tending, and would prove a panacea for the ills of the state and of society. It would work a revolution in the great Christian church, saving it from the delusion of Spiritualism, from the faith-and-soul-destroying theories of skepticism and evolution. We may not hope for its general acceptance. By the great masses it will be rejected, as has been the message of God in every age. But by the few, by those in every nation longing for light and truth, it will be received with glad hearts, and in them it will work reformation of life, saving them from Satan's delusions.

This message has been committed to this denomination to be proclaimed to the nations of men. Surely we shall be recreant to our heaven-intrusted task if we do not faithfully perform this mission. By voice and pen, by printed page and living herald, the message must be carried to earth's remotest bounds. To its proclamation we must devote our means, our sons and daughters, our own lives.

The giving of this message to the world constitutes of itself a sign of the day of the Lord. The Master declares,

"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.

Solemn indeed is the thought that we who listen to these words are organically connected with this last gospel movement. It would be well for us to consider what this message has done for us. Has it made us better men and better women? Is the coming of the Lord the inspiration of our lives? Is that hope lifting us above the plane of ordinary Christianity in this world around us? Does it show itself in our practical everyday experience? Is it making us better husbands and better wives, better fathers and better mothers, better children, better neighbors? If not, then we are receiving of the grace of God in vain, and the truth designed of heaven to sanctify our lives will prove our condemnation.

#### Spiritual Peril in Material Prosperity

As a church, and as individuals, we have been passing through a period of great prosperity. Notwithstanding the difficulties under which we have lived and labored during the last five years, this message has made wonderful progress. We have been blessed and prospered in the temporal things of life. The day of prosperity for the church, as for individuals, is always one of the greatest peril. The history of all the past has demonstrated this. Under the smile of God's favoring providence, men have forgotten their source of power, the One from whom they have received every temporal and spiritual blessing. As perhaps never before in our denominational history or in individual experience, we are in danger of falling under the condemnation of the message to the Laodiceans. Do we feel that we have need of nothing? Do we rejoice in our goodly heritage? Do we view with self-satisfaction what has been accomplished under our management, as a result of our genius and labor? If so, the Lord declares, Thou "knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

There is but one remedy for this condition, and that is contained in the counsel of the True Witness. It is to buy of Christ the gold tried in the fire that we may indeed be rich, white raiment that we may be clothed, and eyesalve that we may see. The gold represents the graces of faith and love. How greatly we need to cultivate these! The white raiment represents the righteousness of the Lord Jesus Christ, compared with which our righteousness, our self-glorying, our selfish ways and propensities, are as filthy rags. The eyesalve comes with the gift of the Holy Spirit, and this today is the great need of the church of Christ. We cannot obtain this heavenly endowment if we do not rightly relate ourselves to God. It will come as a result of the confession and forsaking of sin. It will come as the result of whole-hearted consecration to the work and service of the Master.

#### The Day of Power

We have believed for long years that we would sometime reach the loud cry of the third angel's message, when the angel spoken of in Revelation 18 would unite with the three angels of Revelation 14, lighting the earth with the glory of God. Many believe that in the remarkable manner in which this message is now going to all the world we are entering upon this time of power and blessing. We surely believe that we have reached the time when God is willing to do great things for his remnant church. The wellspring of the loud cry of this message must exist in the lives of the members of the church. Means are needed for the purpose of sending missionaries to all parts of the world. The church of God will be recreant to its sacred trust if it does not, to the extent of its ability, furnish money for this purpose; but even above material resources, there is, in this hour of great opportunity, a demand for consecrated hearts and lives. When one fully dedicates his life to God, all that he possesses will be placed upon the altar. He will count nothing that he holds as dear unto himself, but as held in trust, subject to the bidding of his Lord. This was the spirit which actuated Israel

of old as they entered the typical land of Canaan. This spirit possessed the apostolic church. It must possess equally the remnant church.

The times of the special manifestation of God's power in past ages have been preceded by special consecration to his service. The invariable rule is that the day of consecration must precede the day of power. That must be so also in the experience of the church today. From a human viewpoint, on the church rests a Herculean

task. The carrying of the third angel's message to the nations of men can never be accomplished by human power or genius. This truth can never be carried to the world by commercial methods. Against it is arrayed the wisdom of the world. Barriers, mountain high, threaten its progress. It must take hold of a power outside of human skill and wisdom, if the work is to be accomplished; and, bless the Lord, this power has been promised. "Not by might, nor by power, but by my Spirit, saith the Lord," is the church of Christ to do its appointed work.

#### A New Life

The servant of the Lord declares:

"At this time—a time of overwhelming iniquity—a new life, coming from the Source of all life, is to take possession of those who have the love of God in their hearts, and they are to go forth to proclaim with power the message of a crucified and risen Saviour. They are to put forth earnest, untiring efforts to save souls. Their example is to be such that it will have a telling influence for good on those around them. They are to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord."—*Testimonies for the Church*, Vol. IX, p. 44.

Nothing less than an apostolic consecration and Pentecostal power will avail for our needs today.

On this the first day of our annual prayer season may we undertake this work of consecration in earnest. If sin separates between us and God, let us humble



Looking across the Pearl River, from one of the tens of thousands of houseboats of that district, to the city of Canton, South China, where dwell between one and two million people. In Canton the Seventh-day Adventists are conducting a boys' training school, a girls' school, a medical dispensary, and gospel chapel work, all in their own permanent quarters.

ourselves in the very dust, if need be, sincerely and contritely confessing that sin. If sin has separated between us and our families, or between us and our brethren, let us go to them and right the wrong, in the spirit of the Master confessing the evil of our ways and seeking forgiveness. God is waiting to be gracious to his children. He is waiting to be found of every earnest seeker. He stands with longing heart and open arms, inviting the backslider home to the Father's house.

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22: 17.

"Today, if ye will hear his voice, harden not your hearts." Heb. 4: 7. "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6: 2.

\* \* \*

## The Children's Lessons --- No. 1

### The Great Missionary

MEMORY VERSE: John 3: 16.

Define the word "missionary."

Jesus was the greatest of all missionaries.

He was sent by the Father. 1 John 4: 9; John 5: 36, 37.

His home. John 6: 38.

His field — a world in the darkness of sin, with every person doomed to death.

Jesus, in coming to this earth as a missionary, "Pleased not himself." Rom. 15: 3.

For your sakes "became poor." 2 Cor. 8: 9.

Came "to save that which was lost." Matt. 18: 11.

"Went about doing good." Acts 10: 38.

A child missionary. Luke 2: 40-52.

(Read appropriate portions of the chapter, "As a Child," in "The Desire of Ages.")

How was this missionary received by the people he came to save?

They sought his life when he was an infant. Matt. 2: 13-16.

He was homeless. Matt. 8: 20.

He was despised and rejected. John 1: 11; Isa. 53: 3.

\* They crucified him. Matt. 27: 35.

What did he do for the people?

He preached to the multitude. Matt. 13: 1-3.

Did personal work with individuals. John 3: 1-12; 4: 4-28.

Visited homes. Luke 19: 5; 7: 36.

Sympathized with those in trouble. John 11: 32, 35.

Fed the hungry. Matt. 14: 15-21.

Healed the sick. Matt. 14: 14.

Reproved sin. Matt. 23: 13, 14.

Blessed the children. Mark 10: 13-16.

Prayed for the people. John 17.

His message to the world. Matt. 11: 28, 29.

(Reading for Sunday, December 7)

## The Message

MILTON E. KERN

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 6-12.

We have undoubtedly come to the crisis of all the ages. Everywhere we see "men's hearts failing them for fear, and for looking after those things which are coming on the earth." The best thinkers of the age are earnestly laboring to bring forth some solution to the great social, economical, and political difficulties that threaten the ruin of the world. There are leagues, associations, federations, and individuals everywhere proposing remedies to save the world from chaos, and to bring perpetual peace between the warring classes of society and among nations.

But what is God's thought for the world today? What is the divine remedy for the world's perplexity

and sorrow? What message has the great God who still rules over his troubled world?

In all the great crises of human history, the line between truth and error has been distinctly drawn, and God's message has pointed out the way of righteousness, and has called the people to walk therein.

About a millennium and a half after the fall of man there was a great crisis in the life of mankind.

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6: 5.

In order that righteousness might not perish from the earth, it became necessary to destroy most of the human race, and to make such changes in the surface of the earth that men should thereafter live in national groups rather than as a single unit. But before doing this, God sent a message to the world, calling men to repentance and warning them of the coming destruction.

About twenty-five hundred years later, when all the agencies of depravity had again been put into operation; when sinning had become a science, and vice was consecrated as a part of religion; when human philosophy and intellectual culture had made tremendous efforts to reach a true ideal of life apart from God, and had failed,—in this fulness of time God sent forth his Son, incarnate in human flesh, to make the one only efficacious sacrifice for sin, and to give a living, concrete example of the love of God for his wayward world. Jesus gave a message adapted to the needs of the people of this time and nation, and to all times and nations.

When, in the Middle Ages, the gospel light and the lamp of civilization were almost extinguished in Europe, God again sent a message to the world through Martin Luther and the other Reformers. It was a message of salvation through the merits of the Lord Jesus Christ. Likewise in the eighteenth century, the deistic infidelity of the intellectual classes and the worldliness of the church were challenged by the great Methodist revival.

So in the present crisis in the great conflict of the ages, God has a special message for the world. We are not left in doubt as to what this message is, for it is clearly set forth in the revelation through the apostle John of things which should come to pass. This message is contained in the scripture which has been read. Seventh-day Adventists are the people who have responded to its call, and it is this people who have been given the inestimable privilege of heralding it to the world. How carefully, then, should we study the great outlines of the message as given in God's word!

#### The Everlasting Gospel

This message, represented by three angel heralds flying in mid-heaven and crying with loud voices to the inhabitants of the earth, is an announcement of the hour of God's judgment, a call to the true worship of God, the Creator of heaven and earth; a warning against a church-and-state power that has assumed the prerogatives of God; and a call to the people to separate themselves from apostasy by keeping the commandments of God. These are specific phases of the message that are mentioned, but the message which is before and above and includes all this, is announced at the very beginning to be "the everlasting gospel."

There is but one remedy for sin. God has but one specific cure for the ills of the world. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12), except the name of Jesus, who is the Lamb of God, "slain from the foundation of the world" (Rev. 13:8).

God has given Seventh-day Adventists great light from the "more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place;" but the purpose of this light, for ourselves and others, is that "the day-star arise in your hearts." 2 Peter 1:19. We shall only be under the greater condemnation if we know that Jesus is soon coming, and fail to perfect holiness in the fear of God, that we may be prepared to meet him. Peter wrote:

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" 2 Peter 3:11.

There is the greatest danger that Seventh-day Adventists shall indulge in a kind of denominational pride. For more than fifty years we taught that war and desolation would come, while other churches were predicting peace and safety. If we now go about with a pharisaical I-told-you-so spirit, we are in a far worse position than the man who is honestly deceived about external, political events, but who has the spirit of the meek and lowly Jesus in his heart.

It is of little value to ourselves or others to know the final outcome of the present plans for world peace, unless we have the peace of God in our hearts.

We have been told:

"Ministers should present the sure word of prophecy as the foundation of the faith of Seventh-day Adventists. The prophecies of Daniel and the Revelation should be carefully studied, and in connection with them the words, 'Behold the Lamb of God, which taketh away the sin of the world.'"—*Gospel Workers*, p. 148.

God has given us the "sure word of prophecy" on which to stand, that we may know where we are in the history of the conflict between sin and righteousness, and may be assured of the certainty of the message which we bear, but the *message*, brethren and sisters, is "the everlasting gospel," the good news of salvation from sin.

#### A Living Power in Human Life

Of what value would have been Noah's prediction of a coming flood had God not extended to the antediluvian world the privilege of repentance and salvation? It is not as a herald of a coming catastrophe, the most astounding announcement that had ever been made, that Noah is spoken of by the apostle Peter, but as a "preacher of righteousness," one through whom the Lord Jesus Christ himself preached to the "spirits in prison,"—men in bondage

to sin, offering them freedom and life. 2 Peter 2:5.

Jesus was not negligent to make known to his hearers that the time pointed out in the Old Testament prophecies had come. "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand." Neither did he neglect the announcement to which this was merely the prelude, "*Repent ye, and believe the gospel.*" Mark 1:14, 15. This was his message. He came to seek and to save the lost; for this he lived and labored, for this he gave his precious blood, and because of this "he shall see of the travail of his soul, and shall be satisfied." It confirms our faith to know that he came at the end of the seventy weeks of Daniel 9, and that his great sacrifice was made in the midst of the seventieth week; but far more important than the *time* is the great *fact* that he made "reconciliation for iniquity" and brought in "everlasting righteousness."



Brother Ratu Beni and His Wife, Recent Fiji Converts



So now; it is not enough to know that Christ is coming soon. We must know that he has already come into our hearts, and that because of our message he is coming into the lives of others. It is not enough to know that when men are crying, Peace and safety, sudden destruction shall come upon them; but rather that we and they shall be hidden under the shadow of the Almighty in that day. It is not enough that the doctrine of the nature of man in death should shield us from the deceptions of Spiritualism; but rather that we should have communion with the living God and the help of the angel spirits that are sent to minister to those who shall be heirs of salvation. It is not enough for us to know that the law of God has never been abrogated; we may know that and have a mere legal religion; but rather it is important that this law shall be written upon the fleshly tables of our hearts.

We are in the greatest danger of mentally accepting the message of truth for this hour without being sanctified by it. We are in danger of thinking of the message as merely a system of doctrines. Some one has truly said:

"The error that was threatening the Colossian church, and has haunted the church in general ever since, was that of fancying Christianity to be merely a system of truth to be believed, a rattling skeleton of abstract dogmas, very many and very dry. An unpractical heterodoxy was their danger. An unpractical orthodoxy is as real a peril. You may swallow all the creeds bodily, you may even find in God's truth the food of very sweet and real feeling; but neither knowing nor feeling is enough. The one all-important question for us is, Does our Christianity *work*? It is knowledge of his *will* which becomes an ever active force in our lives!"—*The Expositor's Bible, Colossians, p. 41.*

Men have preached a historical Christ without receiving any benefit for themselves or others. The record of Jesus' life, of the things he did and said, meet the purpose for which they were written, only in those who, "believing, have life through his name."

"Though Christ a thousand times  
In Bethlehem be born,  
If he's not born in thee,  
Thy soul is still forlorn.  
O make thy heart his resting place,  
A chamber for his birth,  
And Jesus Christ will live again  
Within thy life on earth."

As men preach the historical Christ without receiving any benefit, so we may preach the prophetic Christ without any life-giving power. It is possible to preach *about* the signs of the times without any saving knowledge of the sign spoken of by Isaiah—"Immanuel," God with us.

Though Christ shall come again  
To take his people home,  
If he's not now within,  
For thee there'll be no crown.  
So open wide thy heart  
That he may dwell with thee,  
And blest communion shall be thine  
Through all eternity.

#### Personal Experience

The everlasting gospel is the good news of salvation from the penalty and power of sin through the merits of the atonement of Jesus Christ received into the heart by faith. This is our message, and we must know it by experience.

The great question with us, then, is whether we ourselves have received this message in its fulness. We have been told:

"It is a wonderful privilege to be able to understand the will of God as revealed in the sure word of prophecy. This places on us a heavy responsibility. God expects us to impart

to others the knowledge that he has given us. It is his purpose that divine and human instrumentalities shall unite in the proclamation of the warning message."—*Testimonies for the Church, Vol. IX, p. 19.*

"We are to be consecrated channels, through which the heavenly life is to flow to others. The Holy Spirit is to animate and pervade the whole church, purifying and cementing hearts. Those who have been buried with Christ in baptism are to rise to newness of life, giving a living representation of the life of Christ."—*Id., p. 20.*

Here is the thing that is vital,—that we should be living representatives of the life of Christ. Only those who have Christ living in them can give the message of victory over sin.

"A Christlike life is the most powerful argument that can be advanced in favor of Christianity," but "the lives of professing Christians who do not live the Christ-life are a mockery to religion."—*Id., pp. 21, 22.*

So the all-important thing for us is that Christ shall dwell in our hearts, and live there the life of victory over sin.

There are many professed Christians who think this standard too high, that a victorious life is impossible. It is impossible in human strength. Paul found it so. All the force of his strong will was not sufficient. "The good that I would I do not: but the evil which I would not, that I do." Rom. 7:19. In his despair, he cries out, "O wretched man that I am! who shall deliver me from the body of this death?" Verse 24.

His question was answered, for he immediately says,

"I thank God through Jesus Christ our Lord. . . . There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 7:25; 8:1.

To the Galatians he bears this testimony:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

And to the Philippians he says: "For to me to live in Christ." Phil. 1:21. For to me to live is for Christ to live in me. A precious experience!

We have readily assented to the doctrine that when we confess our sins God forgives them and imputes Christ's righteousness to us to cover our past lives. But to grasp the great truth that Christ has also broken the power of sin in the daily life, has seemed very difficult to many. We seem to hold the theory that while we are saved from past sins by faith, we are perfected and sanctified only by fighting; while the truth is that we are just as helpless in ourselves to live right as we ever were, and must believe that Christ comes in and lives the life.

A writer has very truly said:

"His [Christ's] object is not alone to save them [men] from hell, but to save them from sin, and not from its guilt and penalty only, but from its pollution and power and the love that they have for it. Nor is it merely to save men from sin, which is rather a negative work, but to save them into all goodness and love and holiness through a vital and eternal union with Jesus Christ, like that of the branch with the vine, a union that gives perpetual vigor and energy and fruitfulness in righteousness and holiness to all the powers of the soul, filling it with grace and truth."

This matter is made very clear in "Steps to Christ:"

"If you give yourself to him, and accept him as your Saviour, then sinful as your life may have been, for his sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."

This is Christ's imputed righteousness. Further we read:

"More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to him; and so long as you do this, he will work in you to will and to do according to his good pleasure."—*"Steps to Christ," pp. 67, 68.*

This is Christ's imparted righteousness. And further:

"A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ."—*Id., p. 75.*

This, brethren and sisters, is righteousness by faith, and he who has not its experience is not really acquainted with the threefold message. Indeed, it is this glorious experience of the righteousness of Christ imparted by faith and its presentation that constitutes the loud cry.

At the General Conference of 1893 this word came through the spirit of prophecy:

"The message of Christ's righteousness is to sound from one end of the world to the other. This is the glory of God which closes the work of the third angel."—*General Conference Bulletin, Vol. V, No. 1, p. 16, 1893.*

God wants to do wonderful things for us and through us. The power of God is waiting our demand and reception. It is stated in "The Desire of Ages," page 172:

"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."

Let us cease patching up the old life, and accept the new life in Christ Jesus.

To receive this experience, two things are necessary, —surrender on our part, and the supernatural work of cleansing and victory on God's part.

"God does his part as soon as we yield ourselves, and we get the benefit of it when we believe that fact. This is victory by faith."

In this great crisis in the history of the world and the church, in this time of comparative peace before the final conflict, God is waiting for his people to surrender to him their sins and their lives in order that he may work in them mightily. The spirit of prophecy says:

"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."

But this great manifestation of power *will* move upon those who do repent, surrender, and believe. This is our work during this special season of prayer.

\* \* \*

## Children's Lessons --- No. 2

### A Light Shining in a Dark Place

MEMORY VERSE: Matt. 5:16.

Use of light: Illustrate by reference to the lights in our homes, on the street corners, on locomotives, in

lighthouses, used as signals, etc. Refer to the dangers resulting from important lights going out. Use the blackboard to focus attention upon two points:

A LIGHT { Shows the Way  
Warns of Danger

The Bible tells of a great light shining in a dark place. John 1:4, 5-9; 8:12.

Condition of the earth and the people. Isa. 60:2.

How is this wonderful light revealed? Ps. 119:105, 130; Prov. 6:23.

This world is enshrouded in the darkness of sin. No light can pierce it save that which shines from God's word, revealing Jesus as the light sent from heaven to guide sinners in the way of life.

Those who have not the light, walk in darkness. Those who have the light, but do not walk in it, are in danger of darkness. John 12:35.

THE BIBLE { Shows the Way to Heaven  
Warns of Dangers by the Way

The light becomes brighter and brighter to those who faithfully walk in it. Prov. 4:18.

Those who walk in the light become "lights." Matt. 5:14.

By using a lamp reflector or mirror in the sunshine, illustrate the fact that objects having no light in themselves may "shine."

What should those who are in the darkness of sin see when they look at Christians? Matt. 5:16.

The light from Jesus shines out of every good action.

Read the description of the "starlike lights" dotting the moral darkness of the earth, as given on pages 378, 379, of "Gospel Workers," old edition.

The attention of small children may be held by using different-sized candles for illustration. None of them are of any use unless lighted. A very small one will light others. The colored or fancy candles give no better light than the plain ones. An air-tight box placed over a lighted candle puts out the light.

\* \* \*

LITTLE lights God has given  
To this dark world of sin,—  
Deeds of love, thoughts of heaven,  
Pleasant words, smiles that win.

We're the lamps,— Jesus fills us  
With the oil of his love;  
Prayer's the wick, and God's Spirit  
Sends the flame from above.

So we'll ask him to help us  
At our work, at our play,  
Then we'll shine, guiding others  
In the rough, upward way.

Shine like the stars above,  
Clear and bright, through the night;  
Tell of the Saviour's love,  
Shine by doing right.

— Bible Object Lessons and Songs.



A KOREAN COLPORTEUR

## The Messengers

ARTHUR W. SPALDING

THERE is never a message without a messenger. There can be no world-wide message without a sufficiency of messengers. Since to us is committed the giving of such a world-wide message, it is for us to consider how we may supply the number and increase the efficiency of the messengers.

In one sense it is not a new message which we have to give. The faith that was once delivered to the saints is our faith. The salvation that availed for Noah, and Abraham, and Moses, and David, and Elijah; the gospel that inspired Paul, and Huss, and Luther, and Zinzendorf, and Wesley,—the same gospel and the same salvation are our trust and our power. The love that fed the zeal of Carey and Judson, of Livingstone and Mackay, of Morrison and Paton, is the love that constrains us to compass the whole earth, to plant the standard of the kingdom on the far rivers of old China and in the forests of mid-Africa, to push the outposts of the King to the frozen point of Tierra del Fuego and to the bleak heights that overlook Tibet.

We hold in memory the men who began to proclaim the message of the second advent: Edward Irving, who stirred England to her depths; Joseph Wolff, who swept like a flaming torch through four continents; William Miller, who roused America as with the voice of a prophet; Joseph Bates, and Elder James White and his wife, who toiled through hardships and privations to begin and to organize this great last campaign. We are not a new company; we are simply the last legion of the world-old army of Jesus Christ, set to finish the great war which our forefathers maintained with their lives, their fortunes, and their sacred honor.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Heb. 12: 1-3.

Already we have had placed before us, in preceding readings, the situation the messengers must face in

the troubled world everywhere about us, and the message we as a people are expected to bear even amid these unprecedented world conditions. And we know the task is great. It is overwhelmingly great. But is it beyond us? Hear the word of the Lord:

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12: 32.

"Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff." Isa. 41: 14, 15.

While we know the purpose of God for us is great, we also know that we have come far short of realizing that purpose! To accomplish it, demands the inclusion of every individual member of the Seventh-day Adventist Church; the training, mobilization, and active participation of every soul.

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Testimonies for the Church*, Vol. IX, p. 117.

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God."—*Testimonies for the Church*, Vol. IX, p. 126.

What does this service involve? First, it concerns the individual. We cannot be saved, and we cannot become consecrated, as a crowd or as a congregation. We cannot give ourselves to God as a people until each of us has given himself as an individual. Personally, and for myself, I must make the gift of my will to God, that he may control my appetites, my passions, my ambitions, that by the indwelling of the Holy Spirit I may become transformed into the likeness of Jesus Christ. This life must be fed day by day by the regular and systematic study of the Bible, by prayer, and by the exercise of God's grace in ministry



DELEGATES ATTENDING THE RECENT MANCHURIAN MEETING AT MUKDEN

to others' needs. Here is rightly placed the responsibility for the church's power. We cannot wait for a great revival: if every one waits, who will begin it? We cannot rest in the hope of some sudden overpowering impulse; the impulsion of the Spirit must be sought; and only if we seek shall we find it. Today, every day, you and I must seek sincerely for the gift of the Holy Spirit, willingly surrender to it every desire, and yield entirely to its direction.

Next, this program touches the home, for there is the fountainhead of the church's activities. What the home is, the church will become. The influences of the home are the greatest factor in the life and work of every individual; for no matter what the later influences of school or society, the mold given the young life will in most cases determine the trend of the later life. God asks us to make our homes the dwelling place of the Holy Spirit. Our homes are to be the primary schools of self-control, order, intense purpose, deep devotion, service, and love.

These four things at least must be manifest in every Seventh-day Adventist home:

1. Loving companionship of parents with children, in duties, in recreation, and in study.

2. Firm, just, and considerate discipline, not less of parents than of children. Temperance and self-control are to be taught in diet, dress, work, play, reading, and social life. Obedience to parents, and above all to God, is a prime lesson of the home.

3. Order and system. The soul will never be disciplined if physical and mental habits of disorder are permitted. And without such discipline, not only will the soul be lost, but the work it might do for God will be lost. The home must be conducted by a program. It may make its own program, but a program it must have, and to a program it must hold.

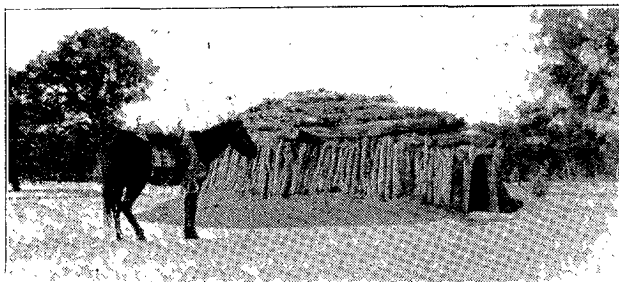
4. Profitable study. The home that does no more than provide shelter and food is not a home, but a club, and not the most admirable kind of club. Intellectual companionship is necessary if the home is to hold together and do its true work. Parents must begin with the baby and teach it the truth of God. They must keep pace with the growing minds of their children, with their mental development, and feed the youthful mind with the proper food. In the ideal Christian home there will be a daily Bible study and family worship; there will be nature study and investigation of the great book of creation which God has spread before us; and there will be discovery and study of other topics in which the children and the parents may take a common interest. This is a tremendous subject, one demanding our vigorous and immediate consideration and common effort; for without community of interest among its members, the home will fail; without the home, the church will fail; and without the church, the work of God will fail.

After our homes, we have a duty to our neighbors. As Christians we are bound to bring all possible happiness into their lives. And this is done by ministry to bodily needs and to social needs, as well as to religious needs. Rightly regarded, all these ministrations are spiritual. If we cannot bring something of human happiness into the lives we touch, if we can-

not infuse into the lives of our neighbors something of a present heaven, it is a poor sort of future heaven to which we can introduce them. While our hearts are fixed upon a future life in glory with Jesus, let us not neglect to live with him in humble ministry here, and so become accustomed to that goodness which is his glory.

These are times of fearful trouble in the world. There is much sickness and disease. Epidemics and plagues sweep the earth. Seventh-day Adventists have been given great light and knowledge upon how to maintain health and how to treat the sick. The most of us have neglected to become efficient in the application of these means of hygiene and healing, both for ourselves and for others. This should not be. We must bring ourselves into line, living according to the laws of health ourselves, and becoming proficient at least in the simple treatments for common ailments and in ability to teach the rational laws of living.

"Christ's example must be followed by those who claim to be his children. Relieve the physical necessities of your fellow men, and their gratitude will break down the barriers, and enable you to reach their hearts. Consider this matter earnestly. As churches, you have had opportunity to work as laborers together with God. Had you obeyed the word of God, had you entered upon this work, you would have been blessed and encouraged, and would have obtained a rich experience. You would have found yourselves, as the human agencies of God, earnestly advocating a scheme of saving, of restoration, of salvation. This scheme would not be fixed, but progressive, moving on from grace to grace, and from strength to strength."—*"Testimonies for the Church,"* Vol. IX, pp. 127, 128.



A Navajo Indian Yei-bi-Chaie hogan, or temple, where heathen dances were often held. The Indians of North America are waiting for the third angel's message.

There is a great opportunity before us to help the sick world. With this opportunity there comes a tremendous responsibility. If we neglect to prepare ourselves, we shall not be found guiltless before God. True, it takes time, and mental and physical effort; but for this purpose were we born into the church. Whoever refuses to exert himself to a right degree in training for the service of God, physically as well as spiritually, thereby refuses fellowship in service. It is essential and important that our churches bestir themselves to provide training for their members in hygiene and simple nursing. Some churches have made a beginning in this direction. It should become a universal effort, steadily maintained.

It is not alone in giving physical help that we are needed. The soul of the world is disturbed. Fear and distress are in minds all about us. We have an opportunity and a duty to comfort, to cheer, and to direct these troubled minds to the Source of peace. We have not far to go to find this opportunity. If, like Joseph, we are thinking not of ourselves but of others, we shall find many a soul in the prison house of distress to whom we may bring healing balm. This we can do only if our own souls are prepared. The individual life and the home life must be right, if we would minister to the needs of others.

These are the foundation stones of Christian work. There must be the divine life in our individual souls, in our homes, and in ministry to our neighbors. Upon these will be built a secure foundation for a worldwide work. Out of such a personal and associated Christian life will flow the means to evangelize the

whole world. It will produce in us sympathy for the world's crying needs; it will provide the men and the money to establish missions and to support them; it will take hold of the arm of the Almighty, by whose grace and power alone the gospel work can succeed.

We are in the most tremendous times ever faced by any generation. Few realize it. But statesmen of the world stand aghast at the prospect before them. Rulers, legislators, administrators, soldiers, men of discernment and experience in many lands, see unrest, lack of balance, and vengefulness in peoples and parties and religions. It is not possible, without further endangering the tottering balance of the world, for them to reveal what some know of the unstable, seething mass upon which the world's peace now stands. Many of the world's leaders are looking with fear for the overthrow of civilization. We know that the only hope is in the speedy coming of Christ.

Now, in such degrees as is possible, we have to meet the conditions. We must have more men of broad minds, disciplined powers, trained abilities, stable faith, sublime confidence in God. For every one of us, from the humblest to the mightiest, there is work; but we must recognize that the more men and women we can prepare to meet the great questions which lie at the base of the world's troubles, the better shall we meet the situation. For this purpose our schools are established. We have eighteen schools of college grade, fifty secondary schools, and nine hundred primary schools. In these are enrolled twenty-five thousand pupils; yet that is not more than half our constituency of school age. We need every one. We cannot train too many. For every man we send to the foreign field there come back requests for ten more. God's providence is opening the way faster than our feeble, half-hearted efforts have been able to follow. We live in strenuous times, when intensity has taken hold of every earthly element.

"We are on the very verge of the time of trouble, and perplexities that are scarcely dreamed of are before us. A power from beneath is leading men to war against heaven. Human beings have confederated with satanic agencies to make void the law of God. The inhabitants of the world are fast becoming as the inhabitants of the world in Noah's day, who were swept away by the flood, and as the inhabitants of Sodom, who were consumed by fire from heaven. The powers of Satan are at work to keep minds diverted from eternal realities. . . . At this time—a time of overwhelming iniquity—a new life, coming from the Source of all life, is to take possession of those who have the love of God in their hearts, and they are to go forth to proclaim with power the message of a crucified and risen Saviour. They are to put forth earnest, untiring efforts to save souls. Their example is to be such that it will have a telling influence for good on those around them. They are to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. Intense earnestness should now take possession of us."—*Testimonies for the Church*, Vol. IX, pp. 43, 44.

We shall have no let-up until the war between Christ and Satan is finished; but, thank God, that end is very near. We must use every force, with careful planning and execution. We must not be foolish and

overdo our strength, either nervous or financial. We must rather conserve our strength to use for God, and then use it wisely. Dissipation of either time or energy or money is forbidden us. We can do without much which the standards of the world make indispensable. In simplicity and in happiness we can save, and then use every particle of our resources in behalf of God's work.

Every young man and young woman who can possibly attend our schools should be sent there. Every sacrifice necessary to maintain them in school and to increase their efficiency for higher work, must be made. And, brethren and sisters, let us not forget to pray for our schools. Like ourselves in our homes, they have temptations; mistakes may be made. Let us pray that God will give wisdom to managers and teachers, that they may be kept close to him and protected against the influences of worldly philosophy and methods; that they may have grace to keep before their eyes and the eyes of their students the one un-

wavering purpose to stand in their place as God's representatives before a world disintegrating into atheism. Let us continually pray that our schools may be true schools of the prophets, and become, as they must, vestibules of the school of heaven.

Here, then, we face our task: A world to receive the gospel message; a world permeated with distrust, jealousy, hatred, and honeycombed with doctrines of revenge, riot, and chaos; a world that, through heathen philosophies, some of them disguised as Christian, is rapidly losing all knowledge and hope of God. On the other side is a little handful of true men, but also a great host of heavenly beings, and the unlimited power of God. All heaven is at our command, if we will yield up our follies and receive the Holy Ghost. There is nothing we cannot accomplish, there is no task too great for us, if we will take the promise of the Father and allow it to be manifested among us as it was among the first apostles of Christ. Men, money, divine power, will pour forth in streams of salvation when we have consecrated all to Christ.

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain." Zech. 10:1.

Let this be our motto and our program for the coming year. Let us pray with the effectiveness of entire personal surrender during this coming year for these great ends:

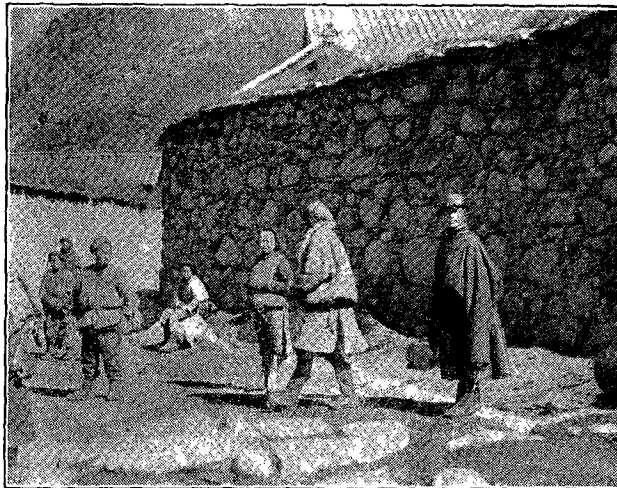
The complete conversion and consecration of our individual selves.

The conversion of our homes into schools of heaven.

The conversion of our churches into perfect and harmonious engines of service.

The power to minister health of body and soul to our neighbors.

The filling of our schools with our children for greater service, and the conversion of those schools into more perfect instruments of service.



SCENE IN TATSIENTLU, CHINA  
The two large men are Tibetans

The evangelization of the world through our prayers, our gifts, and our unstinted devotion to the divine mission.

"Go ye into all the world, and preach the gospel to every creature." "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

\* \* \*

### Children's Lessons --- No. 3

MEMORY VERSE: Luke 18: 16.

The Boy Joseph:

Enviied by his brothers.  
Sold into Egypt.  
Prisoner became ruler.  
Preserved the lives of God's people.

Little Samuel:

Given to God by his mother.  
"Ministered before the Lord."  
Called by the Lord.  
Became a great prophet.

A Jewish Maiden:

Captured by the Syrians.  
Served the captain's wife.  
Made known the true God.  
Caused her master to be healed of leprosy.

A Shepherd Lad:

Praised God while keeping sheep.

Killed an enemy of Israel.

Became king.

Was a mighty warrior.

Esther, an Orphan:

Was an obedient child.

Loved the people of God.

Found favor with the king.

Risked life to save her people.

Daniel, a Jewish Boy:

Tested at Babylon.

Faithful to God.

Delivered from the den of lions.

Chosen to write important prophecies.

Jesus blessed the children. Mark 10: 13, 16.

Children render acceptable praise. Matt. 21: 15, 16.

"As the children sang in the temple courts, 'Hosanna! Blessed is he that cometh in the name of the Lord,' so in these last days, children's voices will be raised to give the last message of warning to a perishing world. When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up."—*"Testimonies for the Church," Vol. VI, pp. 202, 203.*

Reference may be made to experiences related in "The Great Controversy," pages 366, 367. Ask the children to speak of their personal desires to be used of God in his work.

(Reading for Tuesday, December 9)

## The Efficiency of the Messengers

WILLIAM W. PRESCOTT

THERE has never been a time just like this. A terrific upheaval has overtaken the world. Governments and kings have gone down in the wreck of nations, and a world-wide revolution—the overthrow of all stable government—has been feared by many as the direct result of the World War. These conditions demand our most serious thought. There is a lesson for us in them.

In many countries the people are crying for "the food which perisheth," and in all countries they lack "the food which abideth unto eternal life." In a time like this there should be such a proclamation of the everlasting gospel as will very definitely meet the real needs of the people. The husks of a dry theology are never a satisfying diet, and they are absolutely useless for a world in perplexity, bewilderment, and confusion; a world needing comfort, consolation, and the impartation of a new life. For such a world the proclamation of the last call of the gospel has been intrusted to us, and upon us rests the responsibility for the way in which we respond to this weighty trust.

The divine task has been assigned to us, or, to put it otherwise, the priceless privilege has been granted to us, to minister unto peoples almost in despair, the comfort of the good news concerning a Saviour who died for us, "that he might deliver us out of this present evil world;" who is risen and who lives forevermore as the Head of a new humanity; and who as humanity's representative in the heavenly places, receives and passes on to his brethren upon earth those gifts which supply all their need. There is infinite need of such a ministry. Nothing short of this will meet the situation.

God has not committed this ministry to a chosen few to the exclusion of all others. All who receive of his fulness are expected to impart to those who lack. This has always been the divine plan. The people cooperate with the leaders. So it was at the capture of Jericho—a victory of faith. "It came to pass, when the people heard the sound of the trumpet, that the people shouted with a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city." Joshua 6: 20. The people's shout of faith leveled the walls of that wicked city, and "they took the city." As soon as the woman at the well had heard from Jesus the announcement that he was the long-looked-for Messiah, she "went away into the city, and saith to the people, Come, see." And so the exhortation is always sounding in our ears, "He that heareth, let him say, Come."

One of the most striking and most encouraging teachings found in the Scriptures is that which unfolds to us the vital union which exists between Christ and those who believe on him. This is the heart of Christianity. "I am the vine, ye are the branches," said Jesus to his disciples. The life of the vine is the life of the branches. "We who live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh." This is the daily experience of every genuine Christian, and the life thus manifested witnesses for the risen Saviour.

The doctrine that the church is the body of Christ should be much more than an article of creed. Light, life, and power are to be found in it. One part of

his work for the world was done through his individual body when the Son of God was manifested in the flesh in his own person; another part of his work is to be done through his collective body, the church, through which he continues to manifest himself to the world, and in this work every member of his body has a share. Jesus made a wonderful statement concerning this matter when he said to the disciples:

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." John 14:12.

Believers in Jesus would be instrumental in accomplishing greater things than Jesus himself was able to accomplish. It is only necessary to compare the number of those who were won to Christ as recorded in the Acts, with the number recorded in the Gospels, to see the fulfilment of this promise. Jesus *began* to do and to teach in his own body, but he *has continued* to do and to teach, in even greater measure, through his body, the church. He took on humanity in order to reach and to help humanity; and he still uses humanity for this same purpose.

The working out of this principle is plainly set forth in the Scriptures. The same Jesus who said, "I am the light of the world" (John 8:12), also said to those who believe on him, "Ye are the light of the world" (Matt. 5:14). It was the life of Jesus as revealed in works of love and mercy which was the light of the world, and this same life in believers, revealed in the same way, will make them the light of the world. This is the lesson which is taught by the parable of the vine and its branches.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me." John 15:4.

The fruit appears upon the branches, but the fruit-bearing power is in the vine, and the manifestation of that power in actual fruit bearing depends upon the life union of the branches and the vine.

"Every branch, however far away from the root, lives by the common life circulating through all, which clings in the tendrils, and reddens in the clusters, and is not theirs, though it be in them."

As the branch is dead and fruitless when severed from the vine, so the believer loses his power for service when separated from Christ. "Apart from me ye can do nothing." John 15:5. But God is glorified, and the proof of discipleship is found, in much fruit bearing.

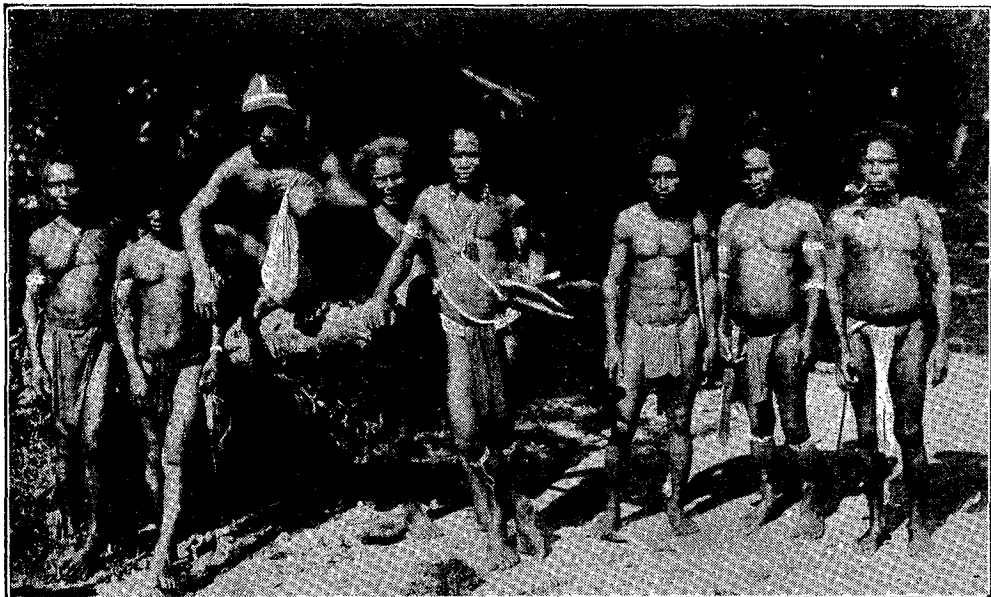
"Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples." John 15:8.

It is certainly plain that it is the duty and the privilege of every believer to be a witness and a messenger for Christ, and it is equally plain that the success of every such worker depends upon his own personal union with Christ. To attempt to work on any other basis is to invite failure. We are called to be "God's

fellow workers," not to be workers independent of him. So it was with the disciples who went forth to be witnesses of the resurrection of Christ: "They went forth, and preached everywhere, the Lord working with them." Mark 16:20. Even their enemies were compelled to recognize their fellowship with Jesus, for "when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." Acts 4:13.

Back of the message must be the life of the messenger, or the message will have little effect. It was his life, which enabled Jesus to speak "with authority." The officers who were sent to arrest him testified that "never man so spake," and this was due to the fact that never man so lived. What was true of Jesus is true of his followers.

"Such confidence have we through Christ to Godward: not



All savages a little over two years ago. After I had been two years in the Solomon Islands, they sent for me, and we walked about in the bush with our arms around each other. They called me "Jonse." "Missionary belong a me," they said. G. F. Jones.

that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." 2 Cor. 3:4-6.

The spirit which we minister must first dwell in us. "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?" 1 Cor. 6:19. The Christ whom we preach must live in us. "It is no longer I that live, but Christ liveth in me." Gal. 2:20. Only thus will the word of Jesus be fulfilled to us: "It is not ye that speak, but the Spirit of your Father that speaketh in you." Matt. 10:20.

"He who would speak for God must have lived for God. According to the profound insight of the Old Testament, speech is not the expression of a few thoughts of a man, but the utterance of his whole life. A man blossoms through his lips; and no man is a prophet whose word is not the virtue and the flower of a gracious and a consecrated life."

No man can live a careless, prayerless life, and at the same time give his message "in demonstration of the Spirit and of power." He must live his own message.

The message is now being proclaimed to the world which is "to make ready for the Lord a people prepared for him." Those who do such a work must themselves be "ready for the Lord." They must have

the experience for which their message calls. Those who preach the commandments to others should themselves be keepers of the commandments. "Thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?" Rom. 2:21. Or, applying the principle to another commandment, Thou that preachest the Sabbath, dost thou break the Sabbath?

The Lord speaks of his people as "witnesses" for him. God's character is being misrepresented, his name is being reproached, and he is being rejected. He is calling for those who will witness before the universe to the righteousness of his character, the holiness of his name, and the beneficence of his rule. But these things can be known only through a personal fellowship with God in Christ, and only those who have such a fellowship can be witnesses for him. "Come, and hear, all ye that fear God, and I will declare what he hath done for my soul." Ps. 66:16. When Saul of Tarsus was a mere legalist, "more exceedingly zealous" for the traditions of his fathers, he could advance in Judaism and at the same time persecute the true followers of Christ; but in the light which shone upon him that day on the Damascus road he saw both Jesus and himself, and as the result of this and the attendant experience, Saul the persecutor became Paul the preacher. He was crucified with Christ in order that he might preach Christ crucified. His one desire was to know Christ and the power of his resurrection, that he might minister that resurrection power to others. Every really efficient worker for God will have a similar experience.

The people who have received this threefold message are now being asked to bear a larger part in giving the message to the world. This constitutes a demand for a great revival of personal religion in the churches as the necessary preparation for this great home missionary movement. Jesus said to Nicodemus, "We speak that which we know," and we who witness for Jesus must do it on the same basis. We call therefore for a deeper and a more permanent religious experience among the members of our churches, and for a corresponding consecration to the work of God. We call for more study of the word of God, under the guidance of the Holy Spirit, more earnest and prevailing prayer, and a better acquaintance with God and his saving grace as revealed in the person of his Son. This is what will make possible the experience of which we have so many times read:

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given."—*The Great Controversy*, p. 612.

A testing experience is upon us. Under the pressure of the times, some who have gradually drifted into formalism are giving up even the form of godliness, and are joining themselves wholly to the world. More will follow them unless their religion becomes more a matter of the heart. The times are growing worse instead of better. The pressure is becoming more instead of less. The signs which we have emphasized to others should now be heeded by us. The perils of the last days are here. The Lord desires to save his people from these perils, and to give them the needed preparation to be his messengers to the world. His call is, "Come out from among them, and be ye separate;" "Come unto me;" "Take my yoke upon you;" "Learn of me." Who will now respond to his call?

## Children's Lessons --- No. 4

### Witnessing for Jesus

MEMORY VERSE: "Ye are my witnesses, saith the Lord." Isa. 43:10.

To bear witness is to tell what one knows. A judge or jury often decides very important matters by the testimony of one witness. Any one who knows about Jesus can be a witness for him.

Every one is witnessing either for or against Christ. Matt. 12:30; 6:24.

How we witness:

By our words.

By our lives.

Make practical applications to home and school life.

The whole world will hear those who witness for Jesus. Matt. 24:14.

A missionary was climbing a mountain range where were a number of homes, though somewhat scattered. Desiring to preach at least one sermon to the people, he asked how he could let them all know of the appointment. "O, just tell the first one you meet up there," was the answer, "and he will tell all the others." It would not take long to tell the whole world the gospel of Christ if only each one would tell all the others in his vicinity.

Witnessing helps in overcoming. Rev. 12:11.

Common excuses:

"I am too young." If you can tell of the love of mother or father, you can tell of Jesus' love.

"I am not good enough." Ask Jesus to give you a new heart, and help you to be good. He will do it.

"I am afraid." Prov. 28:1. The apostles were not afraid, even when threatened with imprisonment. They said, "We ought to obey God rather than men." Acts 5:29.

"People will laugh." Heb. 13:6.

"I don't know enough." J. Hudson Taylor, missionary to China, talking to a youthful Christian, said, "Does a candle become useful only after it has burned down?"

"No," was the reply; "just as soon as it is lighted."

"Then," said the missionary, "imitate the candle, and let your light shine right at the start."

A promise to those who witness for Jesus publicly. Matt. 10:32.

A book written for them. Mal. 3:16.

\* \* \*

## The Tempest Is Coming

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."—*Review and Herald*, Aug. 26, 1915.



# The Motive Power of the Message

ROLLIN D. QUINN

THE source of power in our message is the mighty energy of the Holy Spirit, and is best expressed in the words of our Lord:

"Ye shall be baptized with the Holy Ghost not many days hence, and ye shall receive power after that the Holy Ghost is come upon you."

No higher gift could Christ solicit from his Father for the help of his church, for "in the great and measureless gift of the Holy Spirit are contained all of heaven's resources."—*Christ's Object Lessons*, p. 419.

The Holy Spirit is God's great and all-inclusive power for his church. For its reception Jesus bade the disciples wait after his ascension before undertaking their work.

"They were not authorized to preach a single discourse except under the influence of the Holy Spirit. They had strict orders to tarry in Jerusalem until they were endued with power from on high. Do the workers today regard the possession of the Holy Spirit essential to the success of their work? We have had sermonizing and theorizing until the churches are ready to die. The Holy Spirit must come upon God's people. Then the truth will go forth with mighty power."—*Mrs. E. G. White, in Review and Herald, June 3, 1902.*

## The Person and Work of the Holy Spirit

Christ said:

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John 16: 7.

The Holy Spirit is the third person of the Godhead, Christ's representative or successor on earth.

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

It is interesting to note the confidence with which our Lord spoke of the Spirit's advent; not more so did the prophets foretell Christ's coming. Many times during the closing days with the disciples, he repeated the phrase "when he is come." The advent of the Spirit to the heart of the church on the day of Pentecost was as distinct and marked an event as the advent of the Son of God himself to the manger bed of Bethlehem. Both had been on earth before, but not in the same way. The Holy Spirit came to abide with us until Christ's mediatorial work closes and he returns. He is still here, awaiting our demand and reception. "Have ye received the Holy Ghost since ye believed?"

## What Christ Accomplished by the Cross

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. . . . (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given [in its Pentecostal power]; because that Jesus was not yet glorified.)" John 7: 37-39.

In referring to his death, Jesus said:

"Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all . . . unto myself." John 12: 32.

Angels as well as men were drawn to Christ. It is evident from these words that the death and glorifica-

tion of Christ were to bring to his church a greater fulness of the Holy Spirit, and a more voluntary ministrations of the holy angels, than ever before.

The work of human redemption was not all that was accomplished by the cross. The love of God was manifested to the universe. The prince of this world was cast out. The accusations which Satan brought against God were refuted. The reproach which he had cast upon heaven was forever removed. Angels and unfallen intelligences, as well as men, were drawn to the Redeemer.

"God was in Christ, reconciling the world unto himself." "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." 2 Cor. 5: 19; Col. 1: 20.

Though clouds and darkness had been round about him, and the world was dark through misapprehension of God, yet righteousness and judgment were the foundation of his throne.

"Not until the death of Christ, was the character of Satan clearly revealed to the angels or to the unfallen worlds. . . . By shedding the blood of the Son of God, he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted. . . . The last link of sympathy between Satan and the heavenly world was broken." (See "The Desire of Ages," pp. 758-764.)

With Satan's disguise torn away, and the misapprehension that had surrounded Christ removed, there was heard a loud voice in heaven saying,

"Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." Rev. 12: 10.

The Saviour was now placed on vantage ground, with the fullest sympathy and co-operation of all the angelic hosts. But the Holy Ghost in its fulness had not yet been given, for Jesus had not yet ascended to his Father and been glorified.

It had been prophesied of Christ that when he ascended on high he would lead captivity captive, and give gifts unto men.

Through the prophetess Deborah, the Spirit of God first uttered that significant phrase when celebrating Israel's victory over Jabin, king of Hazor:

"Arise, Barak, and lead thy captivity captive, thou son of Abinoam." Judges 5: 12.

The thought is that when the downtrodden becomes at last the victor, he leads captive that which has led him and others into captivity. So it was with Jesus when he ascended, for by his sinless life, death, resurrection, and ascension, he defeated the devil, and demonstrated forevermore the supremacy of man in him over all the dark powers that infest this world. He broke the power and dominion of sin over man, and led it captive. He said, "Be of good cheer; I have overcome the world." John 16: 33. He abolished death, and henceforth holds the keys of death and hell. He spoiled principalities and powers, and made a show of them openly, triumphing over them in himself, and gave gifts unto men.

"Christ's ascension to heaven was the signal that his followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, . . . the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which he had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished."—*The Acts of the Apostles*, pp. 38, 39.

The coming of the Spirit on the day of Pentecost was heralded by the sound "of a rushing mighty wind, and it filled all the house where they were sitting." Acts 2:2. The Holy Spirit was attended on his mission by a vast retinue of holy angels, for "whithersoever the Spirit was to go, they went, thither was their spirit to go;" and when they went there was "heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a *great rushing.*" Eze. 1:20; 3:13.

The sound of a mighty rushing wind on the day of Pentecost could have been none other than the sound of a going on the part of these invisible armies of light and power, the ministering spirits sent forth to minister for them who shall be heirs of salvation.

"The wheel-like complications that appeared to the prophet [Ezekiel] to be involved in such confusion, were under the guidance of an infinite hand. The Spirit of God revealed to him as moving and directing these wheels, brought harmony out of confusion, so the whole world was under his control. Myriads of glorified beings were ready at his word to overrule

was a greater recommendation of Barnabas than that he had parted with his land. In point of fact, the Christians of the first age were taught to expect this blessed filling, and the early church was a collection of Holy Ghost filled people."

Christians have seemed to suppose that the filling of the Holy Ghost was the prerogative of a few. The majority of them have never thought of it as within their reach, and the church has been simply paralyzed for want of the only power that can avail her in her conflict against the world,—a power which was distinctly pledged to her by her ascending Lord. We can never regain or hold our true position until all believers see that the filling of the Holy Ghost is for them as fully as for the first Christians.

#### Jesus Christ Our Perfect Example

Jesus Christ is the one perfect manifestation in history of the complete work of the Holy Spirit in man. It was in the power of the Holy Spirit that Jesus worked, achieved, and triumphed in every conflict with Satan and sin. We have been bidden to follow him, not only in his life of complete triumph

over sin, but also in his great life of sacrifice and ministry for the lost. Let us try to resemble him, not only in his characteristics, but in his experiences. Jesus Christ climbed the mountain peak in both, and attributes all his success to the fact that he was anointed with the Holy Ghost and with power.

On the eve of his departure from this world, he was desirous of giving to his disciples the very same help that he

had received from his Father. On that memorable morning of the resurrection, Jesus said to them:

"As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost."

He coupled with these words his great commission, "Go," and "Lo, I am with you alway, even unto the end of the world." The disciples caught the true meaning of Christ's words, and hastened back to Jerusalem, not with sorrowing hearts, but with the full assurance that Christ would still be with them in the person of the Holy Spirit, even after he had gone away.

The supreme condition of their receiving the Holy Spirit was the preparation for, and their obedience to, the call of God to a life of service. The conditions of receiving power today are not different from those in apostolic times. In every passage of the Bible in which the baptism of the Holy Spirit is mentioned, it is in connection with the testimony of service. None should wait in idle expectancy for the baptism of the Spirit. The Spirit of God is given for service. As church members go forth at God's bidding, the Holy Spirit comes to give efficiency and power.

"Every truly converted soul will be intensely desirous to bring others from the darkness of error into the marvelous light of the righteousness of Jesus Christ. The great outpouring of the Spirit of God, which lightens the whole earth with his glory, will not come until we have an enlightened people that know by experience what it means to be laborers together with God. When we have entire, whole-hearted consecration to the serv-



Group of Natives of the Punjab Listening to the Gospel Story

the power and policy of evil men, and bring good to his faithful ones."—*Testimonies for the Church,* Vol. V, p. 752.

Thus we see that the coming of the Holy Spirit on the day of Pentecost, attended by myriads of angels, was a mighty manifestation of divine energy. The Spirit possesses all power in heaven and in earth to bestow upon the church of Christ.

#### The Holy Spirit in Our Day and Generation

"The dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit. Ask for his blessing. It is time we were more intense in our devotion. To us is committed the arduous, but happy, glorious work of revealing Christ to those who are in darkness. We are called to proclaim the special truths for this time. For all this, the outpouring of the Spirit is essential. We should pray for it. The Lord expects us to ask him. We have not been whole-hearted in this work.

"What can I say to my brethren in the name of the Lord? . . . We cannot depend upon form or external machinery. What we need is the quickening influence of the Holy Spirit of God. . . . It is the time of the latter rain, when the Lord will give largely of his Spirit."—*Mrs. E. G. White, in "Review and Herald," March 2, 1897.*

The successful ministry of Christ was through the baptism of the Holy Spirit. This is still its mission. The filling of the Holy Ghost was characteristic of the early church. One has well said:

"On the day of Pentecost they were all filled with the Holy Ghost, women as well as men; obscure disciples as well as illustrious apostles. . . . New converts, like Saul of Tarsus, were bidden to expect this blessed filling. Deacons called to do the secular business of the church must be men filled with the Holy Ghost. That he was a good man full of the Holy Ghost

ice of Christ, God will recognize the fact by an outpouring of his Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God."—*Mrs. E. G. White, in Review and Herald, July 21, 1896.*

"When the churches become living, working churches, the Holy Spirit will be given in answer to their sincere request. . . . Then the windows of heaven will be open for the showers of the latter rain."—*Mrs. E. G. White, in Review and Herald, Feb. 25, 1890.*

"When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts."—*"Testimonies for the Church," Vol. IX, p. 46.*

"Let all who believe the truth begin to work. Do the work that lies nearest you. . . . 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."—*"Testimonies for the Church," Vol. VIII, p. 246.*

"When the churches become living, working churches, the Holy Spirit will be given in answer to their sincere request. Then the truth of God's word will be regarded with new interest, and will be explored as if it were a revelation just from the courts above. Every declaration of inspiration concerning Christ will take hold of the inmost soul of those who love him. Envy, jealousy, evil-surmising will cease. The Bible will be regarded as a charter from heaven. Its study will absorb the mind, and its truths will feast the soul. The promises of God now repeated as if the soul had never tasted of his love, will then glow upon the altar of the heart, and fall in burning words from the lips of the messengers of God. They will then plead with souls with an earnestness that cannot be repulsed. Then the windows of heaven will be opened for the showers of the latter rain. The followers of Christ will be united in love."—*Mrs. E. G. White, in Review and Herald, Feb. 25, 1890.*

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## Children's Lessons --- No. 5

### The Field Is the World

MEMORY VERSE: Matt. 24: 14.

Apostles were to witness of Jesus. Acts 1: 8.

Beginning at home, every one who loves the Lord should seek to make him known to all the world.

Jesus bids us go "into all the world." Mark 16: 15.

The isles shall wait. Isa. 42: 4.

The people of God shall be gathered. Isa. 43: 5-7.

\* \* \*

"No matter how much money they give, or how much personal service they render, men have not discharged their full duty nor enjoyed their highest privilege, nor made their largest contribution to the missionary enterprise, until definite, believing prayer has become a part of their daily lives."

The missionary ladder. Rom. 10: 13-15. (A ladder drawn on the blackboard will help to impress the lesson.)

This ladder has five rounds — five "shall's." The first is a statement; the other four are questions we are to answer, keeping the first one in mind.

First round: "Whosoever shall call upon the name of the Lord shall be saved." No one is left out. Any one and every one may call. A child may call, a poor man may call, a heathen may call.

Second round: "How then shall they call on him in whom they have not believed?" No one sends for a doctor in whom he has no confidence. The heathen do not believe in Christ, because they have no chance to believe.

Third round: "How shall they believe in him of whom they have not heard?" No one will wish to try a remedy of which he has not heard. Millions have never heard of Christ and so cannot believe.

Fourth round: "How shall they hear without a preacher?" Where there are ears to hear, there must be voices to speak. In some places there are many, many ears, and only one or two voices. Many are telling those who have already heard again and again, while millions have not heard once. Some are looking at these heathen countries, and saying, "Here am I; send me."

Fifth round: "How shall they preach, except they be sent?" It is Jesus who puts into men's hearts a desire to go to the dark places of earth and "preach the gospel." Jesus *sends them*; he gives them a message of joy and peace to carry to those in darkness; and he allows us to have a part in their work.

What can we do? (Let the children themselves answer. Emphasize the need of self-denial.)

"Children and youth have given their pennies, that, like little rivulets, have supplied a stream of beneficence. Children should be educated in such a way that they may perform unselfish acts which heaven will rejoice to see. When the dew of youth is upon them, children should be trained how to do service for Christ. They should be taught self-denial."—*"Testimonies on Sabbath School Work," p. 113.*



A TYPICAL CHINESE CONGREGATION ON THE OCCASION OF THE DEDICATION OF THIS CHINESE TEMPLE TO THE PROCLAMATION OF THE LAST GOSPEL MESSAGE

# Conditions of Receiving the Holy Spirit

CARLYLE B. HAYNES

THERE can be no compensation, either to the individual Christian or to the church, for the lack of the Holy Spirit. Victory over sin cannot be gained by the Christian without the Spirit, nor can the church complete its work on earth until the Spirit is given without measure. Material agencies may be useful in advancing the message of salvation, but only as they are employed as an accompaniment of, not a substitute for, the Holy Spirit. The Holy Spirit is to the church what the full stream is to the mill wheel, and it is to the Christian believer what the principle of life is to the body.

The first condition of receiving the Holy Spirit is a recognition of its need in the life. So long as there is the slightest sense of self-sufficiency, genuine earnestness will not be manifested in seeking for the Holy Spirit. But when one so senses his own utter weakness and insufficiency, his lack of wisdom and power, and comes utterly to despair of help from any human source, and is thus brought to realize that his need can be supplied only by the power of God, the way is then prepared to seek with the whole heart and with a determination that will not be denied, the promised blessing of the Holy Spirit. We must know we need it, and realize how greatly we need it, before we can demand and receive it.

Every form of spiritual weakness is directly attributable to the lack of the Holy Spirit. Have you gone to places of amusement which are forbidden the Christian? It is because you have not followed the guidance of the Spirit. The flesh lusteth against the Spirit, and the flesh has conquered. Have you lost your temper and become impatient? You have neglected the Spirit. Has the appalling tide of worldliness which is sweeping into the church, overwhelmed you? You have not been walking in the Spirit. Do you lack victory over sin? You have grieved the Spirit.

There can be no abiding peace, no power, no victory, without the Holy Spirit. We may not, indeed, be entirely destitute of power, but the Spirit is present only as an attenuated thread or a shallow stream. The fleshly nature is in control. The eternal warfare between the flesh and the Spirit is settled generally in favor of the flesh. And we lack power to settle it in any other way. We are yielding to temptation because we have not fully yielded to the Spirit.

But it need not be so. The Pentecostal fulness, the baptism of fire, the enduement of power, are all within our reach. The Spirit awaits our demand and reception.

Unless one believes the gift of the Spirit to be attainable, it cannot be sought with the whole heart. At this point, unbelief would paralyze all effort and make the prayer of faith impossible. But the gift of the Spirit is a blessing which is included in God's plan for the individual and for the church. Jesus Christ is a perfect Saviour from sin, and a clean heart and a holy life are within the reach of every believer.

Recognition of the need of the Spirit, coupled with faith that it may be obtained, must be followed by intense desire to receive this greatest of all gifts. It is not sufficient to feel one's corrupt and helpless condition. It is not enough to see afar off the means by which cleansing from sin may be secured. Added to

this, there must be an all-consuming desire for the promised blessing. Certainly to enjoy even the smallest measure of saving grace is to have created a desire to obtain all that is possible. In the "Notes" of Albert Barnes is the statement:

"The unceasing and steady aim of every Christian should be perfection. No man can be a Christian who does not sincerely desire it, and who does not constantly aim at it."

And Dr. Adam Clarke, referring to the time when he sought the cleansing of the Spirit, says:

"The good Lord was pleased to give me a sight of the unspeakable depravity of my heart, and, one time in particular, in such a measure that the distress I felt was as painful in sustaining as it would be difficult in describing. I regarded nothing—not even life itself—in comparison of having my heart cleansed from all sin, and began to seek it with full purpose of soul."

The reception of the Spirit never happens to people. It must be sought with definite aim and profound desire. And should there be but a feeble spark of desire, it is well to know that this may be, and most certainly should be, fanned into flame by extra attention given to self-examination, meditation, self-denial, searching the Scriptures, secret prayer, and conversation with those who also seek the blessing of the Spirit. For those who earnestly desire and ardently seek, there are these comforting promises:

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5: 6.

"He will fulfil the desire of them that fear him: he also will hear their cry, and will save them." Ps. 145: 19.

"The desire of the righteous shall be granted." Prov. 10: 24.

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11: 24.

"We know that we have the petitions that we desired of him." 1 John 5: 15.

Following the recognition of the need of the Spirit, the belief in its attainability, intense desire for it and definite seeking after it, will naturally follow the making over of oneself to God in an "everlasting covenant," of entire consecration. Such a consecration involves two things: (1) The complete abandonment of the evil desires, habits, practices in us which God cannot use; and (2) the solemn dedication of the good desires, talents, and abilities which God can use. In such a dedication there is the surrender of body, soul, spirit, time, talents, property, friends, family, reputation, hopes, fears, plans, prospects, business; all we are, all we have, all we can do; the past, the present, the future,—known and unknown,—both now and for eternity. This means nothing less than solemnly to covenant with God to eat, drink, dress, talk, pray, sing, read, study, travel, trade, labor, visit, and live in accordance with his revealed will. To covenant thus with God is a definite transaction, and it should not be entered upon lightly.

S. H. Platt wrote:

"Such a consecration has no looking after reserve-rights, no haggling after easier terms, no bargaining for future restoration of abandoned possessions, no seeking after special exemptions, but is just a fee-simple transfer of right, interests, claims, everything, to the sovereignty of God. . . . You must consecrate yourself as fully, as formally, as irrevocably, as much in detail, as if you were making inventory to deed yourself away for gold. And the spirit, life, and power of your consecration must consist in this—that your will freely and forever accepts God's will as its one, sole, changeless law."

The same thought is thus described by Dr. A. Lowery, in his "Possibilities of Grace:"

"When we give all to God, we make a summary transfer of ourselves to him. As a piece of land is sold, and the lot is bounded, measured, and described as so many acres and rods, more or less, with all the appurtenances thereto belonging, in like manner, sign, seal, and deliver yourself over to God. And do it so really that ever after it would strike you as an act of trespass and breach of faith to use any member of your body, or faculty of your mind, or affection of your soul, or portion of your possessions against God, apart from God, or for any selfish motives, that would offend God, and take you and yours in any way out of his hands."

The author of a book entitled, "A Holy Life," says:

"The surrender we speak of is an unspeakably solemn thing. It makes a crisis in a man's life. When I thus surrender, I yield myself—spirit, soul, and body—utterly to God. I lie like an offering on the altar, and then upon that altar the fire of God falls, to burn up the evil and make the offering clean. After such an experience a man is never the same as before."

Paul speaks of this surrender when he says:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12: 1.

When the complete surrender of the body is made, three things necessarily follow: We shall not abuse these bodies of ours; we shall not defile them; and we shall not adorn them in a way forbidden by the word of God or by sanctified common sense.

And when this full surrender of the body, life, possessions, time, talents, and all, is made, when a definite transfer of these things has been made to God, and we are no longer in any sense our own, but have given ourselves entirely away, and can challenge no right to ourselves in any respect;

no right to our eyes, ears, nose, hands, feet, tongue, because we have surrendered them all to God, and both ownership and possession have passed into his hands, it will not then be difficult to decide some questions over which we may have stumbled before.

"Is it right for me to go to a moving picture show?" is a question which takes on an entirely different aspect to a Christian who has entirely surrendered his life to God, than it had before this surrender was made. Then the individual was rather jealous of what he looked upon as his right to do as he pleased, and resented any interference with that right. He would take care of himself. His eyes and his body were his own, and he would take them where he wanted them to go. He was his own master, and would not be dictated to. Now he is no longer his own master, he can no longer do as he pleases, his eyes and his body are no longer his own. He has a different sovereign than himself. Self-rule has been banished, and Christ-rule has taken its place.

The question now is not merely, "Shall I be doing wrong in attending a moving picture show?" but involves the whole question of loyalty to God. It is entirely a question of sovereignty. Who is master, self or Christ? Shall I take back all that I have yielded to God, and again assume direction of it at

the bidding of self; or shall I leave it where I have voluntarily placed it, in the hands of God? Shall I be guided by my own will, or by God's will? Shall I carry out my own desires, or the desires of God? Shall I be obedient to the flesh, or to the Spirit?

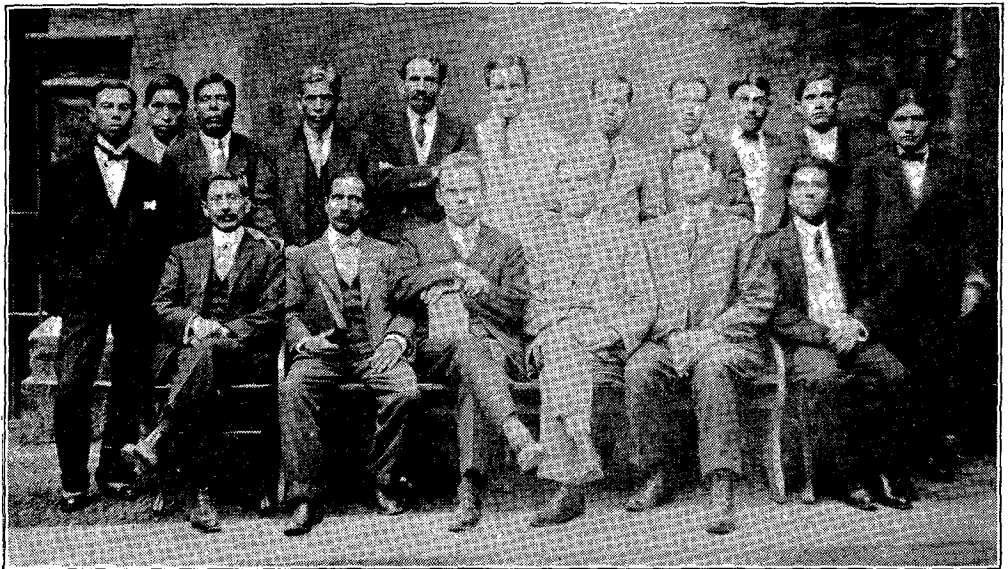
Paul writes, as given in the Modern Speech New Testament, in Galatians 5: 16, 17,

"This then is what I mean, Let your lives be guided by the Spirit, and then you will certainly not indulge the cravings of your lower natures. For the cravings of the lower nature are opposed to those of the Spirit, and the cravings of the Spirit are opposed to those of the lower nature; because these are antagonistic to each other, so that you cannot do everything to which you are inclined."

And then he adds, in verses 24 and 25:

"Now they who belong to Christ Jesus have crucified their lower nature with its passions and appetites. If we are living by the Spirit's power, let our conduct also be governed by the Spirit's power."

The question of a Christian's conduct, then, cannot be properly settled merely by asking himself such questions as, "Am I doing right in attending a theater, in reading a novel, in using the Sabbath for my own



COLPORTEURS IN PERU

pleasure, in dressing as I please in accordance with the prevailing styles, or in eating and drinking this or that which may be questionable?" Such questions do not get to the heart of the matter. They serve only to hide the real question, which is, "Which is to rule in my life, flesh or Spirit? self or God?" The whole question of sovereignty, of God's authority, may be bound up in the apparently slight matter of what we eat and drink, where we go, what we read, and how we dress.

When Joseph was confronted with temptation to commit a wrong act, and stood against the strong inclination of the flesh to consent, his victory was gained not merely by considering that act alone, but what that act meant in reference to his whole relation to God. The question with him was, "Flesh or Spirit, self or God— which shall rule?" And when he saw clearly that to commit that act would mean denying the sovereignty of God in his life, and that it involved vastly more than the commission of one wrong act, he cried out, "How then can I do this great wickedness, and sin against God?"

The same question confronts us when any temptation comes, no matter how small. Any departure from right-doing involves our whole relation to God. To consider each sin by itself, makes sin appear small

and of little consequence, whether we commit it or not. To consider every sin in the light of our relation to God and his sovereignty in our lives, makes sin appear exceedingly sinful, for we then discern that it becomes a question of loyalty. Shall we obey God or self? Meet every temptation, not with the question, "Ought I to do this or not?" but with, "Flesh or Spirit, self or God—which shall rule?" And then surrender again to God, yield to the Spirit, letting him have his way in you.

"Let your lives be guided by the Spirit, and you will certainly not indulge the cravings of your lower nature."

"If we are living by the Spirit's power, let our conduct be governed also by the Spirit's power."

"They who belong to Jesus Christ have crucified their lower nature with its passions and appetites."

Finally, the Spirit must be definitely claimed, if it is to be received. It awaits our demand and reception. Just as we claimed forgiveness when we had confessed our sins, so must we claim the Spirit. God is waiting for just this. God has promised it. He is willing to give it. The Modern Speech New Testament renders Luke 11:13 thus:

"If you then, with all your human frailty, know how to give your children gifts that are good for them, how much more certainly will your Father who is in heaven give the Holy Spirit to those who ask him."

Let us then have faith that when we comply with the conditions and ask for the Spirit, God gives it to us; and let us claim it and receive it.

Some will say, "Such faith is the gift of God."

True, but what does that mean? Does it mean that you cannot have it? How far does human responsibility for the exercise of such faith extend?

The question is answered as follows by John A. Wood:

"Faith is the gift of God in nearly the same sense in which seeing, walking, and eating are the gifts of God. These are the gifts of God in such a sense that none of them can be done without him, and yet he does none of them for us. The objects of sight and the power to see, the foundation on which to walk and the power to walk, the food we eat and the power to eat, are all, in an important sense, from God. But the acts of seeing, of eating, and of walking are our own. He neither sees, walks, nor eats for us; and yet we can do neither without him. Thus with faith, God gives truth, the object of faith, and the grace of faith, or the power to believe; but he believes for no one. While he helps the believer, the act of believing is purely the believer's, and is voluntary—unnecessitated."

God said he would give the Holy Spirit to those who ask him. Do you believe it? Are you resting on God's word? Then claim the promise and receive his Spirit. It awaits your demand and reception. Say in faith, "The Holy Spirit can be in my life; I can be filled with the Spirit; I can have the Spirit day by day." Do not let unbelief tell you this is impossible, that the Spirit is too great a gift for a man on earth to have, that you cannot live, filled with the Spirit. Do not permit the thought that your temperament is of such a peculiar kind that, while others may have the blessing, you must be content to remain

without the Spirit. In a hundred different forms, if you permit it, this thought will press itself upon you. Do not give way to it. The Spirit awaits your demand and reception. Then claim it; receive it. Beware of unbelief.

Come now and say, "I do believe God's word; that the Father delights to fill me with the Holy Spirit. I do believe that God 'means for me every day in the week, every moment of my life, to live the life of the Holy Spirit. I do believe God now gives it to me.'"

Will you say that? God is willing to give you his Spirit. He is waiting for you to lay claim to it. You may not feel it yet; but claim it, and you shall have it. It does not depend on feeling, but on God's promise. Believe it. Claim it.

It may be well for you to talk to yourself in the words of Andrew Murray:

"I *must* be filled with the Spirit. God commands it. Christ wills it. The world requires it. I greatly need it. I *must* have it."

"I *may* be filled with the Spirit. God has promised it. Christ has purchased it. The Bible reveals it as my glorious privilege. Many others have experienced it. *So may I.*

"I *would* be filled with the Spirit. My heart longs for it. I cannot do the best work without it. Lord, I lay everything at thy feet! I cry out for all the fulness of thy love. I would be entirely thine.

"I *shall* be filled with the Spirit. I see the open fountain. I hear the word of promise. I feel the magnetism of love divine. I respond to the gracious call. My all-redeeming God! I make all over into thy hands. I sink into nothing at thy feet! I die to self. I walk

out on thy promises. I open my heart to receive thee in all thy saving fulness, just here and just now."

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## Children's Lessons --- No. 6

### Our Message to the World

MEMORY VERSE: "Prepare to meet thy God." Amos 4:12.

Jesus is coming again. John 14:1-3.

With clouds. Acts 1:9-11.

With all the angels. Matt. 16:27; 25:31.

To reward his people. Matt. 16:27.

We may know when he is near. Matt. 24:33.

Signs of his coming. Matt. 24:29; Luke 21:25, 26; 2 Tim. 3:1-5.

Those whom Jesus will save will be keeping the commandments. Rev. 14:12; 22:12, 14.

Which one of the ten is not generally kept?

Repeat the fourth commandment.

How was the Sabbath made? Gen. 2:2, 3.

Jesus kept the Sabbath. Luke 4:16.

The apostles kept the Sabbath. Acts 13:14-16.

How to keep the Sabbath. Matt. 12:12; Isa. 58:13.

Our special work is to let the world know that Jesus is soon coming, and to point out the true Sabbath, asking every one to give his heart to the Lord and be ready when he shall appear.

A waiting company. Isa. 25:9.

An unprepared company. Rev. 6:15-17.



Native Home in the Philippine Islands

## Encouraging Words from the Field

JOHN L. SHAW

WE are living in the stirring and thrilling times just prior to the coming of Christ. Toward a great and glorious climax we are rapidly hastening. When the message in the setting of Revelation 14 has done its work, prophecy will be fulfilled, the earth will be warned, and the end will come.

So steady is the progress of the message that not tumult, pestilence, famine, nor war can stay the chariot wheels of truth. Think of it! the last report of the statistical secretary of the General Conference records 16,083 baptisms for the year. This is more than our combined efforts achieved during the first eighteen years of the organized work. In other words, the movement has so gathered in size and momentum that one yearly turn adds more believers than eighteen years in those early days.

The power of the message is being continually realized in home and heathen lands. Chains of evil are broken; lifelong habits of sin give way; souls are converted and enter into a new and living association with Christ. This work of transformation, truly marvelous, lifts men from mere earthly relationships to become the children of their heavenly Father. As a Chinese convert expressed it, when coming out of the water at his baptism in Hakkaland, China, "Now I am no longer my father's child [only], I am God's child."

The great log drum up in the interior of Fiji, that once sounded the awful call to a cannibal feast, where sin in all its bestial forms held sway, now heralds the hour of Sabbath service. For twenty miles it can be heard calling the descendants of cannibals to the place of prayer.

One of these Fijian converts said, in effect:

"Since we turned to the true religion, many chiefs and petty government officials have tried to intimidate us, saying we should be cast into prison on suspicion of being connected with a seditious movement. But if we are falsely accused and cast into prison, we shall go knowing that Paul, Peter, and others were also falsely charged and imprisoned, and we shall follow their example.

"'Why do you step out now and accept this faith, and not before?' we are asked. We believe this is God's time. His word has come to us and we have become awakened. We have not accepted this faith through coercion, or because of bad feelings toward our former brethren. Light from on high has shone upon us, and in coming into this message, we come for all there is in it. We come for cleansing. We cast away the old life, our tobacco, our grog, and our unclean food, and we mean to stand by the truth of God."

A recent word concerning the awakening in Fiji declares that the interest altogether outmeasures previous reports. During the first five months of this year, four hundred natives were baptized. At one visit the president of the Central Polynesian Conference in two or three weeks organized eighteen churches. He says, "In addition, a large town on the Ra coast was turned over to us, and other towns are leaning toward us."

Think of an average Sabbath attendance of 1,900 away up at Malamulo Mission, in Nyasaland! After telling of the steady progress of our various mission stations in South Central Africa and the number of believers each is adding, Elder W. E. Straw, the superintendent of these missions, says of Malamulo:

"It is our one mission station in Nyasaland. It has a beautiful location and is nicely kept. The school attendance is more than 200 at the main station, and about 1,600 at the thirty-eight outschools. Their tithes and offerings have in-

creased from \$1,000 in 1916 to \$1,500 in 1918, and the church membership from 315 in 1916 to 512 in 1918, an increase of 197 in two years."

Answering the question, "Does it pay to do native work?" Brother Straw says:

"I believe we can give examples of native converts who are as stable and reliable as many of our Europeans. There is Isaac Xiba, who has charge of our school at Selukwe. I do not know where I should go among our white people to find a more earnest, energetic missionary than he. And Harry Sobagobe is another example of faithfulness. He has charge of our work at Que Que, and natives are walking a distance of forty miles to hear him preach on the Sabbath, and many are accepting the truth under his labors. These are not isolated cases; we have many such. There is Jim, the colporteur of Solusi, Stephen of Rusangu, Jonah of Tsungwesi, James K. Jacob, and others in Nyasaland. Can any one say it is not worth while to save these boys?"

"Peace be with us," is the salutation of the brethren in little Rumania, which from 1916 until recently has been entirely cut off from us. "The war was not a hindrance to the progress of the last message," says Brother P. R. Paulini, in charge of our work. Praise the Lord, brethren and sisters, during 1918 Rumania, in the very heart of European tumult and trouble, reports from 170 to 200 who have accepted the truth and united with our churches. Now there is a conference of a thousand believers in that land with a kindred hope looking for our soon-coming Saviour. Concluding his letter, Brother Paulini says:

"The thought that our Saviour is soon coming rejoices our hearts and stimulates us to greater consecration than ever before. We rejoice that we are a part of this great work and that we can be united with you in one mind."

We rejoice in the story of continued triumph in South America. In 1914 Elder F. A. Stahl, on one of his tours among the South American Indians in the Lake Titicaca region, came to a small Indian village far up among the rocks. They gave him of their native food, while he told them of Christ and his soon coming. Some threw away their coca-leaf mixture. Before he left, the chief asked when he would return. As there were so few workers, he answered that he could not tell.

"Yes," said the chief, "but I want to know when you will come to us again and tell us all."

Brother Stahl replied that he could not tell him for sure, as this village was so far away from our mission and the workers were so few.

"Oh, but we must know," he continued.

Brother Stahl then answered, "If I do not come, somebody else will."

"But how am I to know that some one else will teach us the same things?"

After thinking for a moment, Brother Stahl took up a small stone and broke it in half, and giving the chief one half, promised that whoever came in his place would have the other half, and would bring it to him.

This call struck a responsive chord in the hearts of our people at home, and more workers were sent to the Titicaca Mission field. About two years ago a mission was started among these people, and has since been known as the Broken-stone Mission. Now the word comes:

"During the last few weeks two baptismal services have been held at Umuchi, better known as the Broken-stone Mission. Forty-nine were baptized at the first service, and eighty-one at the second. This makes a membership at this mission station of 291."

Speaking further of the work at Lake Titicaca and other parts of the Inca Union Mission, Elder E. F. Peterson, the superintendent, says:

"At Occo Pampa, or Moho station, where Brother and Sister Ellis P. Howard have been located, forty-three have received this sacred rite, and about forty more are in a baptismal class preparing for this ordinance in the near future. The attendance at the services at Occo Pampa is increasing to such an extent that an addition to the church building seems necessary. This station is near one of the main roads of travel into Bolivia, and not far from the border. The influence of our work is spreading into the valleys of Bolivia through the journeys of our Sabbath-keeping Indians, into that region and through contact of travelers from the valleys with our Indian members near the mission station. Many who were formerly bitter enemies of our work are accepting the truth. Some have taken the preliminary steps by giving up their alcohol and coca. At some services Indians attend from parts of Bolivia a day's journey distant. Thus we see how God is using these humble believers, many of whom cannot even read, as witnesses of his saving power for this time. Those who have been held captive by lifelong habits and customs are finding true freedom and liberty through the power of Christ in the gospel. The testimony of their changed lives is winning others for the Lord. The beliefs and traditions of centuries are being shattered by the power of God's truth in this field. Scores of believers are awaiting baptism at the other mission stations around Lake Titicaca.

"In the Peru Mission, at the time of this writing, between sixty and seventy persons are awaiting the visit of a minister to baptize them. These people are scattered over the mountains and valleys in small groups and companies. Hardly a week passes that we do not receive calls for a worker from some group or company of Sabbath keepers who are holding on to the truth, and who desire further instruction. Letters also come telling of the benefits received through reading our literature. Besides this, many persons, strangers to us, visit our office and purchase our books and magazines.

"Reports from Ecuador and Bolivia, also from other parts of the Inca Union Mission, indicate an active movement on the part of many to learn of our message. Persons are accepting the truth who give promise of developing into active workers. We believe God is preparing to do a greater work in these difficult fields. It is evident he is stirring up the honest in heart to search for the truth."

How the message goes! From the remotest islands of the sea, and from the highest mountain recesses, come the testimonies of hearts made new by the grace of Christ. From away north in Iceland, isolated during the years of the war, comes the report of Elder J. C. Raft, president of the Scandinavian Union Conference, telling of a good meeting at Reykjavik.

"It was interesting again to meet our brethren and sisters up there, and it was also a blessed pleasure to greet the new ones who had accepted the truth since we were there the last time. The work in Iceland is steadily progressing. Of course the war has brought our people many obstacles, but God has helped them in a wonderful manner, removing difficulties and giving victory in the hour of trial."

As we look at India with her surging masses of mankind and the many open doors for the entrance of the gospel, we are moved to deep interest and solicitude. War restrictions have seriously hindered recruits from going to that field. Our missionaries have been sorely pressed. In some instances one man has been carrying the burden of two or three. Elder J. E. Fulton, vice-president for the India mission field, writes:

"The more I look at the work here, the more I feel that India's cause must be pressed before the brethren in a very definite way. Yes, above all things, we must lay the case before the Lord. With all these millions unwarned and with good prospects before us, surely India must not go with such a small force of workers. I have been talking with Elder L. J. Burgess about the promise we have of a harvest of many souls in Bengal, if we could only have a few men there to help us. I think of the statement made by the Lord's servant years ago, which says: 'I feel intensely over the needs in foreign countries, as they have been presented before me. In all parts of the world angels of God are opening doors that a little while ago were closed

to the message of truth. From India, from Africa, from China, and from many other places is heard the cry, 'Come over and help us.'" There are open doors everywhere, and no one to enter them. What steps shall we take? When one thinks of the late hour and of the possibility of some of these doors closing on us, there is strong reason for intensity of feeling. What can we do to help India?"

And we repeat, what more can we do to relieve these brethren who carry such loads? We are thankful that there is a slight rift in the cloud. Workers who have been waiting for more than a year have now received their government permits to enter India and are on the way. The prospect is that nearly a score of workers will reach India during the present year, and others are waiting for their permits. Still the need is tremendous. The appeal of our Bengali leper brother sounds out the Macedonian call for help:

"Brethren, come and tell these millions  
Who are dying every day;  
Lead them to the cross of Jesus,  
From their gods of wood and clay.  
Come, for time is quickly fleeting;  
Come along without delay;  
India needs more faithful workers,  
Come for Christ's dear sake, we pray."

A strong work is under way in the Far East. The report of the Far Eastern Division of the General Conference, which includes China, Japan, Chosen, the Philippines, and Malaysia, registers more than one thousand baptisms last year. What an advance since Brother La Rue, a quarter of a century ago, single-handed, pioneered the work at Hongkong, China! Brother C. C. Crisler, secretary of the division, says:

"In going over the statistical reports of the last few years, I have been greatly encouraged to learn that there is a doubling of membership, of workers, of financial returns, and of practically everything connected with our work about every four years here in East Asia. This is the ratio that gave us so much courage in connection with the development of our work in Europe. We are not at all content with this ratio of development. We are humbling ourselves before God, and praying for a power and a vision that will enable us to meet his expectations. We can never rest content with less than Pentecostal power and Pentecostal results."

The far-flung line of advance leads this year to the planting of another mission station in western China. As we write these lines, word comes that Dr. and Mrs. J. N. Andrews are on their way from Chungking, Szechwan, to Tatsienlu, on the very borders of Tibet, a six weeks' journey. The call to open the work in Siam has led finally to locating workers in Bangkok, the capital of Siam. Already hearts have responded to the message in that little kingdom. From the Philippines, from Chosen, and from other Eastern fields come cheering reports of many souls' accepting the truth. What a praise service there would be if all these believers could tell in their own tongue of victories won in the name of Christ!

The field stretches out before us, white unto the harvest. Faster and faster the message of the angel seen by the beloved apostle on the lonely Isle of Patmos is going to every people of every nation. Farther and still farther toward the heart of darkened continents the heralds of the gospel of truth find their way.

"Go where the waves are breaking  
On coldest Northern shore,  
The precious gospel taking,  
More rich than golden ore.  
On highest Eastern mountain,  
In lowest Western vale;  
Beside the Southern fountains,  
Rehearse the wondrous tale."



**Children's Lessons --- No. 7****Giving Gifts**

MEMORY VERSE: "Give, and it shall be given unto you."  
Luke 6: 38.

God's gifts to us. James 1: 17.

God's greatest gift. John 3: 16.

What we should say. 2 Cor. 9: 15.

An illustration of ingratitude. Luke 17: 11-18.

"Freely ye have received, freely give." Matt. 10: 8.

More blessed to give. Acts 20: 35.

A cheerful giver. 2 Cor. 9: 7.

God accepts willing offerings. Ex. 25: 2.

Give as we are able. Deut. 16: 17; 2 Cor. 8: 12.

Give to poor. Prov. 19: 17; Ps. 41: 1.

With no hope of a return gift. Luke 14: 12-14.

Every one can give ---

Bright smiles. Prov. 15: 13.

Kindness. Col. 3: 12; 1 Tim. 5: 4 (margin).

Loving service. Luke 2: 51; Acts 10: 38; 1 Cor.

3: 9.

Money. Prov. 3: 9.

Prayers. Luke 10: 2.

The best gift. Prov. 23: 26.

Closing song: "They brought their gifts to Jesus."  
No. 1287, Hymns and Tunes.

(Reading for Sabbath, December 13)

## The Need of Efficient Workers in the Cause of God

ARTHUR G. DANIELLS

A MESSAGE needs a messenger. The gospel must have a preacher. "Whosoever shall call upon the name of the Lord," says the apostle Paul, "shall be saved." But he immediately adds, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Rom. 10: 14.

The proclamation of the gospel to mankind is a well-defined and colossal undertaking. The work required to do it is what the Bible calls "the work of the Lord." Jer. 48: 10. And those who do this work are said to be "workers together with" God. 2 Cor. 6: 1.

"Since his ascension, Christ the great Head of the church, has carried forward his work in the world by chosen ambassadors, through whom he speaks to the children of men, and ministers to their needs. The position of those who have been called of God to labor in word and doctrine for the upbuilding of his church, is one of grave responsibility. In Christ's stead they are to beseech men and women to be reconciled to God."—*"Gospel Workers," p. 13.*

The nature of a message determines what should be the character of its messengers. The gospel is a divine message. It is from the living God. It is a spiritual message for the regeneration of the heart. It is the most sacred and solemn of all the messages that have ever been given to the human race. Such a message calls for more than ordinary messengers. Its messengers must be of high character and noble purpose.

"Chosen of God, sealed with the blood of consecration, they are to rescue men and women from impending destruction. Faithfully are they to warn their fellow men of the sure result of transgression, and faithfully are they to safeguard the interests of the church. At no time may they relax their vigilance. There is a work requiring the exercise of every faculty of the being. In trumpet tones their voices are to be lifted, and never should they sound one wavering, uncertain note. Not for wages are they to labor, but because they cannot do otherwise, because they realize that there is a woe upon them if they fail to preach the gospel.

"The minister who is a coworker with Christ will have a deep sense of the sacredness of his work, and of the toil and sacrifice required to perform it successfully. He does not study his own ease or convenience. He is forgetful of self. In his search for the lost sheep, he does not realize that he himself is weary, cold, and hungry. He has but one object in view,—the saving of the lost."—*"Gospel Workers," pp. 15, 16.*

Not less than ten thousand men and women are now directly employed in the movement we are carry-

ing forward. Among these there are approximately three thousand preachers and licensed missionaries; seven hundred conference presidents, treasurers, and stenographers; eight hundred employees in our printing plants, with two thousand colporteurs circulating the literature being printed; two thousand sanitarium and treatment-room workers; and two thousand teachers in our schools.

In addition to these ten thousand who are employed to devote their entire time to the work, there are many thousands who are spending more or less time in important volunteer work. Of this class are the elders, deacons, treasurers, and clerks of our churches. Then there are about four thousand five hundred Sabbath school superintendents, and an equal number of secretaries, with twenty thousand teachers in these schools. All these workers and helpers in various lines must have had more or less preparation for efficiency in the service they are called to render.

This great staff of ten thousand full-time workers must be carefully and fully maintained. Every vacancy created by any cause whatsoever must be immediately filled. And yet more, this staff must be constantly enlarged. The gospel is a living, active force. The movement it has created is an advancing, growing movement. New followers are being won by the message every day that passes. This steady advance calls for corresponding increase in the number of all classes of workers required to do the work.

From twelve to fifteen thousand believers are being added to our membership each year. Approximately one in fifteen members of our constituency is a regularly employed worker, devoting his entire time to some phase of the work. This means that with the addition of fifteen thousand members each year we must add to our regular staff of workers from seven hundred to one thousand persons, to preserve the ratio now maintained. But our force of workers is far too small to meet the demands made upon us.

To secure, place, direct, and maintain this great body of workers carrying on so many lines of work in all parts of the world, for all nations of mankind, is, in itself, a tremendous task. It includes the spiritual, intellectual, and physical preparation of the workers for their work.

It is this preparatory work that emphasizes one of the great demands for efficient denominational schools, for a large part of the training of our great army of workers must be done in educational institutions. It is in our schools that our young people must, to a large extent, receive the instruction, discipline, and training required for efficient service in the work of the Lord. Who could give our young people a clearer and truer vision of this world movement than our enlightened Christian teachers? Who could train and prepare them for the specific work to be done except teachers who know the message and its great objective?

Dear brethren and sisters, this great problem of providing suitable persons to carry forward all the vital interests of the work to which we are called, demands the fullest and most earnest co-operation of the entire church. The fathers and mothers of our young people must join in the effort. They must look with deep sympathy upon the great masses of men who are perishing without hope. They must see God's providences at work everywhere, preparing the way to reach these people. They must hear the calls for help that are coming from all parts of the world. And seeing and hearing all this, they must definitely dedicate their children to the Lord's work, and then, without ceasing, pray the Lord to lay upon the hearts of these young people a great burden to give their lives to this work.

The teachers in our schools must exert a steady, powerful influence upon our young people to lead them to abandon all else in this world for the Lord's work. This choice will mean a certain kind of sacrifice, but faithful service will bring fruit that will last through eternity. When this world perishes, the souls won to Christ will survive and live and rejoice through eternal ages.

All our ministers and other laborers must exert their full influence upon our young people to persuade them to join the Lord's army of workers. We must leave no doubt in their minds of our own sincerity in our work. We must let them know what a joy the work is to us. And we must render them every ounce of help in our power in order that they may succeed when they enter upon the work.

The situation we now face in every part of the world calls for great earnestness in this endeavor to supply the world-field with consecrated, efficient workers. The members of our Mission Board, upon whom rests the great responsibility of answering the pressing calls that come from all quarters, are constantly taxed and perplexed to find and send forth the kind of workers needed. This is so difficult that there is continually a serious delay in answering the calls.

This ought not to be our experience. With our large membership, with our schools and the great number of young people attending them, with the unwarmed masses perishing around us, and with the saving message we have to bear to them, we should surely be prepared to keep pace with the Lord's opening providences.

May the seriousness of this great problem be fully revealed to all our dear people at this time. May the true burden of it all press heavily upon our hearts. May we all be led earnestly, effectually to pray the "Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:38.

The hour to which we have come calls for great earnestness and sincerity. We must have more than an intellectual grasp of our message. It must be more than a pleasing, comforting doctrine. The com-

mandments of God must be more than the form of the truth in the law. The faith of Jesus must be more than a theory of righteousness by faith. The hour of God's judgment must be more than an exposition of the sanctuary question. The signs of the coming of Christ must be more than a proselyting alarm. The religious liberty principles must be more than a defense in fighting for one's rights. The medical missionary work must be more than a high wave on which to ride to popular favor. The great threefold message for this time, the closing hour of human history, must be in all its fulness a divine reality to the messenger. He must believe in it with all his heart. He must accept and appropriate it to his life in all its fulness. It must be his life. He must be the message in living form.

Then he will be righteous. He will keep the commandments of God. He will repudiate self. He will surrender all. He will recognize that he is not his own. The world will be his field. The work of God will be first. The cry of the lost and perishing will move him to service and sacrifice.

While the urgency and need of consecrated laborers constantly press upon the Mission Board, the need for dedicated treasure to sustain the cause of God is also keenly experienced. A spirit of liberality and sacrifice in sustaining God's work has been one of the special characteristics of this movement from the very first. As it takes on enlarged proportions while nearing its final triumph in the earth, even greater devotion in sustaining it with our means should be manifested. This must be so. Soon all earthly treasure will be involved in the general ruin of the world at Christ's second coming. Means invested in this movement now shall then be found to have been securely invested in the bank of heaven. The work of God greatly needs your gifts today.

We have come to the hour of the greatest peril the world has ever faced. There is now to be proclaimed to the world the most solemn message men have ever heard. Our task is the greatest laid upon the church of Christ. Nothing less than entire consecration and the fulness of divine power from God will answer for this time and for this task.

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## *Children's Lessons --- No. 8*

### Promises

(Announce subject beforehand, and ask each child to be prepared to repeat a promise from the Bible.)

MEMORY VERSE: "There hath not failed one word of all his good promise." 1 Kings 8:56.

There are about thirty thousand promises in the Bible—eighty-two for each day in the year.

For whom are these promises? Acts 2:39.

What kind of promises are they?

"Exceeding great and precious." 2 Peter 1:4.

Conditional. Prov. 8:17; Luke 11:9.

Unconditional. Matt. 5:45.

For the sinner. 1 John 1:9.

For those in trouble. Ps. 9:9; 1 Peter 5:7.

For peacemakers. Matt. 5:9.

For the obedient. Eph. 6:1-3; Jer. 7:23.

For the faithful. Rev. 2:10.

For the missionary. Dan. 12:3.

(Add to this list as the children repeat the verses they have learned.)

The words of the Lord stand forever. Isa. 40:8; 1 Peter 1:23-25.

## The Seal of God

(Continued from page 2)

In the time when his wrath shall go forth in judgments, these humble, devoted followers of Christ will be distinguished from the rest of the world by their soul-anguish, which is expressed in lamentation and weeping, reproofs and warnings. While others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere prevalent, those who have a zeal for God's honor and a love for souls, will not hold their peace to obtain favor of any. Their righteous souls are vexed day by day with the unholy works and conversation of the unrighteous. They are powerless to stop the rushing torrent of iniquity, and hence they are filled with grief and alarm. They mourn before God to see religion despised in the very homes of those who have had great light. They lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church. The Spirit of God, which prompts to reproof, is trampled underfoot, while the servants of Satan triumph. God is dishonored, the truth made of none effect.

The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions his messengers, the men with slaughtering weapons in their hands:

"Go ye after him through the city, and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house."

Here we see that the church — the Lord's sanctuary — was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed. These words strengthen their unbelief, and they say, The Lord will not do good, neither will he do evil. He is too merciful to visit his people in judgment. Thus peace and safety is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs, that would not bark, are the ones who feel the just vengeance of an offended God. Men, maidens, and little children, all perish together.

The abominations for which the faithful ones were sighing and crying were all that could be discerned by finite eyes, but by far the worst sins, those which provoked the jealousy of the pure and holy God, were unrevealed. The great searcher of hearts knoweth every sin committed in secret, by the workers of iniquity. These persons come to feel secure in their deceptions, and because of his long-suffering, say that the Lord seeth not, and then act as though he had forsaken the earth. But he will detect their hypocrisy, and will open before others those sins which they were so careful to hide.

No superiority of rank, dignity, or worldly wisdom, no position in sacred office, will preserve men from sacrificing principle when left to their own deceitful hearts. Those who have been regarded as worthy and righteous, prove to be ringleaders in apostasy, and examples in indifference and in the abuse of God's mercies. Their wicked course he will

tolerate no longer, and in his wrath he deals with them without mercy.

It is with reluctance that the Lord withdraws his presence from those who have been blessed with great light, and who have felt the power of the world in ministering to others. They were once his faithful servants, favored with his presence and guidance; but they departed from him, and led others into error, and therefore are brought under the divine displeasure.

The day of God's vengeance is just upon us. The seal of God will be placed upon the foreheads of those only who sigh and cry for the abominations done in the land. Those who link in sympathy with the world are eating and drinking with the drunken, and will surely be destroyed with the workers of iniquity.

"The eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil." Ps. 34: 15, 16.

Our own course of action will determine whether we shall receive the seal of the living God, or be cut down by the destroying weapons. Already a few drops of God's wrath have fallen upon the earth; but when the seven last plagues shall be poured out without mixture into the cup of his indignation, then it will be forever too late to repent, and find shelter. No atoning blood will then wash away the stains of sin.

"At that time shall Michael stand up, the great prince that 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."

When this time of trouble comes, every case is decided; there is no longer probation, no longer mercy for the impenitent. The seal of the living God is upon his people. This small remnant, unable to defend themselves in the deadly conflict with the powers of earth that are marshaled by the dragon host, make God their defense. The decree has been passed by the highest earthly authority that they shall worship the beast and receive his mark under pain of persecution and death. May God help his people now, for what can they then do in such a fearful conflict without his assistance!

Courage, fortitude, faith, and implicit trust in God's power to save, do not come in a moment. These heavenly graces are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right, the children of God were sealing their destiny. Beset with temptations without number, they knew they must resist firmly or be conquered. They felt that they had a great work to do, and at any hour they might be called to lay off their armor; and should they come to the close of life with their work undone, it would be an eternal loss. They eagerly accepted the light from heaven, as did the first disciples from the lips of Jesus. When those early Christians were exiled to mountains and deserts, when left in dungeons to die with hunger, cold, and torture, when martyrdom seemed the only way out of their distress, they rejoiced that they were counted worthy to suffer for Christ, who was crucified for them. Their worthy example will be a comfort and encouragement to the people of God who will be brought into the time of trouble such as never was.

Not all who profess to keep the Sabbath will be sealed. There are many even among those who teach the truth to others who will not receive the seal of God in their foreheads. They had the light of truth, they knew their Master's will, they understood every

point of our faith, but they had not corresponding works. These who were so familiar with prophecy and the treasures of divine wisdom, should have acted their faith. They should have commanded their households after them, that by a well-ordered family they might present to the world the influence of the truth upon the human heart.

By their lack of devotion and piety, and their failure to reach a high religious standard, they make other souls contented with their position. Men of finite judgment cannot see that in patterning after these men, who have so often opened to them the treasures of God's word, they will surely endanger their souls. Jesus is the only true pattern. Every one must now search the Bible for himself upon his knees before God, with the humble, teachable heart of a child, if he would know what the Lord requires of him. However high any minister may have stood in the favor of God, if he neglects to follow out the light given him of God, if he refuses to be taught as a little child, he will go into darkness and Satanic delusions, and will lead others in the same path.

Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost.

We are too easily satisfied with our attainments. We feel rich and increased with goods, and know not that we are "wretched, and miserable, and poor, and blind, and naked." Now is the time to heed the admonition of the True Witness:

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

In this life we must meet fiery trials and make costly sacrifices, but the peace of Christ is the reward. There has been so little self-denial, so little suffering for Christ's sake, that the cross is almost entirely forgotten. We must be partakers with Christ of his sufferings, if we would sit down in triumph with him on his throne. So long as we choose the easy path of self-indulgence, and are frightened at self-denial, our faith will never become firm, and we cannot know the peace of Jesus, nor the joy that comes through conscious victory. The most exalted of the redeemed host that stand before the throne of God and the Lamb, clad in white, know the conflict of overcoming, for they have come up through great tribulation. Those who have yielded to circumstances rather than engage in this conflict, will not know how to stand in that day when anguish will be upon every soul, when, though Noah, Job, and Daniel were in the land, they could save

neither son nor daughter, for every one must deliver his soul by his own righteousness.

No one need say that his case is hopeless, that he cannot live the life of a Christian. Ample provision is made by the death of Christ for every soul. Jesus is our ever-present help in time of need. Only call upon him in faith, and he has promised to hear and answer your petitions.

Oh, for living, active faith! We need it; we must have it, or we shall faint and fail in the day of trial. The darkness that will then rest upon our path must not discourage us, or drive us to despair. It is the veil with which God covers his glory when he comes to impart rich blessings. We should know this by our past experience. In that day when God has a controversy with his people, this experience will be a source of comfort and hope.

It is now that we must keep ourselves and our children unspotted from the world. It is now that we must wash our robes of character and make them white in the blood of the Lamb. It is now that we must overcome pride, pas-

sion, and spiritual slothfulness. It is now that we must awake, and make determined effort for symmetry of character. "Today, if ye will hear his voice, harden not your hearts." We are in a most trying position, waiting, watching for our Lord's appearing. The world is in darkness. "But

ye, brethren," says Paul, "are not in darkness that that day should overtake you as a thief." It is ever God's purpose to bring light out of darkness, joy out of sorrow, and rest out of weariness, for the waiting, longing soul.

What are you doing, brethren, in the great work of preparation? Those who are uniting with the world, are receiving the worldly mold, and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth,—these are receiving the heavenly mold, and preparing for the seal of God in their foreheads. When the decree goes forth, and the stamp is impressed, their character will remain pure and spotless for eternity.

Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven.—"Testimonies for the Church," Vol. V, pp. 207-216.

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"THE law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Ps. 19:7.



Workers in Seventh-day Adventist Printing Office at Lucknow, India

# This Issue of the "Review"

has set before you some of the conditions existing in the world today.

It has told you of the many openings for the spread of the message, and of the necessity of pressing forward now.

It has appealed to every member of the household of faith to reconsecrate and rededicate his life to God's service and to the finishing of his work.

## Any Member Without

the *Review* each week cannot possibly hope to be informed regarding present-day happenings as they affect this movement. The *Review* watches closely the unfolding of events, which are transpiring in fulfilment of prophecy, and is quick to pass this information on to its readers.

The message is making rapid progress in all lands. Many new fields are being opened, and the work in fields already entered is being enlarged. The only way any one can hope to learn of the growth which this movement is making is by reading the *Review*. This gospel shall be preached as a witness to all nations, and then shall the end come. The reports in the *Review* give some idea of the progress of the gospel in all lands.

The *Review* will encourage and help you to a better Christian experience. Counsels, admonitions, and exhortations from some of our most spiritual writers find a place in the *Review* each week. Many testify that it has been the influence of the *Review* that has helped them to maintain their Christian experience and that has kept them in the truth. Two readers of the *Review* write thus of it:

"Yes, I am thankful for the *Review*. I was a backslider, but my mother sent me a few copies of the *Review*, and I soon began to seek the Lord, and he gave me grace to walk in the light again. It is a real 'minister' to me, always bringing encouragement and blessing."

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### OUR SEASON OF PRAYER

FOLLOWING the custom long established by our people, we have again come to the special annual season of prayer. It should be to all the Lord's people an occasion of special seeking of God, and it may be to every believer a time in which he will receive a great refreshing from the Spirit's presence. The world is passing through a time of great perplexity and tribulation, and while the children of God have through it all enjoyed his blessing and favor, yet in a measure they have participated in these sad experiences and have not wholly escaped from the tribulation of these past years. The Lord stands ready to redeem his promise given to his children through Moses: "If from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice, . . . he will not forsake thee." Deut. 4: 29-31. It is impossible for one to seek God with all one's heart and fail to find him; but to seek after God with all one's heart will necessarily mean an earnest searching of the heart and the putting away of every sinful thing found therein, and a correcting of the differences that may have arisen between brethren.

During this special season of seeking God those in charge of the meetings should ever keep before the minds of the people that this is the great object of the occasion, in order that all may come into a closer relationship with God. It should be our aim, therefore, as fully as possible, to make this a week of prayer and consecration, a period as free as possible from all those activities that might interfere with our effort.

Surely the conditions of the day, the troubled nations of the earth, the strained conditions between capital and labor, the universal unrest threatening we know not what, and above all, the great and increasing needs of the cause of God for the wide and rapid development of our missionary effort, call for a zeal and earnestness in our endeavor to draw nearer to the Lord.

We should work and pray for every soul among us, for the conversion of

those who have not yet yielded their hearts to God. The young people and the children must not be overlooked; not only should they be held up before the Lord by us, but they should be encouraged to enter into the spirit of the meetings and to engage in labor for others. Neither must we forget our brethren in distant lands,—the faithful missionaries who, under great difficulties, are endeavoring to carry God's message of mercy to those who sit in darkness. Pray that their courage and faith fail not, and that God may keep them safely in the unhealthful and trying surroundings in which many of them are placed, and that their efforts in soul-winning may be crowned with success. Pray the Lord of the harvest that he will send forth laborers into his harvest and that an abundance from the means supplied his people shall be turned into the treasury in order that his work may be properly sustained.

The success of the meetings will largely devolve upon the officers of the church. The burden should therefore rest heavily upon them. They, with their associates in church effort, should each plan and pray for the reviving and converting power of God to rest upon them and all the people. Where a conference worker is present, he naturally will take charge of the meetings, but this should not relieve the church officers from their responsibilities. "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."

On the first Sabbath, December 6, all should be reminded of our financial responsibilities in connection with our foreign mission work, and that the Annual Offering for missions will be taken up the following Sabbath, December 13, at the close of the service. Care should be taken that all are supplied with the offering envelopes, so that during the week the members may make provision for their gifts.

In this and all other phases of the week's services, do not forget those who by sickness or for other reasons are deprived of the privilege of attending the meetings.

There is a great call for enlargement of our work constantly coming to the Mission Board. This is the direct result of the providences of God, but these calls can be answered only as the people make it possible by giving themselves and their substance to God.

There are many isolated ones who will not have the privilege of meeting with their brethren during the Week of Prayer, but they need not lose the blessing of God on this account. Like the psalmist, they can say, "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." Ps. 27: 8. Though separated from God's people, they may not be separated from him, "for the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." 2 Chron. 16: 9. The offering of these isolated ones should be sent at the close of the Week of Prayer either to the treasurer of the church in which their membership is held, or to the treasurer of their local conference.

May God abundantly bless us all as we unitedly seek him on this occasion.

W. T. KNOX.

### BEFORE THE DAYS OF THE WIRELESS

THE invention of the wireless is one of the wonderful material providences of this generation. A ship in trouble sends out the S O S signal, and from distant points ships turn from their charted course to dash full speed to the rescue. It is a thing to thrill the heart, only to think of the cry of distress coming far through the ether to bring the help hurrying on to the exact place of need on the great ocean.

But here is a story of rescue at sea before the days of the wireless; and yet a call for help went through the ether, and brought its answer, at the right time and exactly at the right spot.

In November, 1873, the British passenger ship "Loch Earn" collided with the French liner "Ville du Havre," which went down. Many were drowned. The survivors were taken aboard the "Loch Earn," which soon was able to transfer most of them to another French boat. The British ship proved unmanageable because of its injuries, and drifted northward out of the path of the ocean steamers, at the mercy of wind and wave. The passengers were in distress. A godly minister who was on board, a Mr. Cook, gathered a company daily for prayer.

The story of their providential rescue was told as follows by the mother of one of the ship's passengers, in a letter to Dr. Andrew Thompson, Edinburgh, written just after the event:

"The day before they were rescued they knew that very shortly the ship must go down. The wind had changed, bringing them nearer the track of ships, but they had little hope of being saved. Mr. Cook told them of his own hope, and he urgently entreated them to put their trust in "Him who is mighty to save." At the same time he told them he had no doubt they would be rescued, and that even then a vessel was speeding to save them, that God had answered their prayers, that next day as morning dawned they would see her. That night was one of great anxiety.

"As morning dawned every eye was strained to see the promised ship. There truly she was! The 'British Queen' bore down upon them! You may think that with thankful hearts they left the 'Loch Earn.' One thing is remarkable; The officer in charge on board the 'British Queen' had a most unaccountable feeling that there was something for him to do, and three times during the night he changed the course of the vessel, bearing northward. He told the watch to keep a sharp lookout for a ship, and immediately on sighting the 'Loch Earn' bore down upon her. At first he thought she had been abandoned, as she lay helpless in the trough of the sea, but soon they saw her signal of distress."

It seems to me a remarkable instance of faith on the one side and of a guiding Providence on the other. After they were taken on board the pilot boat that brought them into Plymouth, at noon, when they for the last time joined together in prayer, Mr. Cook read to them the account of Paul's shipwreck, showing the similarity of their experience. What made that captain change his course but the ever-present Spirit of God?

W. A. SPICER.