

The Advent Review and Sabbath Herald



THE FIELD IS THE WORLD

Vol. 97

Takoma Park, Washington, D. C., Thursday, November 11, 1920

No. 46

THE GOSPEL TO ALL NATIONS

The Mercy-Seat

FROM every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat;
'Tis found beneath the mercy-seat.

There is a scene where spirits blend,
Where friend holds fellowship with friend;
Though sundered far, by faith they meet
Around one common mercy-seat.

Ah! whither should we flee for aid
When tempted, desolate, dismayed,
Or how the hosts of sin defeat,
Had suffering saints no mercy-seat?

— Hugh Stowell.



The Great Need of the Holy Spirit

MRS. ELLEN G. WHITE

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." God has left nothing undone that could in any way work for the recovering of man from the toils of the enemy. He poured upon the disciples the Holy Spirit, in order that they might be enabled to co-operate with divine agencies in reshaping and remodeling human character. Of the Holy Spirit Jesus said, "He will reprove ["convince," margin] the world of sin, and of righteousness, and of judgment." The Holy Spirit is not only to sanctify but to convict. No one can repent of his sins until he is convicted of his guilt. How necessary, then, it is that we should have the Holy Spirit with us as we labor to reach fallen souls. Our human abilities will be exercised in vain unless they are united with this heavenly agency.

Men have fallen low, they are sunk in depths of sinful degradation, and it is because of a lack of knowledge, of the want of connection with vitalizing truth, and because they are contaminated by the corrupting influences of error. In the work of saving men, men and angels are to work in harmony, teaching the truth of God to those who are unlearned therein, in order that they may be set free from the bonds of sin. Truth alone can make men free. The liberty that comes through a knowledge of truth is to be proclaimed to every creature. Our heavenly Father, Jesus Christ, and the angels of heaven are all interested in this grand and holy work. To man has been given the exalted privilege of revealing the divine character by unselfishly seeking to rescue man from the pit of ruin into which he has been plunged. Every human being who will submit to be enlightened by the Holy Spirit, is to be used for the accomplishment of this divinely conceived purpose. Christ is the head of his church, and it will glorify him the more to have every portion of that church engaged in the work for the salvation of souls.

Our Saviour is to be more distinctly recognized, and acknowledged as the all-sufficiency of his church. He alone can perfect the faith of his people. There is to be no wrestling for the supremacy among us, no exalting of self. No, brethren, let us lift up Jesus, and we shall reap a rich harvest. "And I, if I be lifted up from the earth, will draw all men unto me." Lift him up, then; exalt the Holy One; proclaim him "the Desire of all nations," the "chiefest among ten thousand," the one "altogether lovely." Let every church of every clime take hold with an intense interest to help advance the cause. And while you labor for your own locality, pray for the general prosperity and upbuilding of the church throughout the vast harvest field.

There is more joy in heaven over one sinner that repents, than over the ninety and nine who suppose they need no repentance. When we hear of the success of the truth in any locality, let the whole church join in songs of rejoicing; let praises ascend to God. Let the name of the Lord be glorified by us, and we shall be inspired with greater zeal to become workers together with God. The Lord urges us to fulfil the injunction, "Go ye into all the world, and preach the gospel to every creature." But we need to leave more room for the working of the Holy Spirit, in order that laborers may be bound together and may

move forward in the strength of a united body of soldiers. Let all remember that we are "a spectacle unto the world, and to angels, and to men." Therefore each one should inquire with meekness and fear, "What is my path of duty? Entire consecration to the service of God will reveal the molding influence of the Holy Spirit at every step along the way. When apparent impossibilities arise in your path, present the ever-ready, complete efficiency of the Holy Spirit before your unbelieving heart, that it may shame away your overcautious spirit. When your faith is weak, your efforts feeble, talk of the great Comforter, the Strength of heaven. When you are inclined to doubt that God is working by his Holy Spirit through human agents, remember that God has used the church and is using it to the glory of his own name. If men will not obstruct the way, God will move upon the minds of many more to engage in active service for him.

Christ's prayer to his Father in behalf of his followers was not in the interest of a few; it embraced every believer in the Son of God. "Neither pray I," said Christ, "for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." The words of this prayer are very precious. Notice what follows: "And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Of all persons on the earth the true Christian is the one that the world has the most need of. But while they remain *in* the world, they are not to be of the world. The Saviour prayed: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." The religion of the Bible is to be revealed in this world, in order that souls may be led to discern Christ, the Light of the World. As light is revealed, by following that light we may escape from all darkness; for

(Continued on page 30)

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 HOLY BIBLE IS THE FIELD IS THE WORLD *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. 97

TAKOMA PARK, WASHINGTON, D. C., NOVEMBER 11, 1920

No. 46

Readings for the Week of Prayer

To Be Read in All the Churches December 11-18, 1920

(Reading for Sabbath, December 11)

A Call to Prayer

GEORGE B. THOMPSON

IN the providence of God we have reached another annual Week of Prayer. It is a great opportunity, and it should be a time of great blessing. There should be at the very beginning of this Week of Prayer a most serious and prayerful self-examination. Have we during the year just closing prevailed Jacob-like with God in prayer? Has the light upon the family altar been kept burning? Our Master set us an example in prayer. He prayed until the heavens opened. Have we followed in his footsteps? Have we maintained daily seasons of secret prayer, or have we allowed the busy routine of life to deprive us of these periods of devotion? Have we gained personal victories in the life? Are our feet more firmly planted on the foundations of truth? Is our hold upon God more firm than one year ago?

This ought to be a time of earnest prayer. Above all people on earth do we need to commune with God. Among devout and godly Christians in all lands, there is a yearning cry for a revival of true godliness, a greater working of the Holy Spirit, a second Pentecost. In the hearts of those most in touch with God there is a feeling that a departure from God exists among his professed people,—a manifestation of pride; a turning away from the simplicity of the word; too much of the form of godliness without the power. And truly the marked spiritual declension throughout Christendom is a trumpet call to prayer to all who know how to prevail with God. The most devout watchmen in Zion feel that the church cannot hold her own, much less invade the world and capture the enemy's strongholds, unless the church of God is called back to the word of God; back to prayer; back to a new and more complete surrender; back to the old-time simplicity and consecration seen in the early days of the church.

We believe our greatest need as a people is a revival of prevailing prayer. Only those who pray have power and prevail with God. John Wesley had his "prayer-room." On the first page of his diaries is recorded this vow: "(1) I resolve to devote an hour morning and evening to private prayer,

no pretense, no excuse whatever; and (2) to converse face to face with God, in righteousness, no facetiousness." Should not we have a daily program similar to this? Luther was a man of prayer. John Knox pleaded, "Give me Scotland, or I die." David Brainerd, alone in the savage wilds, daily spent many hours in prayer. Moody was a man of prayer. Judson took time to pray. Jacob, when facing the supreme crisis of his life, wrestled with God in prayer.

When the storm of God's wrath had gathered over Sodom, and that city and the cities of the plains, with their sins and abominations, were about to be swept from the earth, Abraham prayed. When Israel, with inferior numbers, was about to meet the Philistine army, "Samuel cried unto the Lord for Israel," and the Lord heard him and wrought a great victory. In that terrible conflict on Mt. Carmel the prayer of Elijah brought fire from heaven to consume the sacrifice. Daniel, when facing the lions' den, "kneeled upon his knees three times a day, and prayed, and gave thanks before his God." Paul and Silas prayed in a Roman dungeon, and earthquake power was manifest. The prayer of the church delivered Peter from prison and from the sword of the executioner. Prayer preceded Pentecost.

And after Pentecost we read:

"When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Acts 4: 31.

So important did the disciples consider prayer that they placed it ahead of business, deciding to give themselves "to prayer, and to the ministry of the word." Acts 6:4. And as they went forth, their labors were clothed with irresistible power. Though they were persecuted, the Lord directed them. In times of adversity, God helped them, opening before them the right way, and closing the wrong way. It was not long till Jerusalem was filled with their doctrine, and the message which they proclaimed was carried throughout Judea and into the regions beyond. The program has not changed; the power

of the word and prayer remain the same. First prayer, then Pentecost.

This Week of Prayer brings us to an eventful hour. We look out, indeed, upon a troubled sea. The whole earth is in turmoil. Perplexity is everywhere. Strife, hatred, and jealousy are seen among the nations. It is a time of great social and political unrest. There are strikes, lockouts, and boycotts. The smoldering fires of revolution threaten a conflagration in many lands. Millions are hungry, homeless, and cold. Hope has died out in many hearts. The time of trouble such as never was, is before us. The inky clouds and muttering thunders warn us of a storm of unwonted power, and the work given us of God must needs be done under forbidding circumstances. How helpless we feel to meet the coming storm and finish God's work. The situation is a call to prayer to every believer. We need to supplicate the throne of God until the heavenly fire descends and consumes the sacrifice.

At no period in the history of the world has the church faced such a time as this. The Lord is coming! The end is right upon us! Probation is closing! Terrible scenes are before us!

"At such a time as this every hand is to be employed. The Lord is coming; the end is near, yea, it hasteth greatly! In a little while we shall be unable to work with the freedom that we now enjoy. Terrible scenes are before us, and what we do we must do quickly."—*"Testimonies for the Church,"* Vol. IX, p. 101.

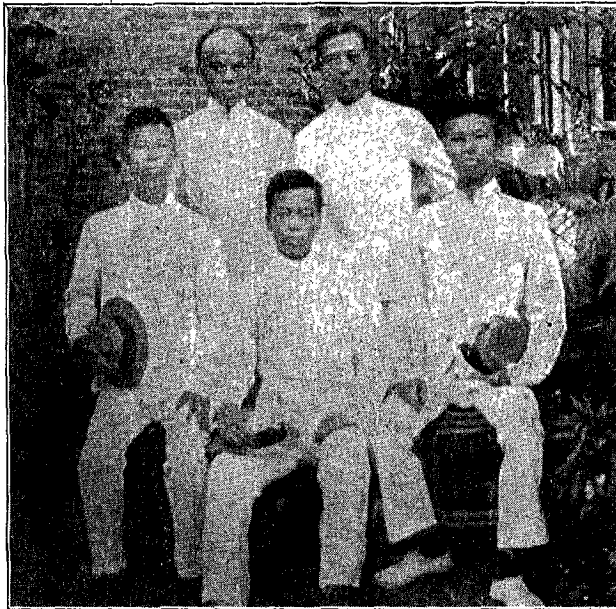
A catastrophe hangs over the world. The struggle with the beast and his image is yet to be staged. Persecution awaits God's people; denounced as traitors, they face dungeons and prison cells. Brethren and sisters, we are unable to meet this crisis of all the ages. We must have help from heaven. Like the apostles we need to say, "Lord, teach us to pray." There must be a consecration, a holier life.

Turning from the world perplexities about us, we think of the work given us to do. Its scope, contrasted with the limited time left us in which to work, staggers us. The eternal responsibility awes us. For more than seventy-six years the judgment has been in session, and must soon close. For more than threescore and ten years the judgment message, the last the sons of men will ever hear, has been sounding. Signs in heaven, earth, and sea speak to us of the nearness of the end. The unsaved millions all about us will soon be in the grip of the seven last plagues. We mingle with lost souls daily. We meet them in business; we sit with them around the family circle, and know that the time of their probation is short. To all these we have a message of hope. What are we doing for their salvation?

We lift our eyes to the lands where whole nations sit shrouded in heathen darkness. The command of God is to carry the message to all these. How is this great work to be done in the remnant of time yet remaining before our High Priest lays down

the eenser, indicating that his ministration is ended? Can you tell? Can it be done in this generation with the power now seen? Are not the needs of the world, and the work yet to be done, the solemn and awful responsibilities of the message committed unto us from God, a mighty call, summoning us to universal prayer and supplication to God? How weak seem our efforts when viewed in the light of the shortness of time, the lengthening shadows of eternity, and the work to be done. Truly we must lay hold of God for help. Our pace must be quickened, our consecration deepened, our zeal more fervent. Our prayers are too tame and listless. We read how Moses, the servant of God in the crisis of Israel's deliverance, fell on his face again and again, beseeching God for help. Should we not follow his godly example?

"Remember, Lord, the ancient days;
Renew thy work, thy grace restore;
And while to thee our hearts we raise,
On us thy Holy Spirit pour."



The First Hakka Students

The work committed to us from God is so stupendous, and the eternal responsibilities so great, that we need continually to storm the throne of God with earnest, importunate prayer for help. We should pray for power; we should pray that workers be raised up to harvest the ripened fields, at home and abroad, and that funds be laid on the altar for the finishing of the work. And in praying for power we should not forget that power comes for service; and in asking God to send forth more workers into the field, we should remember that such a prayer means that in sincerity of

heart we say to God, "Here am I; send me."

Finally, our own spiritual needs and the conditions in our churches everywhere summon us to prayer. Piety among us is at too low an ebb. A revival of vital godliness is needed. We pray too little. The old-time fire burns dimly. In many homes whose members profess to be looking for the coming of the Lord, there is no family altar. Many neglect secret prayer. The weekly prayer meeting is not attended as it should be. Many are cold, critical, and lifeless, alienated from their brethren, and in the heart some old grudge rankles. Wrangling and strife are found in the homes of God's people. The fashions and pleasures of the world attract and fascinate the mind more than they should. Some are slaves to sinful habits. In the lives of many the gospel seed is "choked with cares and riches and pleasures of this life, and bring no fruit to perfection." Luke 7:14. In our various churches there are those who will not attend this Week of Prayer because of the cares of this life. Years ago these solemn words came to us:

"As I saw the dreadful fact that God's people were conformed to the world, with no distinction, except in name, between many of the professed disciples of the meek and

lowly Jesus and unbelievers, my soul felt deep anguish. I saw that Jesus was wounded and put to an open shame. Said the angel, as with sorrow he saw the professed people of God loving the world, partaking of its spirit, and following its fashions, 'Cut loose! Cut loose! lest he appoint you your portion with hypocrites and unbelievers outside the city. Your profession will only cause you greater anguish, and your punishment will be greater because ye knew his will, but did it not.'—*Testimonies for the Church,* Vol. I, p. 133.

We fear these fearful words apply to us today. A seemingly irresistible tide is sweeping many of our young people from their anchorage, into an unknown sea of doubt and worldliness. Some are losing faith in God and the message he is sending to the world. We are in a crisis. Our spiritual needs are a tremendous call to supplicate the throne of God. The disciples "continued in prayer." The apostle exhorts us to "continue in prayer, and watch in the same with thanksgiving." Col. 4:2. Again he says: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:18. Back of every revival is prayer. We need to say, like Jacob, "I will not let thee go, except thou bless me." We cannot stay this tide which is sweeping in upon us unless God helps us in a special way.

We do not write these things to discourage any. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place." 2 Chron. 7:14, 15. This is assurance that God

will hear us when we pray. A mighty refreshing awaits the church. The "latter rain" is coming. Prayer defeats Satan. It brings the heavenly fire from above. While the careless and indifferent will fall out by the way, victory awaits those who pray.

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

"Servants of God, endowed with power from on high, with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction. God's people were strengthened by the excellent glory which rested upon them in rich abundance, and prepared them to endure the hour of temptation. I heard everywhere a multitude of voices saying, 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.'"—*Early Writings,* pp. 271, 278, 279.

The Saviour has made great promises to those who pray. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. Again he says: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14:13.

It is related by Rev. J. Wilbur Chapman that during the Civil War in the United States of America, a young man passing over a battlefield saw a young friend lying among the wounded, shot almost to pieces. It was evident that he had only a short time to live. The young man stooped down and straightened out the shattered limbs of his friend, took water from his canteen and gave him a drink, and wiped the blood from his face. Then he said, "Charlie, is there anything more I can do for you?" The suffering, dying boy, knowing his end was at hand and thinking of loved ones at home, said, "Yes, there is. If you have a piece of paper in your pocket and will write a letter to my father, I think I have strength

enough to sign it. My father is a prominent judge in a Northern State, and if you take him this letter he will help you." This was the letter:

"DEAR FATHER: I am dying on the battlefield, and one of my friends is helping me. If he ever comes to you, be kind to him for Charlie's sake."

Then with stiffening fingers he signed his name, and he was dead.

The Civil War, with all its horror and suffering, came to an end, and the soldiers returned to their homes. One of them, in tattered uniform, made his way to the home of this judge. The soldier looked like a tramp, and the servants would not admit him.

He waited till the judge returned, then stepped before him and held up the soiled piece of paper. The judge, thinking it was a plea for assistance, pushed him to one side; but the soldier stepped back again, and called the gentleman's attention to the signature. Then the judge threw his arms around the soldier, took him into his home, and with tears streaming down his face, said, "You can have anything that my money and influence can buy." *The name did it.*

The name of Jesus opens heaven and gives access to all its riches and glory. Shall we not come to God in faith during this annual season of prayer, and receive from him the blessings he has promised, and the things we so much need?

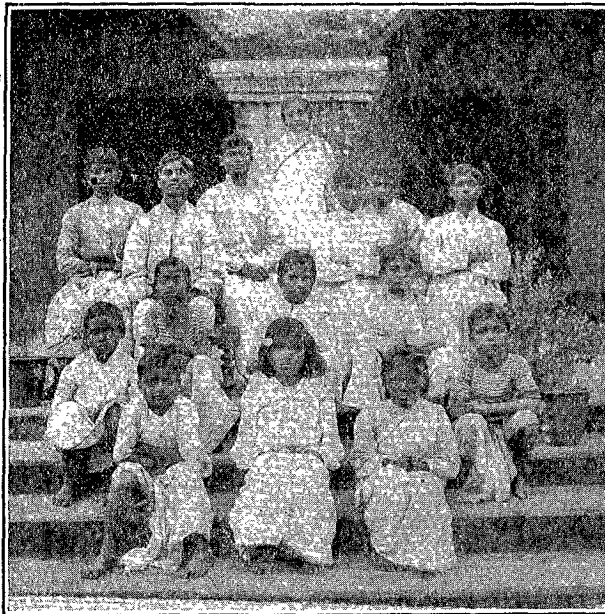
* * *

The Children's Lessons --- No. 1

The Second Coming of Jesus

MEMORY VERSE: "Behold, he cometh with clouds; and every eye shall see him." Rev. 1:7.

We have heard a great deal, have we not, about the return of Jesus to this world? We have learned about it in Sabbath school; we have heard our ministers preach about it; and those of you who attend church school have studied about it there, until you think



Indian Young People, India

you know all about it. Sometimes we are likely to think, because Jesus has been away so long, and we have heard so much about his coming again in glory, and still he has not come, that he may not come for a long time.

The Bible tells us about a class of people right down near the end of the world who will be saying, "My Lord delayeth his coming." They are called "scorners, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4. (Read also verses 5-14.) When we hear people talking in this way, the Lord tells us not to cast away our confidence in his promise to return. "Yet a little while, and he that shall come will come, and will not tarry." Heb. 10:37. "Though it tarry, wait for it; because it will surely come, it will not tarry." Hab. 2:3.

The reason the Lord has not come before is because his people have not been ready, and he has been waiting because he "is long-suffering to usward, not willing that any should perish, but that all should come to repentance." So when we are tempted to become careless and indifferent to the truth of God for these last days because Jesus is staying away longer than we had hoped, let us remember that "the Lord is not slack concerning his promise, as some men count slackness," for he will surely return for his faithful children, "and will not tarry."

Let us open our Bibles and read a few of the many precious promises which tell about the second coming of Jesus.

What promise did Jesus make concerning his second coming? John 14:1-3.

When he ascended to heaven, what words of encouragement did the angels speak to the disciples? Acts 1:10, 11.

How will Jesus come? Rev. 1:7.

In whose glory will he come? Matt. 16:27.

What will he bring with him? Rev. 22:12.

To whom will Jesus come with salvation? Heb. 9:28.

What will those who are waiting for Jesus say when he comes? Isa. 25:9.

What did Jesus tell us to do, so we would be ready? Mark 13:33, 35-37.

"Watch and pray, that when the Master cometh,
If at morning, noon, or night,
He may find a lamp in every window,
Trimmed and burning, clear and bright.

"Watch and pray, the tempter may be near us;
Keep the heart with jealous care,
Lest the door a moment left unguarded,
Evil thoughts may enter there."

Suggestions to Leaders

This is an opportunity to make the second coming of Jesus so real to the children and such a desirable event, that they will never forget it, and will want to get ready for it. Encourage the children to bring their Bibles, so they can look up the texts as they are called upon. In your preparation to give the lesson, read the chapter in "The Great Controversy," entitled "Heralds of the Morning." Tell how the signs which show the Saviour's coming near, have nearly all been fulfilled, and that he is "near, even at the doors."

(Reading for Sunday, December 12)

The Everlasting Gospel, or Some Essential Features of the Advent Message

H. CAMDEN LACEY

WE are living in an extraordinary age. Never were the words which Christ spoke of the last generation more applicable or more deeply significant than they are today: "There shall be . . . upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

Deliverance, we are told, from this widespread bewilderment which has overtaken the world is to be found in Socialism, representative democracy, a more cultured and spiritualized civilization, a higher education of the masses, a league of nations, the enthronement of Jesus Christ as king in the domain of the world's politics. But these and all similar expedients for reformation and social betterment based on mere human efforts, are in the nature of the case foredoomed to failure. The only healing balm for the world's sore wounds is the balm of Gilead; the only saving gospel for its redemption is the everlasting gospel of Christ.

In the light of this fact, the question, What is the gospel of Christ? becomes one of superlative interest and importance.

The gospel which the apostles preached and which is unfolded before us in the New Testament, stated in its simplest form, is *the good news about Jesus*,—his incarnation, his earthly ministry, his atoning death, his resurrection, his ascension, his present mediatorial work in the heavenly sanctuary, his soon coming again in glory to reign eternally in the new earth. These seven supreme truths concerning the person and work of our Lord, with the spiritual values they bring in the experience of all who accept him as their personal Saviour, comprise the "gospel of the kingdom" which the early disciples preached in their day, and which is to be proclaimed again in all the world as a witness unto all nations before the end shall come. Matt. 24:14.

The pre-eminent business of the Christian church is to teach and preach Jesus Christ. To this the inspired record bears clear and abundant testimony. In its account of the labors of the apostles we read that "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42. We are told that when Philip went down to Samaria, he "preached Christ unto them." Acts 8:5. And as is always the case when the Lord him-

self is uplifted, it is stated that "there was great joy in that city." Verse 8. At a later date the same evangelist was commanded by an angel to go down toward Gaza and to join himself to the chariot of an Ethiopian eunuch. Philip found the traveler reading the fifty-third chapter of Isaiah, but without understanding it. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." Verse 35. During the persecution that arose at the time of Stephen's death, the disciples were scattered everywhere; and some of them, "when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus." Acts 11:20. The young man Saul was in charge of the persecution, and had been recently elected to the Sanhedrin as a reward for his zealous services, but after his miraculous conversion on the way to Damascus, "straightway he preached Christ in the synagogues, that he is the Son of God." Acts 9:20. When he became the apostle to the Gentiles, his ministry was still marked by the same purpose: "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. 1:23, 24. And as if to emphasize the principle still more strongly, he added: "For I determined not to know anything among you, save Jesus Christ, and him crucified." 1 Cor. 3:2.

So full indeed of the Lord Jesus himself were the hearts and minds, the conversation and preaching, of the first believers that they were called "Christians" by their contemporaries because they were always talking about him. Of them it might have been truthfully said that their friends "saw no man, save Jesus only." Matt. 17:8. More than that, every doctrine was presented by them "as the truth is in Jesus." Eph. 4:21. The church of Christ was in the happy warmth of her first love, and the hearts of the followers of Jesus were filled with a glorious sense of the abiding presence of their risen and ascended Lord. Rev. 2:1, 2.

We who in these last days live in the Laodicean state of the church, when there seems to be a general satisfaction in the possession of a rich system of truth coupled with some zeal for its advancement, but who are nevertheless charged with a lack of the "gold" of faith and love, the "white raiment" of Christ's righteousness, and the "eyesalve" of the anointing of the Holy Ghost,—we, the remnant church, need to repent of our shameful lukewarmness of heart and to turn penitently to him who says he *loves* us while he rebukes and chastens, who yearns for our personal affection and fellowship.

Let us hear him as he tenderly pleads, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and *he* with *me*." Rev. 3:20.

The Lord Jesus himself, the Friend of sinners, the Saviour and Bridegroom of our souls, the "Chiefest among ten thousand," and the One "altogether lovely,"—he it is who asks to be enshrined in the innermost sanctuary of our warmest affection and love.

In the apostasy which followed the early church, Christendom lost sight of Christ as the only *head of the church*. The mystery of godliness is the incarnation, God manifest in the flesh, Christ stooping to assume our sinful human nature, and yet retaining his heavenly sonship so that in him it could be said there dwelt "all the fulness of the godhead bodily." 1 Tim. 3:16; Heb. 2:16; Rom. 8:3; Col. 2:8, 9. The mystery of iniquity is the direct opposite of that, erring man claiming to be "as it were God," so exalting himself "that he as God

sitteth in the temple of God, showing himself that he is God," and yet, in it all being still a "man of sin" and "the son of perdition." 2 Thess. 2:3, 4. As the loving vision of "Jesus only" dimmed in the eyes of the professed followers of Christ, more and more prominent grew the power of the human priest and bishop, until at last there

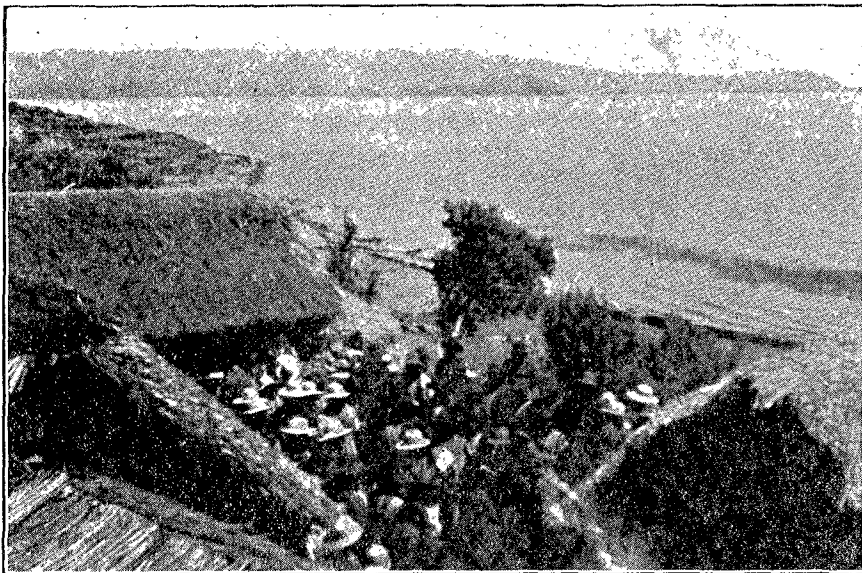


Photo by F. A. Stahl

A Meeting Held by Elder Stahl on the Island of Amantani, in Lake Titicaca

appeared in the Christian church that lordly prelate who is symbolized by the little horn of Daniel's vision, which had "eyes like the eyes of man, and a mouth speaking great things," and "whose look was more stout than his fellows;" who "made war with the saints, and prevailed against them," and thought to "change the times and the law" (Revised Version) of the Most High, and yet who loudly claimed, and who claims still, that every person who would be saved must be in communion with his see and must submit to his supremacy.

In the apostasy the church lost sight of Christ as the one and *only mediator between God and man*. As the intimacy of a personal communion with their Lord waned, they forgot the "great High Priest, that is passed into the heavens, Jesus the Son of God" (Heb. 4:14); and the minds of many were turned more and more to the ministrations of an earthly priesthood and sanctuary. They were taught that the ornamented services at the altar in the great cathedrals of earth continued the atoning sacrifice of Calvary, and that all sinners must come to a human confessional if they would receive pardon and absolution from their sins and be remembered in prayer before the throne of God. And so, gradually, innumerable departed "saints" came to be

reverenced as intercessors for the flock of God, and manuals of devotion were filled,—as they are still,—with petitions addressed to the “Virgin Mary” and to the “blessed apostles” and “holy martyrs” for protection and help in time of need.

In the apostasy the professed church of Christ perverted the true Sabbath and its meaning. As men were everywhere becoming blinded to the divine and eternal by things temporal and earthly, it was natural that they should begin to despise the day which was a sign of the Creator’s power and redemptive grace, and should exalt into its place an institution which was of purely human origin, and which has become the mark of a false claim of authority to regulate the public worship and private conduct of Christian believers. When men lost the experience of the creative power of God in their lives, it was to be expected that they would disregard the Sabbath of the Lord, and would adopt as their weekly rest day the festival which was almost universally regarded as sacred to the sun, the great regenerative power in nature. Whenever the truth of God is changed into a lie by those who, knowing God, glorify him not as God, it is inevitable that they will worship and serve the creature more than the Creator. Rom. 1: 21, 25.

In the apostasy the professed church of Christ lost sight of the *significance of the second advent*. The blessed hope of the Lord’s return, which had buoyed up the spirits of the apostles and the earliest converts, and which runs like a thread of gold through the whole of the sacred Scriptures, was soon largely forgotten; and so-called Christians were content to live in practical indifference to the great truth that Jesus was coming again in person to take his ransomed people to himself and to punish with everlasting destruction the impenitent rejecters of his grace.

But the prophecies which predicted the rise and career of Antichrist also foretold the duration of his sway. After seeing the little horn cast the truth to the ground and practise and prosper, Daniel heard an angel inquiring, “How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?” And the answer was given: “Unto two thousand and three hundred days; then shall the sanctuary be cleansed,” or “justified” (margin). Dan. 8: 13, 14. In the year 1844, when this prophetic period terminated, the great work of cleansing the sanctuary began, which comprised not only the removal of sins from the records in the temple on high, but also the restoration on earth of such truths as had been lost concerning the person and work of our great High Priest in the heavenly sanctuary. “The faith which was once delivered unto the saints” (Jude 3) by our Lord himself and the apostles, but which had been “greatly polluted” in the Dark Ages, was to be restored in the last days in all its pristine purity and power.

In the remnant church *the Christ of the Scriptures* will once more be seen in all his matchless splendor. In their teaching and by their lives Jesus will be revealed as the one and only Saviour of mankind, the divinely appointed “Daysman betwixt us, that might lay his hand upon us both.” Job 9: 33. He will be graciously and familiarly known by them as the Son of man, as well as the Son of God, the Friend of sinners, who took not on him the nature of an-

gels, but became the Seed of Abraham, and who can thus be “touched with the feeling of our infirmities,” because he “was in all points tempted like as we are, yet without sin.” Heb. 4: 15.

That Jesus will be restored to the place he originally occupied in the thought and ministry of the early disciples, is shown by some remarkable statements of Scripture describing the remnant. In Revelation 14: 1, R. V., we read: “I saw, and behold, the Lamb standing on the Mount Zion, and with him a hundred and forty and four thousand, having *his name*, and the name of his Father, written on their foreheads.” Of this same class it is said, in verse 12: “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” This is the climax of their experience, being a personal heart-trust in the Lord as their Saviour. In harmony with this, we read in “Early Writings” concerning the advent people who were traveling to the city of God on “a straight and narrow path, cast up high above the world,” that “if they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe,” but that if they “lost sight of the mark and of Jesus,” they would fall off the path down into the dark and wicked world below. (See pages 14, 15.)

In the remnant church will be restored the full truth of the *ministry of our great High Priest in heaven*. This supreme phase of our Saviour’s work is the vital center of the present truth. That Christ entered into the outer apartment of the heavenly temple to begin his ministry of intercession after his ascension in 31 A. D., and that at the close of the 2300 days of Daniel 8: 14, on the day of atonement in 1844, he passed into the inner apartment, to commence his final work of investigative judgment before his return to the earth,—these great truths, with their collateral teachings concerning the commandments of God and the faith of Jesus, bringing personal victory into the lives of the saints, will be the principal subjects on which God’s messengers will love to dwell. (See “Early Writings,” p. 63.)

In the remnant church, too, will be revived the *spiritual experience of the Sabbath*. Not only will the hundred and forty-four thousand refrain from their ordinary activities on the seventh day of the week, but they will *keep the Lord’s Sabbath*, which is a very different thing from merely ceasing from one’s usual work and pleasures on the seventh day. The Sabbath is God’s refreshing *rest*, into which he entered at the close of creation week (Gen. 2: 1-3; Ex. 31: 17), and this *rest* still remains. And so we read: “We which have believed do enter into rest. . . . For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his work. And in this place again, If they shall enter into my rest. . . . There remaineth therefore a rest [the “keeping of a Sabbath,” margin] to the people of God. . . . Let us labor therefore to enter into that *rest*, lest any man fall after the same example of unbelief.” Heb. 4: 3-11.

In the remnant church there will be revived the *hope of the second coming of the Lord and its meaning*. The people of God will be like the wise virgins who took oil in their vessels with their lamps and went forth to meet the bridegroom. Matt. 25: 1-4. They will be like the men in Christ’s parable who with loins girt about and lights burning wait for

their Lord when he shall return from the wedding, that "when he cometh and knocketh, they may open unto him immediately." Said Jesus, "Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke 12:36, 37. When we remember that the second coming of Christ is the central doctrine of the Bible, where most of the great lines of prophecy, as well as the precious promises, converge and focus, we shall be led to kindle anew our hope in the nearness of his advent. With the signs multiplying around us which enforce the significance of his gracious promise, "Surely I come quickly," we can say, "Even so, come, Lord Jesus." Rev. 22:20.

Let us all today give to Christ his rightful place as King of kings and Lord of lords. It is his by right of creation and redemption. He is "the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." Col. 1:15-18. He humbled himself and became obedient

unto death, even the death of the cross. "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:9-11.

A most instructive and helpful line of truth is found running through the twenty-second, twenty-third, and twenty-fourth psalms consecutively. The twenty-second is the psalm of Christ's sufferings; the twenty-third is expressive of his trust in view of his approaching death; and the twenty-fourth of his resurrection and ascension. This latter psalm closes with a magnificent challenge: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory." Ps. 24:7-10. It is an angelic appeal to the portals of the New Jerusalem to open wide, and to let the ascended and glorified Saviour in to take

his seat at the right hand of the Majesty in the heavens.

Have you ever let the Saviour in to take possession and dominion of your lives? Will you not today say in deepest sincerity, "Lift up your heads, O ye gates of my soul; and be ye lifted up, ye doors of my heart; and the King of glory shall come in"? — the Lord strong and mighty to subdue all the power of your sinful nature, as he has already been mighty to save you from all the penalty of your transgressions, and who will soon come again in glory to banish forever the presence of all iniquity from the universe! Let every one take Jesus today as the personal *Saviour and sovereign* of his soul.

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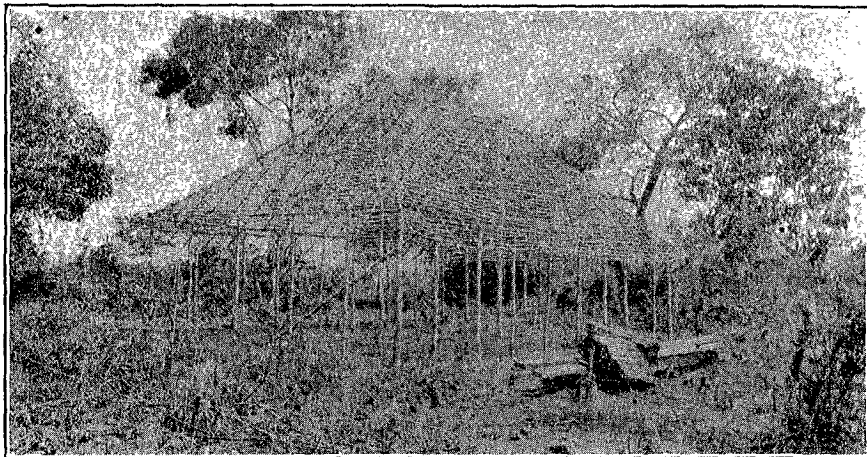
The Children's Lessons --- No. 2

Getting Ready

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

Did you ever have a very dear friend come to visit you? Of course you have. How you did work to get the washing and ironing done and everything in

order, so that the house would be nice and clean when your friend arrived! Mother gave each one of you something to do in getting the work done. Perhaps after working awhile you got tired and it was very easy for you to loiter. And mother would say, "Hurry now, Agnes, or you



As the Schoolboys Build in West Africa

will not be ready when Mrs. Williams and Martha get here."

When you had finished your work and everything looked spick-and-span, the next thing was to make yourself tidy, and help to get your brothers and sisters ready, so that your friends would get the best impression possible of you and your home.

If we go to all that trouble to prepare for a visit from an earthly friend, what careful preparation we should make to receive our best and dearest Friend, Jesus! Do you know that the Lord sent us a special message more than seventy years ago, urging us to get ready for his coming? Says the servant of the Lord in "Early Writings," page 64:

"My accompanying angel said, 'Time is almost finished. Do you reflect the lovely image of Jesus as you should?' Then I was pointed to the earth, and saw that there would have to be a getting ready among those who have of late embraced the third angel's message. Said the angel, 'Get ready, get ready, get ready. Ye will have to die a greater death to the world than ye have ever yet died.'"

On page 119 of the same book there is a similar message:

"My accompanying angel cried out with awful solemnity, 'Get ready! get ready! get ready! for the fierce anger of the Lord is soon to come. His wrath is to be poured out, un-mixed with mercy, and ye are not ready.'"

The Lord must be very anxious that we should be saved, and very much in earnest, to send us such an urgent message by one of the angels. He has waited these many years for his people to get ready, and still many keep putting it off.

What are we to get ready for? Yes, to meet Jesus when he comes to take his faithful children to the mansions he has prepared. The most important thing that we have to do now is to prepare to meet our God. (See memory verse.) "Prepare your hearts unto the Lord, and serve him only: and he will deliver you." 1 Sam. 7:3.

How are we to get ready? By having our hearts cleansed from sin. Our body is God's temple, or house. 1 Cor. 6:19. If we live impure lives, say and do things that are not right, Jesus cannot dwell there. How careful and particular we are with our washing and ironing, to see that every spot is removed and every wrinkle is ironed out, especially if the garment is one that we are to wear. The Lord says that he wants us, when he comes, to be without "spot, or wrinkle, or any such thing." "Be ye therefore perfect," he says, "even as your Father which is in heaven is perfect." Matt. 5:48.

What does the apostle Paul say we are? 1 Cor. 3:16.

If we defile this temple, what will the Lord do? Verse 17.

What does the Lord tell us to do? Isa. 1:16.

What is our righteousness like? Isa. 64:6.

If we are clothed in filthy rags, will we be ready to meet Jesus? No; "only the covering which Christ himself has provided, can make us meet to appear in God's presence."—"*Christ's Object Lessons*," p. 311.

What does Jesus ask us to do? Rev. 3:18.

What invitation does the Lord give us, so that we may be pure and clean? Isa. 1:16.

What should be our daily prayer? Ps. 51:10.

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

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

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

Suggestions to Leaders

Helpful reading in your preparation may be found in "Early Writings," new edition, pages 69-71, 118-121. At the close of the lesson study, sing the first two stanzas of No. 868, "Christ in Song." Sing other appropriate songs. Give opportunity for the children to give expression to their desires to be ready when Jesus comes.

(Reading for Monday, December 13)

The Final Call of the Advent Message

IRWIN H. EVANS

WE stand today amid the perils of the last hours of earth's history. The thickening darkness, the deadening spiritual apathy, the rapid increase of crime, the almost universal lawlessness and contempt for established order, the greed for gain, the disregard of man for the rights of his fellows,—all these present-day conditions point unmistakably to the fulfilment of the last-day prophecies, and in them we read the fact that the present generation will witness the closing act in the world's great tragedy.

Long has the church waited to enter upon her promised possessions. Almost six thousand years have passed since the glorious morning when the Creator looked upon this fair world and pronounced it very good. Long ago was that glad dawn when the "morning stars sang together, and all the sons of God shouted for joy." All along the ages, loyal servants of God—prophets, seers, kings, priests, martyrs, besides a great multitude whom no man could number—have fallen at the hand of the enemy, and have long been waiting for their reward. What thrilling joy comes to us in the thought that the end is at hand, when sin and sinning shall cease, when the dead shall awake and be gathered home, when the long waiting for the promised inheritance shall close in grand fruition, and the saints shall enter upon their inheritance, and when pain and separation and sorrow shall be forever in the past!

"Great God, what do I see and hear!
The end of things created!
The Judge of man I see appear
On clouds of glory seated:

The trumpet sounds: the graves restore
The dead which they contained before;
Prepare, my soul, to meet him!"

Of all the peoples of the world, we are the most favored. Just why the Lord should be so good to us, we cannot tell. He has intrusted to us a knowledge of the meaning of present-day events, and given us a place in his service such as he has vouchsafed to but few in any age. He has committed to his remnant people the last great warning messages which will ever be sounded to this sin-sick world,—the three angels' messages of Revelation 14:6-12. With this trust comes the greatest responsibility ever placed upon any people. Our work is to preach the messages of Revelation 14, with all their kindred truths, in order that a people may be prepared for the coming of Christ. The results of this work are contained in the angel's proclamation itself: "Here are they that keep the commandments of God, and the faith of Jesus."

The time when this last message is proclaimed follows the preaching of the second message, given in verse 8. The burden of that message is, "Babylon is fallen, is fallen." This message against Babylon is a definite message, and it came at a definite time. It followed the "great judgment message" of 1840-44.

Babylon

The word "Babylon" as used in the book of Revelation is symbolic of a worldly church, a church having a name but devoid of the Holy Spirit. The

word is never used to symbolize God's true people. The phrase, "is fallen, is fallen," applied to Babylon in both chapters 14 and 18, shows the church to be in a deplorable, an unredeemable, condition. In Revelation 18 the charges against Babylon are specified as follows:

"He cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Verses 2-5.

It would be difficult to imagine a more wretched, fallen people than is here described, or a church more unclean and unholy than the one here pictured. In Revelation 17 this worldly, unholy, unclean thing called Babylon, is described as united to the world by the closest bonds:

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration." Verses 3-6.

Here the harshest language known to man is used against the woman representing the church, who has written on her forehead the dreadful title, "Mystery,

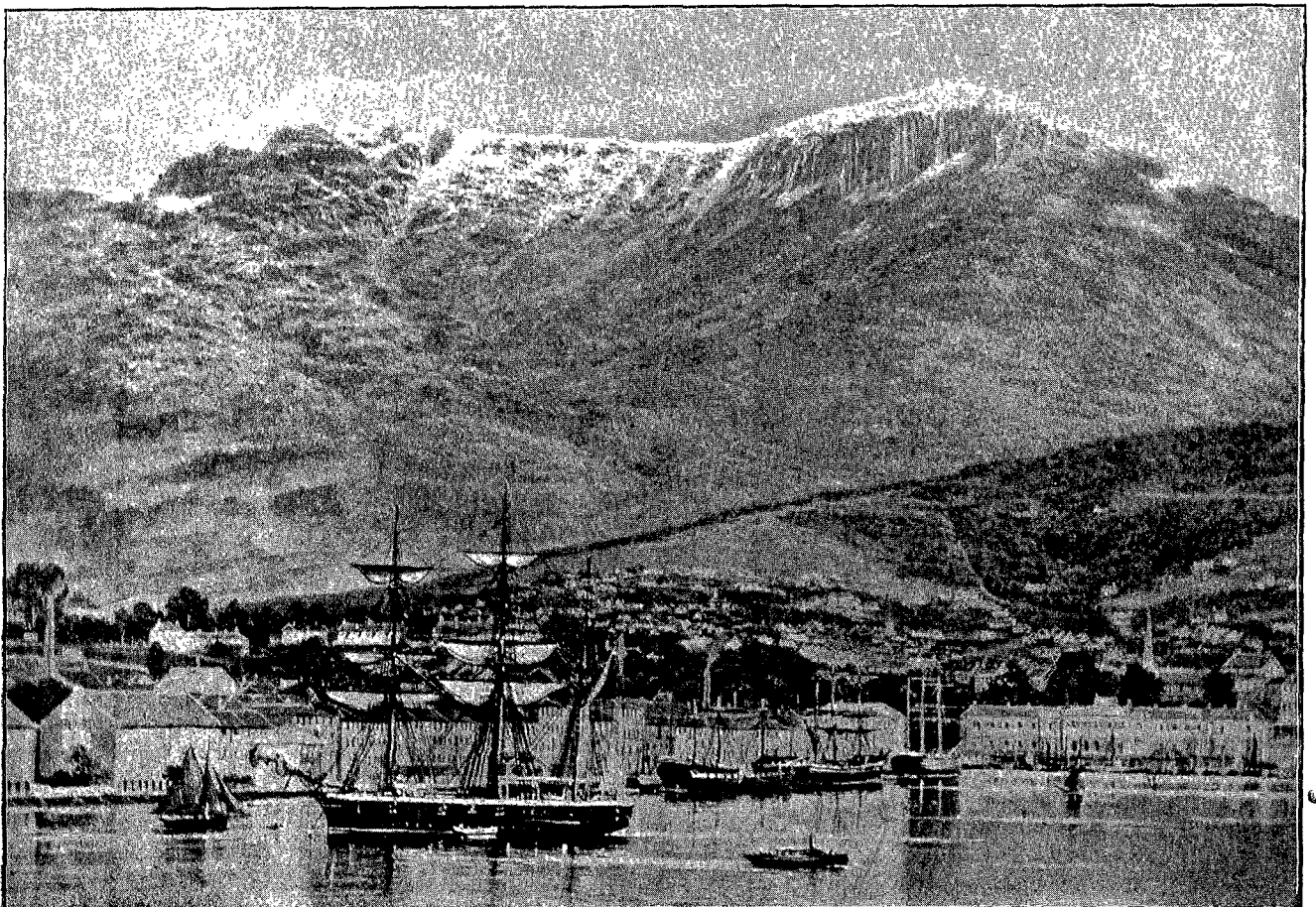
Babylon the Great, the Mother of Harlots and Abominations of the Earth." This language indicates rank worldliness, pride, arrogance, a seeking of alliances with the great men of the earth, and a state of corruption through false doctrines and abominable practices, even to the extent of waging persecution against God's true people.

At the time when the church is in this condition of apostasy the warning messages of Revelation 14:9-12 and 18:4 are proclaimed to the world. The former closes with the clear announcement, "Here are they that keep the commandments of God, and the faith of Jesus," while the latter utters the solemn command, "Come out of her, my people, that ye be not partakers of her sins."

The World as Opposed to Christ and His Kingdom

Here, then, is a clear-cut line of distinction between Babylon and the true people of God. The conflict must be intense, because of the awful consequences to be visited upon those who worship the beast and his image and who receive his mark. No such wrath would be visited upon guiltless people by a merciful Lord. Their sins are, therefore, of so heinous a character as to deserve wrath without mercy. Nor would the people go to such lengths as is implied in the third angel's message had they repented and reformed under the preaching of the first and second angels' messages. The Spirit of God having been largely withdrawn from the earth, they plunge headlong into disobedience.

What a clear contrast we discern between Babylon in her fallen condition, allied with the world, wedded to her sins, reveling in her wealth and luxury, and the people who "keep the commandments of God, and the faith of Jesus."



"By Land and Sea," Tenney

"Come Out of Her, My People"

Clear as the voice of the Archangel when he awakens the dead, rings the message, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." From this language we know that Babylon holds at least some of the people of God when the last great call of the third angel's message begins to sound. Sometimes it seems beyond our comprehension that the truth, so clear and simple to us, is not understood by others; but we are not to lose heart. Our feet must rest upon the eternal word of God, and we must bide *his* time. The church of Christ must be in a condition to say truthfully, "I am ready to work with God, to suffer with his Christ, to adopt his measures, and to yield heart and life to his control." The final call, "Come out of her, my people, that ye be not partakers of her sins," would imply that when this last invitation is proclaimed, there is a clean, pure church to which the people of God, who are called out of Babylon, may come. It cannot be possible that God's people shall be called out of Babylon only to connect with a world-loving, selfish, unholy people, in many respects like Babylon herself. No; they will be called to the little company of whom it is said, "Here are they that keep the commandments of God, and the faith of Jesus." To such a church the true people of God will joyfully rally when the final call, "Come out of her, my people," is sounded.

This Means a Pure Church

Before God's work closes, there will be a commandment-keeping people in the world. The unselfishness and simplicity of the early church will be restored, and the pure word of God will be clearly and plainly expounded. Eighteen centuries of apostasy ought to teach us that learning, talent, popularity, activity in proselyting, the giving of money, and the holding of position in the world or the church, do not constitute a symbol of true religion. These things and others like them led the apostolic church from the simplicity of the gospel into the great apostasy, which resulted in that long, benighted period known as the Dark Ages. Whatever the Reformation and other reforms have accomplished, it is evident that the leaders have failed to keep aloft the banner of truth, and have ceased to be beacons of light to the world, and God has not intrusted to them his message for the last generation.

No people and no church can long remain the peculiar people of God if they seek after the world, follow its pleasures, and court the favor of the rich and great. By doing such things the early church lost its way. It coveted money and power; and hoping to secure both, it allied its forces with the strong arm of the state, going so far to meet the world that it finally put man in the place of God, and set up its priesthood in the place of Christ. This was a natural result of the course pursued by the church, since it has ever been the tendency of the human heart to exalt man and to forget God. The remnant church, called out under the messages of Revelation 14, 17, and 18, must escape the errors of Babylon in doctrine and practice, and continually

build on the sure word of God, making Christ its head and leader.

Object of the Third Angel's Message

"Come, O my guilty brethren, come,
Groaning beneath your load of sin;
His bleeding heart shall make you room,
His open side shall take you in;
He calls you now, invites you home;
Come, O my guilty brethren, come."

The object of the message of Revelation 14:9-12 is to prepare a people for the second coming of Christ. When Christ throws down his censer in heaven, there is no time for repentance or restitution. The one who has lived in sin will perish in sin. The one who has held his grudge, refusing reconciliation, will have to meet his Lord with that bitterness gnawing at his heart, and be numbered with the lost. The man with appetites and lusts unleashed, claiming the liberty of indulgence because of special weakness, will give his salvation as a fearful price for his gratification of self. He who has sin unconfessed will then have passed the boundary of repentance. The truths of the third angel's message call men to get rid of their weaknesses, to put away sin, assuring them victory through faith in Christ. We must not forget that this is the day of mercy and pardon. Now is the time to confess, repent, and to accept of forgiveness.

The third angel's message is to prepare men and women to meet their Lord. It is to take God's people out of Babylon and so enlighten them in the knowledge of God's word, and lead them into such a Christian experience, that they will be prepared to meet their Lord. If doctrine alone could complete



Australian Aborigines

this preparation, the task would be superhuman, for it would take infinite wisdom to come to a perfect knowledge of truth. But it takes more than true knowledge to reach this state of preparedness; it takes a transformation of the heart, a re-creation, a conversion into a new creature in Christ Jesus. This great change can be wrought only by the power of God, and is the work of the Holy Spirit. To live in a state of preparedness for Christ's coming is to live by faith and without knowledge of a known fault that we have not renounced and confessed. It is to reproduce the life of Christ in the flesh. It means to be so in love with Christ that we live his life on earth; we do his will on earth, as it is done in heaven. Then when he comes, our change will be from mortality to immortality, and we shall continue living his life in heaven as we have been living while on earth—loving all the family of God, envying none, hating none, and holding all the body subjected to the law of God.

The third angel's message is to bring this experience to each one who receives it. It is not merely to turn one from Sunday keeping to Saturday keeping, or to persuade him to pay tithe and make liberal offerings to the cause of God; but it is to change the heart, to lift one out of sinning into faith and obedience. God forbid that to us as individuals this message should lose its spiritual power to transform us into the image of Christ!

The Jews who crucified Christ were Sabbath keepers. Never were people more punctilious than the Pharisees in Sabbath keeping. Their forms and ceremonies were extreme. Their tithe paying was so emphasized that they tithed the smallest garden herbs, but the Saviour called them blind hypocrites. "Ye are like unto whited sepulchres," he said to them, "which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."

The Levitical ritual demanded sacrifices, and blood was required in the sanctuary service. These were commanded by the Lord, and were right and acceptable. Yet Israel so far left the Lord while continuing these ceremonies that the Lord cried out against them:

"I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols." Amos 5: 21-23.

Activity in the church cannot save any soul. Liberality in giving is no substitute for faith and prayer and the daily reading of the word. Christian living is Christlike living; and our message to the world embraces such faith and doctrines as will prepare men for translation. When the last call goes forth, "Come out of her, my people, that ye be not partakers of her sins," those who give this message will know Christ and the power of his resurrection and the fellowship of his sufferings. Victory over the allurements of the world, the promptings of the flesh, and the assaults of the hosts of evil will be their constant experience.

Her Members Are Candidates for Translation

What a holy company a church composed of such people will be! With what trumpet tones can such a church, "fair as the moon, clear as the sun, and terrible as an army with banners," go forth to give the last solemn invitation, "Come out of her, my people, join the commandment-keeping throng!" And with what happiness the honest-hearted, coming out of Babylon, will find a clean, pure church, who have been with Christ and learned of him. And such a church, without "spot, or wrinkle, or any such thing," will be accepted by God and received into glory.

There must be something different found in the Advent people who are getting ready for translation than can be found in Babylon. They must look different; they must live differently; they must be much in prayer; every sin must be put away. As they grow in holiness, their faces will reflect the glory of their Master. Sometimes they will shine as if illumined, and those who look upon them will see Jesus. In confident expectation and hope they wait for their Lord. He is *their* God, he will save *them*. In this condition, and knowing that time is closing, their message increases in power as they near the end.

The third angel is to "cry with a loud voice." The last and final call is, "Come out of her, my people!"

Then — the coming King!

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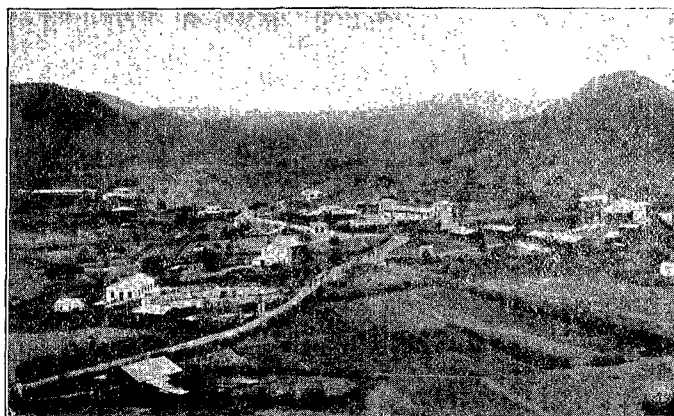
The Children's Lessons --- No. 3

Our Home in Heaven

MEMORY VERSE: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." John 14: 2.

It is almost impossible for us to realize that this world was once pure and free from sin, sorrow, and death, for no matter where we go, or which way we turn, there is trouble and sorrow. Often we feel like exclaiming, "How long, O Lord, how long?" When the Lord first made this world, it was exceedingly beautiful; there was no taint of sin or sorrow or death anywhere. Adam and Eve were visited by the angels and were in direct communion with God. Their home was a beautiful garden:

"The blue heavens were its dome; the earth, with its delicate flowers and carpet of living green, was its floor; and the leafy branches of the goodly trees were its canopy. Its walls were hung with the most magnificent adornings,—the handiwork of the great Master Artist."—"*Patriarchs and Prophets*," p. 49.



Ghinda, the Terminus of the Railway Nearest Asmara, Eritrea, Headquarters of Our Abyssinian Mission.

Did you ever visit a beautiful park where there were flowers of every variety in abundance? You longed to pick all you wanted, but you did not dare pick even one. Everything in the park was delightful, and you wished you might live always in a place like that. God intended that you should. The home he prepared for Adam

and Eve was far more beautiful than any park which may be found today. The flowers never faded, everything was fresh and beautiful. The animals were tame, the birds warbled their songs of praise, and there was nothing that marred the happiness and pleasure of Adam and Eve.

But they lost their happy home because they disobeyed God. They were told that they could keep their home only so long as they remained true to God. It seemed a very small thing to them to disobey God just once. But that one sin brought ruin and destruction. All the sin, sorrow, and death which we see and experience today is the result of the disobedience of our first parents.

Is the world always going to remain in this condition? Is there a time coming when we shall be free from the results of sin, when our Eden home will be restored? O yes, when Jesus comes. He says, "Behold, I make all things new." There is to be a new heaven and a new earth, wherein the righteous shall dwell. Eden restored will be "more gloriously adorned than at the beginning." The power which made the earth in the beginning can make it even more beautiful than it was at the first. Best of all, there will be nothing left to remind us of the sorrows and troubles through which we have passed in this life. The Lord, through the prophet Isaiah, says,

"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65:17.

Let us open our Bibles and read a few of God's precious promises concerning our new home.

What kind of homes did Jesus say he was going to prepare for us? John 14:1-3.

The Lord's people in this world have generally been poor. Some have hardly a place of shelter. Their homes are very poor, and they have few of the comforts of life. Many have not owned even a cheap home. Some do not have enough to eat nor clothes enough to keep them warm. In some countries the people are starving to death. In the new earth all this will be changed. Could God's people but look into the heavenly Jerusalem and see the glorious homes that are waiting for them, they would see buildings richer than any of the palaces that are owned by the kings of this world. In the time of trouble just before Jesus comes, many of God's people will be driven from their homes to find shelter in the mountains and caves. Thus we are told that the heirs of God will "come from garrets, from hovels, from dungeons, from scaffolds, from mountains, from deserts, from the caves of the earth, from the caverns of the sea."—*The Great Controversy*, p. 650.

Who is the builder and maker of the heavenly mansions? Heb. 11:8-10.

What is said of the beauty and glory of these homes? 1 Cor. 2:9.

What does the apostle John say he saw? Rev. 21:1-5.

What is said concerning the blind, the lame, and the deaf? Isa. 35:5, 6.

Shall we have any work to do? Isa. 65:21, 22.

In this life people build houses, and soon they die and leave them, or the home is sold, and another lives in it. Sometimes a fire destroys it, and the work and savings of years are destroyed in one short hour. "A short life of pain and disappointment carries man down to a cold, damp grave; and his children after him live and die in like manner. But in the glorious new earth there will be no grief. Then 'the inhabitant shall not say, I am sick.'"

What shall we do on the Sabbath? Isa. 66:22, 23.

Who will inherit this home? Rev. 21:7.

What class of people will not be there? Rev. 21:8; 22:15.

"In heaven there will be no parting, no pains to bear;
No careworn brow, no sigh, no silvery hair;
No death to snatch our loved ones from our side;
No angry waves, no sea, no treacherous tide.

"In heaven there'll be no thirst, no cry for bread;
No soul who knows not where to lay his head;
No one to feel the winter's chilling blast,
For the piercing storms will all be past."

Suggestions to Leaders

In making your preparation, study "The Great Controversy," pages 673-678; "Our Day in the Light of Prophecy," pages 361-370; "Early Writings," pages 288, 289.

(Reading for Tuesday, December 14)

This Message an Answer to the World's Need

LOUIS H. CHRISTIAN

"So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59:19.

"This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." Matt. 11:10.

How precious to every Seventh-day Adventist in all the earth are the words "this message"! It is this message that has separated us from the world and given us a sure hope of the life to come. It is this message that has made of us a peculiar people and laid upon us the great work to which we are giving our lives. It is love for this message that has sent our faithful missionaries to every land and nation. This message is the present truth. It is the everlasting gospel, not adapted but applied to the new and unusual conditions and needs of our day. It is the last and finishing work of grace—God's final word of warning and mercy to a fallen race. The Lord always gives the right answer at the right time. This message is the divine, and therefore the full and perfect, answer to and remedy for every present world need. To understand, preach, and apply the message, we must needs consider conditions new and unusual, as they are today.

When visiting different countries, some of them neutral during the Great War, and others involved in it, one sees far more clearly than he could before how utterly changed the world is today, not only in outward things, but in the very basic elements of human

life and human relationships. Yet what appears is but a glimpse of the reality. One of the best thinkers of our time recently wrote:

"It is one of the curious features of our day that the nature of the change is as yet scarcely apprehended. The shadow of it rests upon all the world. The instinct of it moves in the minds of distant people and of strange races. But there is yet scarcely any conception of its nature. We are living in the opening stages of a revolution the like of which has never been experienced in history. We are witnessing the emergence of causes and the marshaling and leaguering of forces utterly unknown to textbooks. But for the understanding of the great transition going on around us the very elements of thought do not at present exist."

Another writer states the situation thus:

"The world has come to the parting of the ways. . . . We are drifting like a ship that has lost, not its steering gear but its captain, if not its pilot. We are wandering in the wilderness, if not of sin, at least of doubt, and we are likely to arrive, not in Canaan, but in purgatory. . . . It is a new world now, or rather the same old world entered upon a new era. And that means new men, not old ones with habits of thought beyond the power of readjustment. From such shall our leaders come."

We quote still another:

"We are living in a new world. Columbus, in the fifteenth century, discovered a world which historians call new, but that was not so new as the one in which we now live. The whole world has been transformed. There is a situation now which never existed before. There is a set of conditions today of which men of previous generations knew nothing.

"This new world is more than the striking changes of city names, of rulers, governments, and empires, of national bounda-

ries, of money values, of industrial and commercial relations. It is more than the victory of one country over another, or the marked transfer of power from the higher to the lower classes. This changed time and world into which we have come, has new standards of ethics and morals, new conceptions of religion, and a warped mentality and philosophy of life. This changed world is born of extreme suffering and is in its turn the author of even greater suffering. It is in distress like a sinking ship sending out its S O S for help. To understand our times and its needs we must know of this pain and suffering."

We shall not write of seasons in the remote past, but of things which have taken place this year, and which no doubt will continue to take place for some time to come. A leading Norwegian Red Cross worker just returned from Russia reports that epidemics of typhus and smallpox raged there last winter, and that epidemics of cholera and dysentery exacted frightful tolls during the summer. In Petrograd people died in such large numbers that not all could be buried, though they were interred without coffins, 150 to each grave. Even the doctors have been so underfed that from 45 to 50 per cent have fallen victims to the pestilence. Of the 4,000 physicians originally in Petrograd, but 800 are yet alive. Food has been so scarce that the doctors, overworked though they were, all being "nationalized" and under direction of the state, could get but half a pound of black bread and one potato a day, together with a small bowl of soup made from decayed horseflesh. Salted herrings sold at 800 rubles each, and could seldom be bought. A reliable British authority declared in June that at that time many millions of children in Europe were dangerously undernourished, and many of them were dying of actual starvation. A noble work of relief had been done, but it was totally inadequate.

One reporting from a famine area states:

"Thousands of adults and children have not tasted any normal food for weeks, but have existed on roots and leaves and dandelions. The olive-green color of their skin and deep-sunken eyes testify to their ghastly sufferings. These poor people—mad with hunger—have in many cases eaten the flesh from the bodies of their comrades."

The Red Cross has done a heroic work to relieve suffering. One of its agents in Serbia declares:

"The war has left Serbia with 500,000 fatherless children, and of these 150,000 are quite destitute."

Dr. Hilda Clark writes from Austria:

"Even toddlers of from one to five years are seldom seen in the streets, for they can hardly toddle, and unless you undress them and ask their ages you would not realize what has happened."

Still another brings this report:

"In Armenia, Austria, Russia, Hungary, Poland, and other countries they are dying like flies. Every day babies are born to parents who have not a single rag wherewith to clothe them. Famine and disease have dried up their mothers' milk. The only alternative food in many cases is gleaned from stunted, frostdamaged potatoes straggling amidst the neglected, once prosperous crops of the countryside."

One must see Europe today—the stunted children, the barefoot, weary women, the maimed men, the general hopelessness and filth and need—to understand the situation. One of our Adventist ministers told us:

"During two weeks our only food was a little milk and fish. In six months we had bread twice and sugar once. But we had some potatoes and more turnips. We were in the country and did not suffer so much, but the conditions in the cities were frightful."

When we met his pale, thin wife and little ones, we admired their courage.

Of the terrible suffering in Europe, General Smutts writes:

"It is the most awful spectacle in history, and no one with any heart or any regard for human destiny can contemplate it without the deepest emotion."

The president of the National Free Church Council stated:

"I am convinced that Central Europe is in danger of a famine which may involve all nations in a common ruin. The cry of the hungry can never be foreign to the followers of the Son of man."

Another says:

"It is not possible for any one fully to understand that during this year millions of poor helpless children are in hourly danger of a cruel death from starvation and disease. It was necessary deliberately to select which children should be saved and which should be left to die. In all the long history of the human race there has never been so poignant, so truly awful a situation. That civilization should ever permit helpless little children to be deliberately abandoned to starvation, we never dreamed in the hour of our victory."

The ravages of wars ended and of wars now raging are no worse than the distress brought on by plague and disease. Dr. Cumming, surgeon-general of the United States Public Health Service, writes in his able report:

"To begin with, the man power of the world is woefully short. The war casualties alone account for much of this, but in addition to the casualties in the various armies, influenza killed off several more millions. We know that in a number of countries of the Old World production has ceased, or become inadequate, as a result of disease. Large fertile areas have not been cultivated since the war, industries are idle, or practically so. In addition to this we are facing an extensive spread of pestilential disease. The typhus fever that is raging in Asia and Eastern Europe is filtering through into Western Europe."

Strange as it will appear to the thoughtful reader, we have the best authority for this statement:

"The population of Europe as a whole must have suffered far more intensely since the armistice than in any previous period of equal length."

However, the physical suffering, the famine and destitution, do not constitute so great an evil as the unheard-of increase of sin and crime. The world today is morally and spiritually bankrupt. Robbery of the boldest and most open kind is found in the largest cities and centers of civilization. Murders are so common that many a boulevard or avenue, not through war but through anarchy and insurrection, has been strewn with the dead and the dying. Beautiful parks and the steps of palaces have been obstructed as avenues of passage by piles of human bodies. The moral breakdown of the world in our day is infinitely worse than the political or physical disruption. Yet amid all this, people give themselves up to pleasures and riotous living. During the war multitudes at first flocked to hear the word of God. But today the theaters and other places of amusement, in spite of all sorrow and distress, are crowded and filled as never before in history. A business man in one of the European cities who has witnessed great riots and mobs told me that he could not secure a place in a theater unless he made reservations at least three weeks ahead, and then he would often go and find some one else in his seat.

Not only do we find lawlessness, trouble, and distress on every hand, but it seems that all the old

errors and a multitude of new delusions have swept in upon Europe and all the world. Spiritism is winning millions. It has literally taken the world captive. Christian Science, Theosophy, Hinduism, and other forms of paganism are winning thousands of followers. Romanism is again coming to the front. This last summer, when travel was so expensive and difficult, thousands and thousands of people from France went to Italy to witness the canonization of Joan of Arc. The crowds of pilgrims caused one's mind to go back to the pomp and superstition of the Middle Ages. The Papacy is becoming reconciled to the French Republic. Protestantism is enervated by higher criticism and other forms of unbelief. The churches have lost their spiritual power. Of the religious condition of our day the Lord says:

"Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God." Micah 3: 6, 7.

Many speak of the Great War and the resulting change as the effect of one man's decision, or of some mere political and superficial cause. Concerning this a noted British thinker and author says:

"It has been a feature of the time which has witnessed the greatest war in the history of the human race to talk as if the existing conditions of the West were the result of peculiar causes introduced by a single nation or affecting a single period of time. We must put aside such conceptions. The present conditions in the West are the result of causes which are universal, which have come slowly to head in history, which extend far beyond military aspects, and into the meaning of which the development of the entire world will in the future be drawn."

We will neither deny nor belittle the responsibility of men or political parties and governments, but we are convinced that the great cause of the present world distress lies much deeper and is far stronger than political forces or the decisions of a group of men in one generation. Only as we realize the real cause of the present world situation, can we discover the remedy and give the answer. The roots of the great World War extend back to the day when "there was war in heaven." Rev. 12:7. Our world is in rebellion against the Ruler of the universe. Man is not only out of touch with his Maker, but he stands in open opposition to his rightful King and Sovereign. Sin is the basic cause and the only cause of all the miseries of mankind. In majestic glory God, the King of kings, proclaimed his holy law, the ten commandments, the foundation of all government—human as well as divine—and the rule of moral conduct for every individual life. Man responded by refusing obedience to the law and declaring it null and void. It is wickedness, open and defiant and bold, that has brought on the present state of things.

Yet the conditions of today are but "the beginning of sorrows." Concerning the results of these evils in the near future we read in the spirit of prophecy:

"As it was in the days of Noah, so shall it be when the Son of man shall be revealed. The Lord is removing his restrictions from the earth, and soon there will be death and destruction, increasing crime, and cruel, evil working against the rich who have exalted themselves against the poor. Those who are without God's protection will find no safety in any place or position. Human agents are being trained, and are

using their inventive power to put in operation the most powerful machinery to wound and to kill."—"Testimonies for the Church," Vol. VIII, p. 50.

No one in Europe expects peace. On every hand we see omens of coming wars. A prominent European monthly for April says:

"The new Western war toward which we are heading will not take place next week, but unless we get out of the mess into which the last war plunged us, assuredly we will later reap a terrible red harvest. There will be unknown horrors. The laboratory will give up its diabolical secrets. Death and destruction will be complete and widespread. European civilization may easily come to an end."

Thoughtful men, seeing the present distress and future dangers, seek for some human relief. But no program of political reform or social betterment can save the world. The evil is deeper than a war between nations. It is a conflict between right and wrong. The battle against evil is waging still. Old error and falsehood and sin are all here in the new world. They are lamentably apparent everywhere. No victory of arms can destroy them, for their home is in the hearts of men. Only one power can follow them there and achieve deliverance. The law of the Spirit of life in Christ Jesus, and naught else, can set men free from the law of sin and death. But God has a remedy and a refuge in this day of darkness and distress.

"It shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2: 32.

The third angel's message is the everlasting gospel and the only hope of mankind. This message will save the remnant church. This message is founded upon and embraces all the Bible. It is the doctrine of Christ, and of Christ alone, in all its fulness. It is that doctrine, not in theory only, but in a living experience. The purpose of this message is to bring men into subjection to Christ as their personal Saviour. This third angel's message is the true and only answer to Romanism. It is a warning of love against the apostate church, a call to come out of Babylon. This message, too, is an answer to that professed Protestantism which denies the divine Christ and his atonement and makes of no account the law of God. The third angel's message is God's answer to the fearful delusion of Spiritism. It reveals Christ as the author of life. It teaches immortality conditionally through faith in Christ, and brings to view the resurrection from the dead at his second coming in glory as the only hope of a life to come.

The light on the laws of life which constitute so important a part of the third angel's message, is God's remedy for the world's need of physical health. Health reform was given primarily to prepare Seventh-day Adventists for translation, but was also to prevent disease and to enable people everywhere to so live as to insure health. God is not the author of disease. He gives health and happiness. Pain, suffering, pest, and plague have come upon the world because of the transgression of natural laws. Many of the diseases which destroy so many today might be prevented. The origin of many of them has been discovered. "Typhus fever is spread by the body louse, bubonic plague by the flea-infested rat; malarial fever is spread by a mosquito." Through health reform God teaches his people how to escape disease in this age and the great plagues of the day of God.

Health reform is not a fad or some radical teaching concerning diet. It is light concerning the sacredness of nature's laws and our duty to obey them, and to regard and care for our bodies as the temples of God. God's children need not fear. The protection of the Lord is about them. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence." Ps. 91:1-3. What a privilege thus to hide in God!

Possibly the most appalling factor in this great age of sin is the unrest, the anarchy and rebellion against all authority and order. The great cause of this spirit of revolt is the doctrine that the law of God has been abolished, a doctrine which virtually denies the right and place of our Creator as the moral ruler of the universe. The third angel's message not only exalts the gospel, but establishes the law as the great moral code and standard for all mankind. This truth is God's antidote for the lawlessness of our day. Obedience to the divine commandments is the only firm foundation for law-abiding order in the state, in society, and in the home. The third angel's message teaches this recognition of the sovereign power of our Creator, of which power the Sabbath is the sign and seal.

God has given the message. He calls the messengers. Upon his church has been placed the great duty of bringing to all the earth the blessed light of his saving word. No church, no prophet, no group of men in past ages has been called to a responsibility equal to that which rests upon those who have received the message for this time. We must organize for service. We must use every resource and harness every force and enlist every person in the great cause of present truth. We must proclaim in all the earth this answer of love divine to the world's need. Health reform must be made more prominent. The educational work—the training of laborers for the cause—must be strengthened. The evangelistic efforts must be sustained. The production and circulation of literature must be increased manifold. Every believer must be encouraged and helped to do personal soul-saving work. Never before has such a challenge and opportunity for spiritual service come to the Christian church. To be worthy and true in this holy trust, we must now and always dedicate ourselves, our children, our time, and our means to the one sacred cause—that of speeding this message to all the earth in this generation.

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The Children's Lessons --- No. 4

The City of Gold

MEMORY VERSE: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9.

In our lesson today we shall study about a wonderful city,—a city such as no one in this world has even seen. It is a City of Gold. Can you imagine what a glorious sight that will be? Such a city of surpassing grandeur belongs to the kingdom which will be set up when Jesus comes, and to which there will be no end.

You remember Jesus said: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." John

14:2. When Jesus said this to his disciples before his crucifixion, he had in mind this beautiful city. Can you give me the name of that city? Yes, it is the New Jerusalem. Sometimes it is also called the "City of God," "Heavenly Jerusalem," and "City of the Great King." This city is where the angels live and where God sits as Judge.

What does the apostle Paul say God has prepared for his people? Heb. 11:16.

For what did Abraham look? Verse 10.

What does the apostle John say concerning this city? Rev. 21:2, 10, 11.

How many foundations has it? Verse 14.

The apostle carefully noted the measure of the wonderful city as the angel passed around its walls with his measuring rod.

What is the measurement of the city? Verse 16. A note in "Bible Readings for the Home Circle," page 780, gives the measurements as follows:

"The measure around it, as the words 'length' and 'breadth' imply, and as was the early custom of measuring cities, is 12,000 furlongs. This is equal to 1,500 miles, 375 miles on each side, making a perfect square. The area of this city is therefore 140,625 square miles, or 90,000,000 acres, or 3,920,400,000,000 square feet. Allowing 100 square feet to each person, or a space ten feet square, the city would hold 39,204,000,000 persons, or twenty-six times the present population of the globe."

One writer says the area of this city is larger "than the States of Ohio, Indiana, and Illinois combined. It is about as large as three States like New York. It is greater in extent than the countries of England, Wales, Scotland, Ireland, and Switzerland put together. How small are the cities of the world compared to the heavenly Jerusalem!"

Can you give the height of the wall? Verse 17. One hundred forty-four cubits equal about 216 feet.

Of what material is the wall made? The city? Verse 18. The twelve gates? Verse 21.

"The city of gold is perfect in beauty, and complete in every arrangement. Nothing cheap or unfinished will be there. Beneath its walls are foundations made of twelve varieties of most precious stones. These stones, like lamps, shed forth beams of light, and shine with all the colors of the rainbow. In the twelve foundations are engraved the names of the twelve apostles. Upon the foundation is a wall of jasper stone, clear as crystal. Opening through the walls are twelve large gates of pearl, and upon the gates are written the names of the twelve tribes of Israel."—*The Story of Redemption*, p. 226.

Of what material are the streets made? Rev. 21:21.

"The cities of this world have their grand avenues and principal streets paved with the finest material which they can afford. Some are made of wood, some of brick, and others are stone. But of the New Jerusalem it is said, 'And the street of the city was pure gold, as it were transparent glass.' The gold in the street is so highly polished that it reflects all surrounding objects like the most perfect mirror. This great avenue passes through the center of the city, and extends from wall to wall. The street throughout its whole length, of three hundred seventy-five miles, is double, being divided by the river of life. Upon it is located the throne of God and of Christ. Springing from beneath the throne is the river of the water of life. This stream flows in the midst of the street, outward from the throne through the city, and branches off to the different parts of the earth. Upon the banks of the river grows the tree of life, joined together in its branches, and arching over the crystal stream."—*Id.*, p. 228.

Will there be any children in this glorious city? Yes, there is a wonderful promise for children in the Bible; which says, "The streets of the city shall be full of boys and girls playing in the streets thereof." Zech. 8:5.

I think the boys and girls who will be there will be those who have been kind and generous and obedient in this life. They will have loved Jesus and served him. They will have been unselfish and fair with their playmates and friends.

The Bible tells us how the children will then play with the animals of which we are now so much afraid. Read Isa. 11: 6-9.

Whom will it be our greatest joy to see? Rev. 22: 4.

What is said of the happiness of those who enter their eternal home? Isa. 35: 10.

What is the keynote of the song of praise that will then be heard? Rev. 5: 13.

As we think of this beautiful city of gold, and picture it in our minds, fair and beautiful, let us remember what the apostle Paul said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2: 9.

In "Early Writings," new edition, page 289, Mrs. E. G. White says:

"Language is altogether too feeble to attempt a description of heaven. As the scene rises before me, I am lost in amazement. Carried away with the surpassing splendor and excellent glory, I lay down the pen, and exclaim, 'Oh, what love! what wondrous love!' The most exalted language fails to describe the glory of heaven or the matchless depths of a Saviour's love."

Suggestions to the Leader

In your preparation, read "The Great Controversy," pages 673-678, and "Early Writings," new edition, pages 288, 289. This lesson should be made so real that the children will long to prepare for a home in the city of God. Look up the area of your own country in illustrating the size of the city, and draw comparisons from countries near your own home.

(Reading for Wednesday, December 15)

Self-Sacrifice and Service in This Movement

WILLIAM H. BRANSON

ONE of the reasons why God saves men through agencies which he has set in operation, is that they in turn may co-operate with him in saving other men. One cannot truly accept the gospel without assuming the responsibility of giving it to others as God gives opportunity. It was from this viewpoint that Paul declared himself to be a "debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." Rom. 1: 14. And again he says: "For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" 1 Cor. 9: 16.

God never reveals light to individuals that they may shut it up within themselves, or put it under a bushel, but that they may let it shine forth, and thus become instrumental in lighting other lives. The light that is placed under a bushel will soon be stifled and go out, but if it is placed on a candlestick, it gives light to all that are in the house. Therefore God never intended that those who receive this message should selfishly enjoy it themselves, and rest satisfied. It is his plan that every recipient of truth shall at once become its advocate, and thus pass on the light to all those with whom he may be brought in contact.

This responsibility on the part of God's children to put forth their best efforts in service for others, is illustrated by the Saviour's words, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Matt. 5: 13. Now salt has in it preserving qualities, by which many things may be saved from perishing and later be used for the good of man. Just so God expects all his people constantly to exert a saving influence over the lives of those about them.

What if the salt have lost his savor? What if the members of the church sit idly by and let the people of the world go down to ruin without stretching out their hands to save them? Oh, how many there are whose names are upon the church book, and yet whose lives, instead of being a positive in-

fluence for good, are rather leading in the opposite direction! No one is being brought to the truth through their efforts. They feel ashamed to speak of Jesus in the presence of others, or they hesitate for fear they may give offense. Some excuse themselves on the ground that they have no talent, while others claim that their time is so fully occupied that it is quite impossible for them to give any time to the work of God. Thus the salt has lost its savor, and the Master declares it to be "thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

Again, in the parable of the fig tree we have the same great truth taught:

"A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?" Luke 13: 6, 7.

The vineyard represents the church of God in the earth, and the tree its individual members. All the members of the church are expected to bear fruit. The parable teaches us that those in whose lives no fruit is found are counted by the Master as mere cumberers of the ground, and he issues the order that they be cut down. The fig tree occupied space that might have been given to a fruit-bearing tree. It was consuming nourishment and moisture from the ground that might have been used to better advantage by another tree. For this reason the owner of the vineyard commanded that it be cut down and no longer be permitted to occupy space to no purpose.

On another occasion, when Jesus "saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only." Matt. 21: 19. When it was found that no fruit was being produced by the fig tree, Jesus cursed it, and it withered away. It is fruit that God desires to find in every life. Jesus declares: "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John 15: 2.

Is it not well, therefore, that we ask ourselves the question, "Am I bearing fruit, or leaves only?" You say, "I have been a member of the church for many years, and I love the truth dearly." Yes, but what has your life produced during these years, leaves or figs? How many people have you influenced to give their lives to God? This, after all, is the thing that counts in God's sight rather than the number of years we have been identified with his people. If in looking over our record we find that no fruit appears, we should resolutely set ourselves to the task of reaching those in need of help, and thus endeavor to redeem the time.

In John 1:40-42 we read:

"One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus."

Thus Andrew made it his very first work to find others, and he was not satisfied with simply *telling* men of the Messiah, but actually *brought* them to Jesus. He did not wait to go to some distant land that he might there have opportunity to tell the glad story, but he began with his own brother.

Now Peter had to be searched for. Most people do. At the time Andrew found him, he was probably engaged, with all the intensity of his nature, in some business affair. Andrew probably had to pull hard, but he got him to come. And when once Peter started, he did not stop. He stumbled now and then, but he got up again and went on. He became a great apostle, and during his ministry he found hundreds and thousands of others, and brought them to Jesus, as he had been brought by Andrew. What the church of God needs today is more "starters" to get people moving toward Jesus. Most people, like Peter, are not "self-starters," but many of them would make most excellent workers for God if some one would only search them out and help them to get started. Remember, Barnabas at one time sought for Paul and got him started in the work at Antioch.

Now this is the work God expects of all those who are identified with his people. There is work to be done all about us. Our next-door neighbors need the light which we have to give. Many of them are dissatisfied with their present Christian experience, and are longing for something better. The message which we have, would, if carried to them, satisfy every desire of their hearts, and surely we should be willing to make any personal sacrifice necessary that they might be brought in contact with the light. One need not wait to find a favorable place to begin, for

there is work to be done everywhere. It is said that when Andrew Jackson was once directing a battle, a man rushed up to him and offered his services to the general.

"All right, my man; fall in line," said Jackson.

"Fall in line where?" asked the man.

"Fall in line anywhere," replied the general; "there's fighting all along the line."

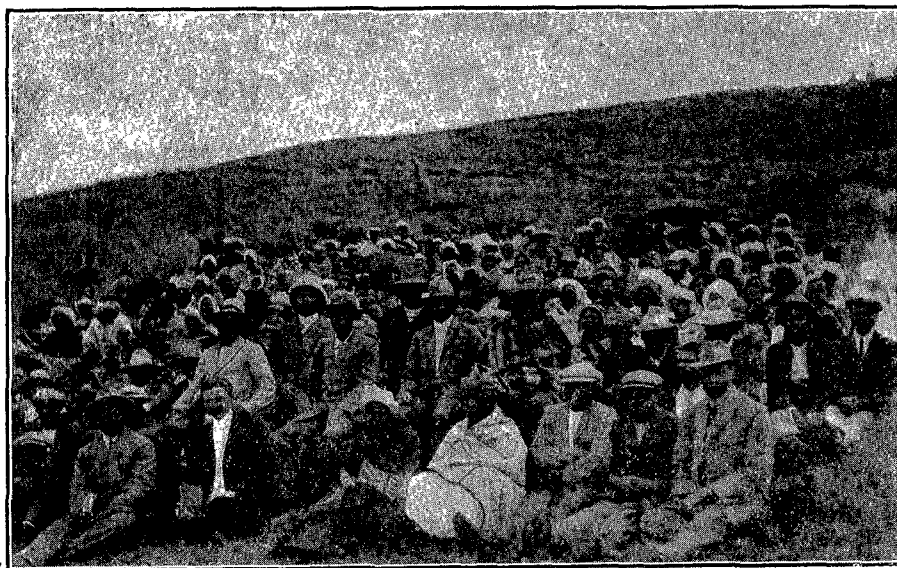
Thus, many of us have been waiting for a favorable place to begin working for the Lord, while men and women have been perishing all about us.

A great movement on the part of God's people is now far overdue. Years ago the following message came to us from the servant of the Lord:

"Our message is to go forth in power to all parts of the world, . . . to all nations, tongues, and peoples. Many countries are waiting for the advanced light the Lord has for them, and your faith must grow, that you may meet the demands for this time. . . . The light concerning the binding claims of the law of God is to be presented everywhere. . . . You are to be prepared by the grace of Christ to go forward, although apparent impossibilities obstruct the way. You have a present help in every time of emergency. . . . You are not

to limit the Holy One of Israel, whose power is of old, and whose ways are past finding out." "Pray most earnestly for the wisdom that comes from God; he will open the way before you, and give you precious victories if you will walk humbly before him."

—"Special Testimonies," Series A, in section "Special Testimonies for Ministers and Workers," No. 7, pp. 17, 18.



A Basutoland (Africa) Congregation Listening to the Message

None are excused from giving the light to the world:

"God never designed that the lay members of the church should be excused from labor in his cause. 'Go, labor in my vineyard,' is the Master's command to each of his followers. As long as there are unconverted souls in the world, there should be the most active, earnest, zealous, determined effort for their salvation. Those who have received the light should seek to enlighten those who have it not. If the church members do not individually take hold of this work, then they show that they have no living connection with God. Their names are registered as slothful servants. . . .

"My brother, my sister, ponder these things, I beseech you. You have each a work to do. Your unfaithfulness and neglect are registered against you in the ledger of heaven. You have diminished your powers and lessened your capabilities. You lack the experience and efficiency which you might have had. But before it is forever too late, I urge you to arouse. Delay no longer. The day is almost spent. The westering sun is about sinking forever from your sight. Yet while the blood of Christ is pleading, you may find pardon. Summon every energy of the soul, employ the few remaining hours in earnest labor for God and for your fellow men.

"My heart is stirred to the very depths. Words are inadequate to express my feelings as I plead for perishing souls. Must I plead in vain? As Christ's ambassador I would arouse you to labor as you never labored before. Your duty cannot be shifted upon another. No one but yourself can do

your work. If you withhold your light, some one must be left in darkness through your neglect.

"Eternity stretches before us. The curtain is about to be lifted. We who occupy this solemn, responsible position, what are we doing, what are we thinking about, that we cling to our selfish love of ease, while souls are perishing around us?"—*"Testimonies for the Church," Vol. V, pp. 462-464.*

Thus God calls upon us for a mighty advance in his work. The message of the soon-coming Saviour must encompass the globe. The whole world lies before us, waiting to hear the warning that the end of all things is at hand. Ours is a stupendous task, and it can never be accomplished until our entire membership springs into action. All may not be able to cross the waters as foreign missionaries, but all can give liberally of their means to help those who can go. All may not be able to stand in the sacred desk and proclaim the truth to large audiences, but all can tell the simple story of the love of God, even though it be to only one individual at a time. There is no one but can pass on the light by using the agency of our God-given literature, and through a hundred other channels that God will open up if we are willing to be used. Even a cup of cold water given in his name will not fail of its reward.

"Hark! the voice of Jesus calling,
'Who will go and work today?
Fields are white, the harvest waiting,
Who will bear the sheaves away?'
Loud and long the Master calleth,
Rich reward he offers free;
Who will answer, gladly saying,
'Here am I, O Lord, send me!'"

As we look about us in the world, we cannot but know that the end of all things is upon us. True it is that "eternity stretches before us." The nations of this world are about to go down in final ruin, and those who have the light should consider it to be their chief duty to save as many as possible from the wreckage. Nothing else in life is so important as this. Not our time only, but also our means should be consecrated to this work, so that when Christ shall appear all that is ours may have been consumed in his service.

"And now, instead of seeking expensive dwellings here, we should be preparing to move to a better country, even a heavenly. Instead of spending our means in self-gratification, we should be studying to economize. Every talent lent of God should be used to his glory, in giving the warning to the world. God has a work for his collaborators to do in the cities. Our missions must be sustained; new missions must be opened. To carry forward this work successfully will require no small outlay. Houses of worship are needed, where the people may be invited to hear the truths for this time. For this very purpose, God has intrusted a capital to his stewards. Let not your property be tied up in worldly enterprises, so that this work shall be hindered. Get your means where you can handle it for the benefit of the cause of God. Send your treasures before you into heaven."—*Id.*, p. 465.

No one should feel that the work of God calls upon him to make too great a sacrifice. Man can never approach the infinite sacrifice made by the Father when he gave his only begotten Son to die that through faith in him men might have life. All our gifts to his cause, all the time we give to his work, sink into insignificance when compared with his gift to us. We never can fully repay the debt we owe him.

A story is told of a steamer which, in crossing the Atlantic years ago, encountered a terrific storm and sprang a leak. The captain summoned the men to the pumps, and they pumped and pumped, but to no avail. Finally the crew was called together and the captain said: "I have made a careful investigation, and find that the leak is in the second hold, and at the present ratio of the increase of the water, in twelve hours we shall be at the bottom of the sea.

Have I one who will volunteer to go overboard and stop the largest leak? It is about as large as a man's arm, and with some old clothes it can be stopped, although it will likely cost the life of the man who is willing to brave the storm."

The men looked at each other for a long moment and

then said, "We will remain at the pumps, sir."

They went back and pumped and pumped, until men fainted at their post. At last the captain summoned the crew together again and said: "Men, at the present ratio of the water's increase we shall go down in six hours. Have I not one who will volunteer his life for the crew and the ship? Not one?"

The men stood speechless, when suddenly one stepped forth and, saluting, said, "Yes, father, you have one; I will go."

It was the captain's only son. The old man stepped back and turned pale. "O my son, I cannot spare you. What would the little mother say should I have to return home without you?"

"But," said the boy, "mother will be glad that she had a son who was not afraid to do his duty."

He threw his arms around his father and kissed him, and bade all good-by. Then taking with him a handful of rags and old clothes, he plunged overboard into the storm and into the night. He found the leak and stopped it, but he was not able to regain the deck. When the day dawned, they caught sight of his body as it rolled with the ship. He had given his life to save the ship and the crew.

Now that is what Christ did for men, and he alone could do it. This old world had sprung a leak, and with its cargo of human freight, was settling down into destruction, when forth stepped One, fair as the morning, and said, "Father, I will go." And he left heaven and came to this world that was cursed by sin. He laid aside his glory and became a servant. He became bone of our bone and flesh of our flesh in order



Photo by F. A. Stahl

Elder and Mrs. Stahl on Their Way to the Island of Amantani, Lake Titicaca

that he might become our high priest and Saviour. Yea, he gave his very lifeblood that men who were under the sentence of death might live.

Now this One who counted not even his own life as dear, invites us to become his assistants in the work of saving the lost. He asks that a portion of our lives and money be dedicated to this sacred work.

Will any say that he is asking too much? Can any one hesitate to make any sacrifice necessary that the work of God may be speedily finished in the earth? Surely not.

We have nearly reached the close of another year. Surely this is a time for most solemn reflection. It has now been seventy-six years since the judgment began in heaven and the books were opened, and the time for the giving of this last message began. We are told by the servant of the Lord, that we might long since have been in the kingdom had we been faithful to our trust. But we have failed. We have only been lukewarm in God's service when we should have been hot. Many have become worldly and indifferent and their love is waxing cold. Surely it is time that we awaken to our duty and quickly arise and finish the work that has been given us to do. May the new year witness the springing to arms of the whole church of God, that the coming of our King may no longer be delayed by our indifference.

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The Children's Lessons --- No. 5

Something for Jesus

MEMORY VERSE: "My son, give me thine heart." Prov. 23: 26.

In our past lessons we have been studying something about the beautiful home that Jesus has gone to prepare for those who love and serve him here.

To make this glorious home possible to the children of men, Jesus gave up his home in heaven, and came to this world to live and die for us, that through believing on him we might be saved. So great was God's love for us that he was willing to give "his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus might have remained in heaven at his Father's side, but he chose to "step down from the throne of the universe," that he might bring life to the perishing.

(Reading for Thursday, December 16)

Prayer for the World-wide Work

WILLIAM A. SPICER

WE have never had so earnest a call to prayer for the world-wide work as that which this year's situation presses upon us. More workers are needed, more money is needed; but we are sharply reminded this year that even with more missionaries and more means, we can go forward in many parts only as God specially helps us to find the open doors. For it is a solemn fact that doors long open seem to be closing. We shall have to pray our way through.

For many years we have had sounding in our ears the warning that the work we neglected to do in times of peace would have to be done in times of greatest difficulty. It has looked this year as if, in some lands, we had passed from the former comparatively

We sometimes sing these words; they were written as if Jesus were saying them to us individually:

"I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead.
I gave, I gave my life for thee,
What hast thou given for me?"

Since Jesus has done so much for us, do you not think we should be glad of a chance to do something for him? Do you know what he wants you to give him above everything else? Here is the plea he makes with outstretched arms to every boy and girl: "My son [my daughter], give me thine heart."

"Wouldst bring a gift to Jesus,
That he will count most sweet?
Say, 'Lord, my heart I give thee,'
And lay it at his feet."

What kind of heart do we bring to Jesus? — A heart stained with sin for him to purify, "to cleanse by his own blood, and to save by his matchless love." Lovingly he says: "Come, ye children, hearken unto me: I will teach you the fear of the Lord." Ps. 34: 11.

How is our condition described by the prophet Isaiah? Isa. 1: 5, 6.

What is the condition of the natural heart? Jer. 17: 9.

What does the Lord pleadingly say to us? Isa. 1: 16, 18.

What are his thoughts toward us? Jer. 29: 11-13.

What change of heart has he promised us if we yield ourselves to him? Eze. 36: 26, 27.

What should be our daily prayer? Ps. 51: 2, 7, 9, 10, 11.

Shall we not today give our hearts to Jesus for him to cleanse and purify? Then say to him:

"Take my life, and let it be
Consecrated, Lord, to thee;
Take my hands, and let them move
At the impulse of thy love."

Suggestions to Leaders

In making your preparation, read the chapter on "Consecration" in "Steps to Christ." A good song to sing at the close of the lesson is No. 189, "Christ in Song." Pray earnestly that the children may be led to give their hearts to the Lord during this Week of Prayer.

easy times for doing the work into the times of difficulty foretold. This situation is a call to prayer. The spirit of prophecy says:

"Soon there is to be trouble all over the world. It becomes every one to seek to know God. We have no time to delay. With earnestness and fervor the message must be given: 'Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.' Isa. 55:1." — "Testimonies for the Church," Vol. IX, p. 228.

"Work, O work, keeping eternity in view! Bear in mind that every power must be sanctified. A great work is to be done. Let the prayer go forth from unfeigned lips, 'God be merciful unto us, and bless us; and cause his face to shine upon us; . . . that thy way may be known upon earth, thy saving health among all nations.' Ps. 67:1, 2." — *Id.*, p. 47.

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

We can pray in faith; for never have we seen the power of God at work among the people of the mission lands as we have seen it in the last year or two. We may note a few examples.

From the Bechuanaland border of Africa, Elder W. H. Anderson writes:

"I may have to give up the trip to Portuguese East Africa this year, for we must look after what the Lord is doing right here before our eyes. In all the twenty-five years I have been in mission work in Africa, I have never seen such a stir among the natives as at the present time. Surely God is pouring out his Spirit upon all flesh, and the natives are turning toward the truth as I have never seen them before. Our great need is literature on the message in the native languages. These people must have the whole message."

The African Division brethren appeal earnestly for aid in building and equipping a publishing house to meet the enlarged calls from the provinces and from the missions.

From across in Korea a similar call has come during the year for new printing machinery to meet a new situation. Manager L. I. Bowers, of that mission printing house, writes:

"If ever there was a time when the people in this field were anxious to purchase literature, it is now. It seems more than an ordinary miracle to have the people so willing to purchase. This is nothing other than the work of God preparing men and women to be willing to hear, and we would be untrue to God should we not do our utmost in equipping our printing plant to meet the situation."

From the two publishing houses in South America, and from some great European fields with small printing equipment, come the same calls for help to reach a vast public whose minds have been opened to investigate the message of the printed page.

In the old Fiji Islands field, believers have been coming in by hundreds, keeping the Sabbath as best they know and begging for instruction. In the new Solomon Islands missions, people but a few years ago in barbarism, now come by the hundreds to Sabbath services. Brethren J. L. Shaw, Chas. Thompson, and W. E. Howell, recently returned from South America, say that the Indians of the Lake Titicaca regions are really coming to us in almost a mass movement. "While we were there," these brethren say, "forty delegations were in at various times and places, begging for teachers, promising to build schoolhouses and pay the Indian teachers if we would but train the teachers to send to them. Forty new places are calling for help."

So the reports come in. It is according to the prophecy of the last days:

"It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh. . . . And it shall come

to pass, that whosoever shall call on the name of the Lord shall be saved." Acts 2: 17-21.

New regions have been lately entered. Somehow a copy of "The Great Controversy" in French fell into the hands of a Swiss business man in the remote island of Nukahiva, of the Marquesas group, in the Pacific. He called for workers, and Elder and Sister George Sterling, of the Eastern Polynesian Mission, went to the Marquesas. Already companies are keeping the Sabbath. As they held their first services on Nukahiva, the Swiss brother "time after time turned aside," Elder Sterling says, "to dry his tears of joy."

Our South African brethren have really entered the Belgian Kongo. They call for sixteen families at once for the Zambesi region and the Kongo, and earnestly tell us to hurry, for regions open to them two years ago are now occupied by others. They expected us to respond at once, but nearly every effort we have made this year to get workers into Africa has been in vain. Permits to enter have been refused. We must pray God in solemn earnestness to bless our brethren in South Africa in occupying the field so far as they can with the little force already

in that country while we wait and watch and pray for the way to open to send others to their help.

Elder W. S. Holbrook reports most interesting developments and calls among the Indians up the rivers of both British and Dutch Guiana. Mexico calls for workers to be

placed among the Indians there who are coming to the light of life. Dr. J. N. Andrews has planted a station among the Tibetans, in the far west of China. The first Tibetan literature put out by him was a chart containing the law of God and gospel texts in the Tibetan characters. Receiving the first copy from the Shanghai press, the doctor pinned it on the wall. A Tibetan saw it, read it, and said, "May I have one?" Dr. Andrews writes:

"I pulled that one down from the wall in a hurry and gave it to him, and he went off smiling, the first Tibetan to receive an Adventist sheet in his own language — and he asked for it."

When Tibetans, the people of the "great closed land," come asking for our publications, it reminds us of those Greeks who came to the feast, saying, "Sir, we would see Jesus."

But we cannot further follow the new work begun. Old work in Siberia is to be revived. Brethren Babienco and Popow a few months ago left North America for Harbin, a partly Russian city of Manchuria, and it is hoped Elder Babienco may soon be able to go on to Siberia. Brother Demidow, of Siberia, has written of the villagers among whom one of the members in Siberia went talking the message. He says:

"Very often it happened that the people started to quarrel among themselves because some wanted him to come to one place while others invited him to come to another. You can



Photo by F. A. Stahl

Baptismal Gathering on the Island of Amantani, Lake Titicaca. Sixty-five Were Baptized, the First from Among the Quechua Indians.

realize how great is the need of workers here, and how the harvest is ripe. Send us two or three Russian workers before it is too late. Conditions here are very unsettled, and we expect to have very bloody happenings soon. But we take it all to the Lord in prayer."

Cut off from all experienced help, with no communication from Russia, these believers have held on.

Down in East Africa, many native converts and teachers deprived of their missionaries, since our German missionaries left early in the war, have evidently held to the faith. The report comes from the Pare Mountains region:

"Be joyful; the work done in the past is not in vain. There has been a harvest of souls quarterly, and twelve of our best teachers are again teaching the children in the schools."

No word is heard from other mission schools in the Lake district, where we have been unable to enter.

But we must stop short, or there will be no time during this meeting for prayer. The call is for earnest prayer to a mighty God who will do all things for his people on earth when they call upon him.

Pray for workers. All the fields ask for prayer. India was granted Sabbath, July 10, as a day of special intercession to God for workers. From the West China Union, where four families face a population nearly equal to that of North America, Elder M. C. Warren writes:

"Sometimes we almost give up hope of receiving new workers. But I believe they are coming this year."

Pray for the winds to be held a little longer. Years ago it was said:

"We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct the way."—*Testimonies for the Church*, Vol. VI, p. 22.

Vast areas with millions of people have been closed to us this year by the unsettled conditions in Eastern Europe and the Near East and in Africa. These doors must open again. It is for us to pray God to open the ways. They have stood open to us for thirty or forty years past. Now we must press in if only the winds may yet longer be held. Only God can do it, and we must wait upon him for men and money and for open doors of access. The work at the home bases must be kept strong; but there is no way out for this people except to go as Christ tells us to go—to every nation and tribe and tongue and people.

Let us pray God to help us to do it quickly. However limited our own resources, God's resources are unlimited. He lays upon us the burden of drawing upon those resources for what simply has to be done. Prayer is the key to the situation now. "Ye that make mention of the Lord, keep not silence, and give

him no rest." Isa. 62:6, 7. Have we not looked too much upon our own resources that fall so pitifully short, while in the world the very last things are being done and ways that have long years stood open threaten to close? Let us expect greater things from God, while calmly, steadily, but resolutely giving our lives and strength and means to him for service.

"The Lord our God arouse us! We are sleeping, Dreaming we wake; while through the heavy night, Hardly perceived, the foe moves on unchallenged."

Pray God that his angels may still hold the four winds and that he may help us to press on quickly into the waiting lands. And pray at this time by name for the missionaries over in the fields.

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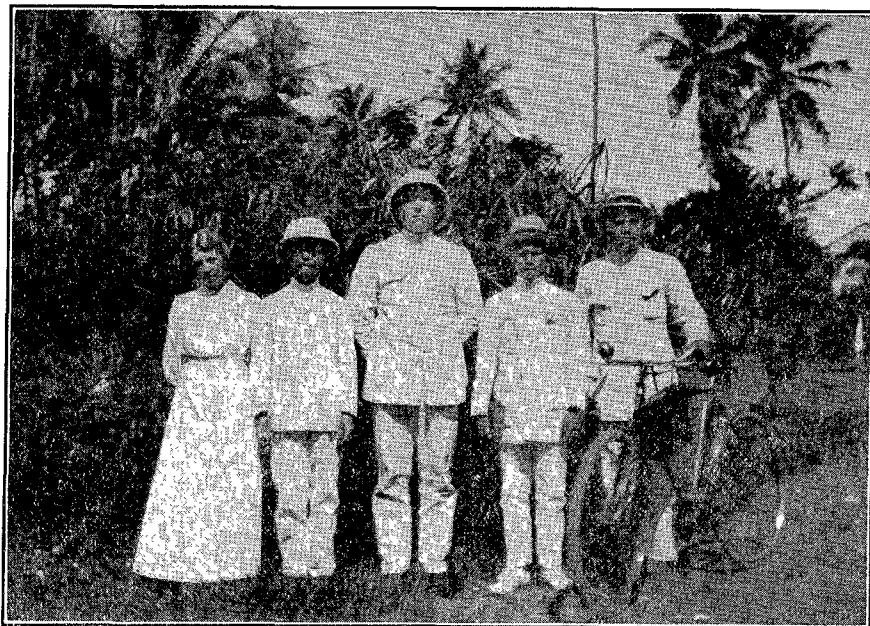
The Children's Lessons --- No. 6

Overcoming Temptations

MEMORY VERSE: "The Lord knoweth how to deliver the godly out of temptations." 2 Peter 2:9.

There is a text in the Bible which tells us that "the

unrighteous [ungodly, wicked, or unholy] shall not inherit the kingdom of God." 1 Cor. 6:9. David once asked, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" and this is the answer to the question: "He that hath clean hands, and a pure heart." Ps. 24:3, 4. At another time he said, "Lord, who shall abide in



L. O. Pattison, of the South Sumatra Mission, and His Company of Laborers

thy tabernacle?" and himself gave the answer, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." Ps. 15:1, 2. (Read also verses 3-5.)

From these and other texts that we have studied in our lessons we know that only those who overcome every sin and temptation will have a part with God's people in the earth made new.

In view of the shortness of time, the Bible tells us that Satan "as a roaring lion, walketh about, seeking whom he may devour," "because he knoweth that he hath but a short time." A roaring lion is an angry lion, or a hungry lion hunting for prey. The nearer we come to the end, the harder Satan works and the more cunning and sly he is in his efforts to overcome God's children. He is especially anxious to set traps for boys and girls, for he knows they will be able to help finish God's work in the earth when the older ones are no longer permitted to work. How careful we should be to keep out of these traps. (Speak of some of the traps which Satan sets especially for children and young people, such as places of harmful amusements, fine clothes, bad companions, and harmful reading.)

But no matter how severe Satan's temptations may be, we have the promise that "the Lord knoweth how to deliver the godly out of temptations." 2 Peter 2: 9. There is another very precious promise which says, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape." 1 Cor. 10: 13.

This word from the spirit of prophecy helps us to understand how Jesus looks upon the children:

"Jesus loves the little ones. He looks with pity upon the young, for he knows how Satan will seek to attract them into the broad way, making it look enticing to their eyes; and Jesus bids the angels to take special charge of these inexperienced souls, in their homes, in their school life, and in the Sabbath school. The Spirit is continually striving with them, seeking to draw them to God."—*Testimonies on Sabbath School Work*, p. 44.

Being tempted is not wrong, but yielding to the temptation is sin. Even Jesus was tempted far more severely than any of us can possibly be, yet he did not yield to the temptation. There is a verse in the Bible which tells us how to overcome our cruel enemy. It is found in James 4:7. Shall we turn and read it? When Satan finds us resisting him, he runs away; but he tries again, like a hungry lion hunting for prey.

The apostle Paul in his letter to the Ephesians tells us how we may be prepared to overcome our great enemy. (Read Eph. 6:10-18.)

David said, "Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119:11. Again he says, "By the word of thy lips I have kept me from the paths of the destroyer." Ps. 17:4. That

is the way Jesus overcame temptation, and we must overcome in the same way. Jesus learned what was right from the Scriptures and when the enemy came he was ready. (Tell how Jesus overcame. Matt. 4: 1-11.)

We are admonished, "Watch and pray, that ye enter not into temptation." Matt. 26:41. We cannot overcome Satan in our own strength, but "the name of the Lord is a strong tower: the righteous runneth into it, and is safe." Prov. 18:10. "Satan trembles and flees before the weakest soul who finds refuge in that mighty name."

"I love the name of Him whose heart
Knows all my griefs and bears a part;
Who bids all anxious fears depart—
I love the name of Jesus.

"'Jesus,' oh, how sweet the name!
'Jesus,' ev'ry day the same;
'Jesus,' let all saints proclaim
Its worthy praise forever."

When we are tempted or do not know what is right, we can ask Jesus to help us. He says, "Before they call, I will answer; and while they are yet speaking, I will hear." Isa. 65:24.

These precious promises are given to the overcomer. (Read Rev. 3:5; 21:7.)

Suggestions to Leaders

Pray earnestly that you may know how to help the children to learn to overcome temptation. In your preparation, chapter 12 of "The Desire of Ages," will be found helpful.

(Reading for Friday, December 17)

The Victorious Life and How to Obtain It

MEADE MACGUIRE

"I SAW that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—*Early Writings*, p. 71.

"The conditions of eternal life, under grace, are just what they were in Eden,—perfect righteousness, harmony with God, perfect conformity to the principles of his law. The standard of character presented in the Old Testament is the same that is presented in the New Testament. This standard is not one to which we cannot attain. In every command or injunction that God gives, there is a promise, the most positive, underlying the command. God has made provision that we may become like unto him, and he will accomplish this for all who do not interpose a perverse will, and thus frustrate his grace."—*Thoughts from the Mount of Blessing*, p. 116, edition of 1900.

What Is Victory?

Much confusion results from a variety of notions as to what the victorious life is. Victory over sin does not mean freedom from temptation. While we are in this world we shall always be tempted, but God has made ample provision that we shall always be victorious.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

"Now thanks be unto God, which always causeth us to triumph in Christ." 2 Cor. 2:14.

Victory over sin is not achieved by resolutions, or by struggles, or by any human effort. It cannot be

attained by a gradual growth. The "victorious life" is only another expression for "righteousness by faith." When we speak of a man's having righteousness by faith, we do not think of him as having attained sinless perfection. We do not think of the man at all. We think of the Saviour whose righteousness the man has received. We do not recognize the man's resolutions or struggles or obedience to law as the ground of his righteousness. It came to him through grace as a gift, wholly in response to the exercise of faith. The law says, "Do, and live;" but grace says, "Believe, and live." Those who are seeking righteousness, or victory over sin, by doing, are under the law, and what they attain will be their own righteousness, or filthy rags. "For if righteousness come by the law, then Christ is dead in vain." Gal. 2:21.

Victory by faith does not mean a life of ease and inactivity. The consciousness of Christ within, bringing freedom and peace, arouses and intensifies the highest energies of mind and body, and inspires to the most earnest and self-sacrificing service for God.

To have the victorious life does not mean that we can never fall into sin again. Victory is in Christ. There can be no victory apart from the Victor. Christ dwells in the heart by faith. So long as the presence of Christ within is a reality, there is victory. But he who looks away from Christ looks away from victory, and invites defeat.

Many fall because they depend for salvation upon what they believe — the facts of faith — rather than upon Jesus, the Saviour from sin. The victorious life is inseparably associated with the Only One who ever has or ever can overcome sin in human flesh. Only when a child of God loses the sense of Christ's presence can he voluntarily yield to sin.

"The religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit. It means divine illumination, rejoicing in God. It means a heart emptied of self, and blessed with the abiding presence of Christ. When Christ reigns in the soul, there is purity, freedom from sin." — *Christ's Object Lessons*, pp. 419, 420.

There is a parable about an ugly brier that grew in the ditch. One day the gardener came and dug it up. The brier said, "What can the gardener possibly want of me? Surely he does not know that I am only a worthless brier." The gardener took the brier and set it among the beautiful roses in his garden. Then the brier said, "What a great mistake he has made! It can only end in disappointment." But the gardener came and grafted some buds into the brier, and in a few months it was bearing as beautiful roses as any in the garden. Then the gardener said, "It was not something you had in yourself which produced these lovely flowers, but what I put into you."

When a man, with full realization that he is utterly sinful, utterly helpless and lost, turns his back upon all his own efforts to get right with God, and accepts Christ's righteousness as his own, he has taken the first step in the victorious life. He maintains that life by resolutely turning from all efforts of his own to be good, and accepts Christ moment by moment as his indwelling goodness.

Victory Is Possible

The Scriptures and Testimonies emphatically teach that a life of victory over sin is the privilege and duty of every child of God. God has provided, not only for future salvation from the penalty of sin, but for present salvation from the power and dominion of sin.

His people are saved now: "Thou shalt call his name Jesus: for he shall save his people from their sins." Matt. 1:21.

They are cleansed now: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

They are made free from sin now: "Whosoever committeth sin is the servant of sin." "If the Son therefore shall make you free, ye shall be free indeed." "Sin shall not have dominion over you: for ye are not under the law, but under grace." "Being then made free from sin, ye became the servants of righteousness." John 8:34, 36; Rom. 6:14, 18.

They are kept from sin now: "Now unto him that is able to keep you from falling." "I pray God your whole spirit and soul and body be preserved blameless." Jude 24; 1 Thess. 5:23.

These inspired statements concerning the deliverance and preservation of God's people from the dominion of sin are so positive that they admit of no other interpretation.

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." 1 John 3:9.

"Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him; neither known him." 1 John 3:6.

"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John 5:18.

This matter of our relation to sin may be stated in another way. We are sinful by nature, and it is impossible for the sinful nature to successfully resist and overcome sin. But if we are willing, God proposes to work a miracle within us whereby we become partakers of the divine nature, and it is impossible for the divine nature to be overcome by sin. This experience comes in response to our faith; that is, we meet the condition and then believe it is done, and God makes it so.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11.

Sin is not dead, but we are dead to sin so long as we are alive unto God through Jesus Christ. We must remember that victory has already been won for us, and it only remains for us to let Christ win the victory in us.

"By his perfect obedience he has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with his heart, the will is merged in his will, the mind becomes one with his mind, the thoughts are brought into captivity to him; we live his life. This is what it means to be clothed with the garment of his righteousness." — *Christ's Object Lessons*, p. 312.

"When a soul receives Christ, he receives power to live the life of Christ." — *Id.*, p. 314.

How to Obtain Victory

All true Christians know what it is to accept God's offer of pardon and cleansing from all sin when confession is made. They simply believe that God has kept his word, and that their sins are forgiven. The instant they believe it, God makes it so. They are justified by faith. They are freed from the condemnation and penalty of sin.

In exactly the same manner may they obtain freedom from the power and dominion of sin. As surely as Christ has paid the penalty for our sins and made pardon possible, so surely has he overcome sin and made freedom possible.

Were you ever conscious of your sinful and lost condition? Did you go to God and confess your sins, praying for pardon through the merits and in the name of Christ? Did you then believe that God had forgiven you, and did you rejoice in the sense of his pardoning love? In the same manner and on the same terms you may obtain immediate and complete freedom from the bondage of all your sins. Every gift of God comes to us, not through Christ, but "in Christ." It is of vast importance to remember this great truth.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ." Eph. 1:3, margin.

Through sin we lost life, purity, peace, power, fellowship with God, everything that is of value for eternity. In Christ all is restored to us again. A wonderful key-passage is found in 1 John 5:11, 12:

"This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

God has eternal life for every man, but we are the slaves of sin, and should God give us eternal life we would transgress and become immortal sinners. So God has placed eternal life for us in the person of Christ. When we let Christ come and abide in our hearts, he keeps us from sin, and then it is safe for

us to have eternal life. The life does not pass into us and become ours, but it remains in Christ, and is ours only when Christ is in us. Neither life nor victory can come to us apart from Christ. We know that we do not possess eternal life by nature, and that no effort or struggle of ours can produce eternal life in us. It is absolutely all in Christ.

What we do not seem to see so clearly is that we do not possess any other attribute of God, nor any power to attain it. We do not have peace nor joy nor faith nor wisdom nor victory any more than we have life. Nor can we produce or obtain them in any other way than we obtain life. All come as gifts, and all are embraced in the one great gift of Christ. It is possible, however, to accept Christ for pardon, and not realize in our experience his wisdom or his peace or faith. God has put all these in Christ for us, but we realize only what we see and claim by faith.

This is especially true of victory over sin. Jesus says, You cannot overcome sin, and since it is utterly impossible, it is only foolish and discouraging for you to try and struggle to overcome it. I come to do what is impossible for you. I have been tempted in all points like as you are, and have obtained complete and everlasting victory for you. Accept me, surrender to me, abide in me, and victory is yours as truly and completely as life and pardon are yours. "Who-soever abideth in him sinneth not." Victory is in Christ. We can never have victory without Christ, nor can we ever have defeat with Christ.

"It is fellowship with Christ, personal contact with a living Saviour, that enables the mind and heart and soul to triumph over the lower nature."—*Christ's Object Lessons*, p. 388.

"That for which Jacob had vainly wrestled in his own strength, was won through self-surrender and steadfast faith. 'This is the victory that overcometh the world, even our faith.'"—*Thoughts from the Mount of Blessing*, p. 207, edition of 1900.

How to Maintain Victory

"Who-soever abideth in him sinneth not; who-soever sinneth hath not seen him, neither known him." 1 John 3:6.

To the beloved disciple it was inconceivable that one should really know Jesus and go on sinning. He wrote: "My little children, these things write I unto you, that ye sin not." 1 John 2:1. Evidently he wrote this epistle, explaining the secrets of fellowship with the Father and his Son Jesus Christ, for the very purpose of making plain how Christians can live without sinning. He adds: "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

"If any man sin' shows that even a saint may sin. But if the saint should sin—mark that—'we have an advocate with the Father.' There is a perfect propitiation provided. There is no allowance for sin, but a perfect provision in case we do sin,—no need to sin, no right to sin, no compromise with sin, no license, but a provision in case we do. On board ship the provision of life belts is not associated with any intention to have a shipwreck, but they are there in case of need."—*Must Christians Sin?*

Having sought and claimed victory by faith, it is to be maintained in the same way that it is received. The words used by the Holy Spirit to describe the relation of the believer to Christ, are submit, commit, yield, abide. "I am the vine, ye are the branches." "Abide in me, and I in you." The branch did not connect itself to the vine, nor does it struggle to keep connected.

"Commit the keeping of your soul to God, and trust in him. Talk and think of Jesus. Let self be lost in him. Put away all doubt; dismiss your fears. Say with the apostle Paul,

'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.' Rest in God. He is able to keep that which you have committed to him. If you will leave yourself in his hands, he will bring you off more than conqueror through him that has loved you.

"When Christ took human nature upon him, he bound humanity to himself by a tie of love that can never be broken by any power save the choice of man himself. Satan will constantly present allurements to induce us to break this tie,—to choose to separate ourselves from Christ. Here is where we need to watch, to strive, to pray, that nothing may entice us to choose another master; for we are always free to do this. But let us keep our eyes fixed upon Christ, and he will preserve us. Looking unto Jesus, we are safe. Nothing can pluck us out of his hand."—*Steps to Christ*, pp. 76, 77.

Finally, let us remember that surrender, though ever so full and complete, is only half the secret of victory. Many have surrendered all and yet have not been victorious. It is as essential to claim victory in Christ as it is to confess defeat without him.

"By faith you became Christ's, and by faith you are to grow up in him,—by giving and taking. You are to give all,—your heart, your will, your service,—give yourself to him to obey all his requirements; and you must take all,—Christ, the fulness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper,—to give you power to obey."—*Id.*, p. 74.

We would do well to meditate upon those wonderful words—"give all" and "take all." Surely here is abundant provision for the victorious life, with no intimation of long years of agonizing struggle and painful uncertainty.

What God has provided with divine fulness and generosity, let us accept with the simplicity of the child who was asked what difference it had made since she had become a Christian. She replied, "Since I let Jesus come into my heart to live, when Satan knocks at the door, I say, 'Jesus, you answer that knock, please,' and when he goes to the door, Satan says, 'O, I beg your pardon, I have come to the wrong house.'"

There is abundance of power to run the street car so long as there is contact with the current through the trolley. So there is no lack of power for the victorious life so long as the contact is maintained by unceasing prayer and daily feeding on the word of God, coupled with continual surrender and faith.

"Thanks be unto God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57.

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The Children's Lessons --- No. 7

Confession and Forgiveness of Sin

MEMORY VERSE: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

Sometimes we sing:

"Though my sins were once like crimson red,
To the healing stream my feet were led;
In the precious blood my Saviour shed
He washed me white as snow.

"At the door of faith I entered in,
And to him confessed my guilt and sin;
With his own dear hand he washed me clean,
He washed me white as snow."

Do you know there is a verse in the Bible which says that Jesus will do for us just what this song says? It is found in Isaiah 1:18. Let us turn and read it. The Lord says to us, "Come now, and let us reason together," and tries to persuade us to have

a talk with him, and let him tell us how gladly he will cleanse us from all our sins, no matter how many they are nor how dark they may be. Forgiveness is freely offered to every sinner. Crimson and scarlet are said to be the most lasting of colors. But the Lord says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." What a precious promise this is!

But before the Lord can do this for us, there is something for us to do. The Lord says, "Put away the evil of your doings from before mine eyes; cease to do evil." Verse 16.

It is not very easy to go to some one you have wronged and say, "I have done wrong. I have told things about you that are untrue. Will you forgive me?" But that is what the Lord wishes us to do. We are to confess our sins to him and to do all we can to make right the wrongs we have done to others.

Sometimes we are tempted to do something that we know is not right. We do not want any one to see us doing it, so we decide to wait until it is dark or when no one is near. But the darkest night, children, cannot hide us from the Lord, for "the darkness and the light are both alike" to him. (Read Ps. 139:12.) There is another verse which says, "Be sure your sin will find you out." Num. 32:23.

Who does the Bible say shall have mercy? Prov. 28:13.

To whom are we to confess our sins? Ps. 32:5.

What is the Lord ready to do? Ps. 86:5.

What does the Lord say he is able to do if we confess our sins? 1 John 1:9.

How definite should we be in making our confessions? Lev. 5:5.

How completely does the Lord wish to separate us from our sins? Micah 7:19; Ps. 103:12; Isa. 43:25.

Upon what condition did Jesus teach us to ask for forgiveness? Matt. 6:12.

What spirit must those cherish whom God forgives? Verses 14, 15.

How does the Lord tell us to treat one another? Eph. 4:32.

Suggestions to Leaders

Helpful reading for your preparation may be found in "Steps to Christ," pages 42-46; and in "Testimonies for the Church," Volume V, pages 645-650. Explain to the children the difference between forced confession and true confession. The story of Achan (Joshua 7:19-25) and the parables of the unforgiving creditor (Matt. 18:24-35) and the prodigal son (Luke 15:11-32) are good illustrations.

(Reading for Sabbath, December 18)

Facing the Climax of the Advent Movement

ARTHUR G. DANIELLS

THE expression, "Facing the Climax of the Advent Movement," brings a thrill of gladness to the hearts of those who understand its full meaning. It directs attention to the coming of the world's Redeemer, and indicates that he is near. It heralds the approach of the crisis of all the ages and the consummation of God's great plan to save the world. But it also brings a feeling of sadness and deep concern to our hearts because of the unprepared condition of so many of our fellow men.

This statement naturally falls into three parts—the Advent Movement, the Climax of the Advent Movement, and Facing the Climax.

The Advent Movement

What is the Advent Movement? As set forth in the Scriptures, it is a great work which must be done by the church of Christ in proclaiming to all the world God's last message of warning and invitation before the second advent of our Lord and Saviour. The movement is based on the word of God. That word foretold the first advent, and the predictions were all accurately fulfilled. The same word definitely and repeatedly foretells the second advent. It names specific signs which are to be clear evidence to all the world that the Saviour's coming is near. It deals with the last generation that will live on the earth. It directs attention to the remnant of the church, and outlines the work it must do.

The Advent Movement is the final, closing work of the church of Christ in the proclamation of the gospel. That movement fulfils the prediction of our Lord that "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.

It is the world-wide proclamation of that threefold message recorded in the fourteenth chapter of Revelation. It began when the hour of God's judgment came, and it will close when Christ comes to reap the harvest of the earth. This movement will cover but a single generation. It will reach to, and usher in, the second advent of our blessed Redeemer.

In this Advent Movement are included all the activities of every kind required to do the work. Preaching the gospel; leading the church to a clear, full knowledge of God's word, and to a deep religious experience; writing, printing, and circulating message-filled literature; educating and training believers for efficient soul-winning service; sending gospel workers forth into all the world; raising and disbursing the funds required to do the work,—these, with other similar activities, constitute the great Advent Movement.

The Climax of the Advent Movement

The climax of this movement will be its termination, its end. The climax will be reached when the work is finished—when the gospel of the coming King shall have been proclaimed in all the world for a witness unto all nations. Many features of this great consummation are clearly set forth in the Scriptures. Worldliness in the church, increasing corruption in the world, bitter conflicts between the classes and the masses, are some of the dark clouds in the sky to which the eyes of all are directed.

On the other hand, that word foretells the overruling providence of God by which the gospel of his grace will be taken to all the world and pressed hard upon the conscience of the whole human race. It also foretells the loyalty, faithfulness, and triumphs of

God's remnant people in carrying forward his work in the time of the great Advent Movement. All these guiding tokens will come into steadily increasing prominence as the climax approaches. The humble, obedient students of the Scriptures will recognize these conditions as they develop around them. They will understand the deep significance of these tokens and will act their part faithfully to the close of the climax. O what a great hour that will be — the greatest in the annals of either the church or the world!

Facing the Climax

This means much. To those facing the climax it will mean that the time appointed for the movement has come, that the movement has begun — aye, more, that the end of the Advent Movement is in sight, that they are face to face with its consummation. That will mean tremendous responsibility to all who are then living. A lost world will stand face to face with its eternal doom. The church of Christ will face the solemn duty and the blessed privilege of helping the lost to see the great crisis they will be facing. This will require clear vision on the part of the church, that it may discern the meaning of the momentous events taking place in the world. It will call for true Christian loyalty to the cause of God and genuine reality in the religious life of every believer.

The Hour Has Come

And now, that which is outlined above is a serious reality today. The hour for the Advent Movement has come. The movement is in progress. It began in 1844. For seventy-six years it has been growing and advancing, until now it is doing its work throughout the world. Conditions everywhere today answer to the predictions relating to the movement. The present world situation is unusual. This is recognized by careful students of present-day developments the world over. One writer says:

"There is a situation now which never existed before. There is a set of conditions today of which preceding generations knew nothing."

Here is the impressive statement of another:

"What one feels is the heave of a mighty tide of life moving through the world, greater than men, greater than nations, bearing men and nations onward in the grip of great forces that clearly have an order within them and a purpose to fulfil. Both men and governments seem to be like playthings in the hands of these unseen energies. . . . The man must be blind who cannot see that back of these economic facts, and handling them with a wisdom and a will that are absolute, stands God."—*Robert E. Speer, in "The Gospel and the New World."*

How clearly and forcefully these statements set forth the situation that has developed throughout the world during the present generation — "a situation now which never existed before, . . . a set of conditions today of which preceding generations knew nothing." Note the very striking and impressive features of these new conditions: Like "a mighty tide of life moving through the world"! "Greater than men, greater than nations"! "Bearing men and nations onward in the grip of great forces that clearly have an order within them, and a purpose to fulfil"! "Men and governments . . . like playthings in the hands of these unseen energies"! Now note the source from which it is claimed these conditions have come: "The man must be blind who cannot see that back of these conditions and handling them with a wisdom and a will that are absolute, stands God."

O brethren, the time and the conditions in which we live are surely marvelous. It is "the time of the end" (Dan. 12:4); "the day of his preparation" (Nahum 2:3); "the hour of his judgment" (Rev. 14:7); "the days of the voice of the seventh angel," when "the mystery of God," the gospel, "should be finished" (Rev. 10:7); the time of the Advent Movement, with its climax in full view.

What an unspeakable blessing it is to be placed by the providence of God where we may know full well the true and deep meaning of the significant events transpiring around us. Many of the world's most thoughtful students of passing events are profoundly impressed and seriously alarmed by what is taking place in the world. They record these events, point out their alarming character, and endeavor to interpret their meaning. But these men are not in agreement as to the meaning, and most of the interpretations given are confined to civilization, politics, commerce, and other questions pertaining to this present life. Only a few see in the situation anything relating to the kingdom of God.

But the well-informed students of the Scriptures not only see that the world is now facing a situation that never existed before, but they know the causes of the situation, and turn to the gospel with its particular setting and application to this generation for the explanation. There is all the difference imaginable between these views regarding the meaning of what is taking place around us. One view regards them as regrettable, though probably unavoidable, affairs of the world only. The other view hails them as heralds of the second advent of our Lord and King to establish his glorious kingdom and reign forever.

But there is need of more than accurate knowledge regarding this important question. Action is required — action well suited to the hour with all its meaning to mankind. The Lord has given a full program for this hour. He has given the data by which we may locate the beginning of the Advent Movement, trace its progress, and see clearly its approaching climax. He has made clear and definite what should be the personal religious experience of his followers, and the kind of service they should render for him to their fellow men.

It is of the utmost importance that believers in the Lord should enter into the religious experience and Christian service to which they are called when brought face to face with the climax of the Advent Movement. In the sermon in which the Saviour answered the question his disciples asked concerning the sign of his coming and of the end of the world, clear statement is first given regarding the signs. Having made this point plain, the Saviour immediately called the attention of his disciples to two other important considerations — their personal religious life and the Christian service they should render to all who are without hope.

Of the personal religious life, Christ said:

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. . . . Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 34-36.

This counsel is to the followers of Christ, and it is very direct and personal. We are first of all to take heed to ourselves. It must be personal heart work with us. Self-indulgence in its all-embracing range must be guarded and controlled. Constancy

in watchfulness and prayer must be maintained. This is necessary in order that we ourselves may be delivered from the power of sin and be accounted worthy to stand in the presence of our Lord at his coming. Jesus foresaw our day, our perils, and our needs. For the security of his followers, Jesus urged deep personal heart experience in his saving grace. The hour and conditions of which he spoke are here. We also are here facing them. And now, even as then, "foremost among the profound and urgent messages God is uttering to his people in this awful hour, we hear his clarion call for reality in religion. On the battlegrounds of men's hearts is raging the ultimate warfare of the hour. It is not the profession, but the fact of religion, that is lacking. Let the religious life of those who name his name become a living, glowing reality, and his miracles will multiply in the whole of human life."

Yes, a "living, glowing reality," a deep, genuine religious experience, is the supreme need of the church today. That is what the Saviour meant when, commanding his disciples to go into all the world and preach the gospel to every creature, he bade them tarry in the city of Jerusalem until they received the promise of the Father and the endowment of power from on high. "This spake he" of the baptism of the Spirit they were to receive "not many days hence." All this instruction has its application to the fullest degree when the people of God are facing the climax of the Advent Movement.

In addition to this vitally important counsel regarding the spiritual life that must be maintained by his people who face the hour to which we have come, the Saviour also placed strong emphasis on the work to be done for the world in its last hour of opportunity. He said: "The Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work." Mark. 13:34.

The meaning of this statement is plain. After his resurrection Jesus returned to his Father in heaven. This was the "far journey." The house which he left here was his church. He did not leave his followers in ignorance of his wishes, nor of their duties, nor did he leave them in confusion. He organized them and gave authority to those chosen for leadership. And he gave to every man his work—some part to act in the great gospel movement.

Matthew's record of this sermon throws some light on the character of the work given to every member of the church. After detailing the signs of his coming and admonishing his people to take heed unto themselves, Jesus asks:

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing." Matt. 24:45, 46.

Here are the same house and servants and work that Mark tells about. But the work is defined. It is giving meat in due season. Meat in due season undoubtedly means that which is suited to the season—spiritual instruction appropriate for the hour and the existing conditions.

The main subject of this sermon is the second advent of Christ. In the sermon we are brought to the last generation that will live on this earth in its present state. That generation will see their Lord "coming in a cloud with power and great glory." Who, then, living near the end, will give the spir-

itual food suitable for the hour and the events to take place?

That direct reference is made to giving instruction regarding the coming of Christ seems evident from the warning which immediately follows:

"But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." Matt. 24:48-50.

This warning reveals the possibility and the danger of the believers' losing faith, turning back to the world, and casting their influence against the light and the message of God for the hour. This course is directly opposite to that taken by the believers who remain true and faithful, and with all earnestness give to their fellow men the message of truth due the world.

Conclusion

From all these considerations, it is plain that the second advent of Christ will be proclaimed to all nations by a world-wide gospel movement. That will be the Second Advent Movement. The climax of this movement will be reached when Jesus comes. Those who live to see the Saviour come will face this great climax.

To meet this climax aright the church must carry out God's program for the hour. That program calls upon his people to take heed unto themselves, to maintain a true Christian experience individually, and to put forth their highest energies in giving their fellow men meat in due season—the spiritual instruction due the world when it is facing the climax of the Advent Movement.

This is surely a very great and solemn responsibility. In no preceding generation has a task so solemn and so great been committed to the church of Christ. We quote the very appropriate and impressive words of another:

"God has honored this generation as he has never honored a generation before. . . . In his unerring wisdom he has chosen our generation of Christians to face the responsibility of this decisive hour in the development of his program for the world. Was ever a Christian generation trustee of an opportunity so great? The mystery of this confidence we can never understand. But we can and must act on it. We must prove worthy of it. And for this we must possess in fact what is ours by promise. We must supply the conditions whereby there may be communicated to us these living energies that are our only confidence for so overwhelming a task. If the Christian church of this generation would by faith lay claim to these dynamic forces and by obedience open her life for their coming, nothing could resist the triumphant sweep of her campaign of love among the needy nations of the world."

These are burning words, sharp sword thrusts, but they do not overstate the facts which we face. We must take them seriously to heart so that we may witness their fulfilment in our lives and our work. As Christians, surrounded by powerful allurements and great perils of every kind, we must possess in fact what is ours by promise. We must supply the conditions whereby there may be communicated those living energies that are our only confidence for a task so overwhelming. We must by faith lay claim to those dynamic forces, and by obedience open our hearts for their incoming, so that nothing can resist the triumphant sweep of our work among the needy nations of the world.

Yes, the needy, troubled, distressed nations of the world! I am writing this from Bukharest, Rumania.

I have spent some weeks here among the peoples of the Balkan Peninsula. For generations these people have suffered untold hardships due to almost continual warfare from one source or another. The Great War which closed in 1918 left all the nations from the English Channel to the Persian Gulf exhausted and well-nigh ruined. In their distress and perplexity all hearts turned to the Peace Council of Paris for a settlement of their differences, and a period of peace and tranquillity. But in this they are sadly disappointed. No one in these parts seems satisfied with the decisions of the Peace Council. As I write, some twenty nations around me are waging bitter warfare on each other, and the rest are making every preparation for attack or defense.

As a result of this outcome, thousands are losing hope. They see no change for the better, hence they see nothing in human governments upon which to base hope for improvement and relief. Now, we know that there is just one sure, adequate remedy for this terrible evil; and that is the gospel as applied and emphasized in the Advent Movement. And that remedy is placed in our hands to give to these needy, disappointed nations. As we look at the situation in its various phases, the task seems overwhelming, but when we see the responsive attitude of many toward the message for the hour, and by faith we try to measure the power of the forces back of the remedy, we gather courage and hope.

The one supreme question before Seventh-day Adventists from this day until we have passed the climax of the Advent Movement, is the consecration of the whole church to the finishing of our Lord's work in the whole world. This is the solemn truth, if we are right in our understanding of the Scriptures. O that this tremendous responsibility might rest upon our hearts with all its awful weight! It would not crush us, but it would drive us to the great Burden Bearer. O that we all might understand the great blessing of joy and salvation that would come to us personally and to thousands of poor, sorrowing, hopeless people all over the world from such a dedication of our lives! May the Spirit of the living God make this real to every one who knows what it means to be facing the climax of the Advent Movement.

* * *

The Children's Lessons --- No. 8

Shining for Jesus

MEMORY VERSE: "Ye are the light of the world." Matt. 5:14.

We all want to shine for Christ, do we not? If you have a dear friend whom you love above all others, you are not afraid nor ashamed to let it be known, are you? You improve every opportunity to tell how good and kind your friend is; and you delight in doing the things he wants you to do.

Jesus is our dearest Friend. When we give our hearts to him, confess our sins and put them away, Jesus is "the chiefest among ten thousand" to us. We long to tell others of his great love and goodness, and the joy we find in doing those things which please him. Jesus says, "Ye are my friends, if ye do whatsoever I command you." There are so many dark places in this world of sin, that the Bible tells us to "arise" and "shine," that those in darkness may have the light and joy of the gospel. The Lord says, "Ye are my witnesses." He urges his mes-

sengers to speed on their way to give the message of his second coming to those who do not know about it. Every year we are sending many missionaries to foreign fields to do this work. By giving our money we are helping to send them. Some cannot go to foreign countries to work for Jesus, but the Lord has given "to every man his work;" and that means, to boys and girls as well as to those who are older.

(Give examples of children in Bible times who let their light shine, under the most forbidding circumstances. The stories of the little captive maid, of Samuel, Joseph in Egypt, Daniel and his companions in Babylon, are excellent illustrations of how children may let their light shine.)

What did Jesus command his disciples to do? Mark 16:15.

This does not mean that all are "called to be ministers or missionaries in the ordinary sense of the term; but all may be workers with him in giving the 'glad tidings' to their fellow men. To all, great or small, learned or ignorant, old or young, the command is given."—*"Education,"* p. 264.

What does the Lord tell us to do? Luke 10:2.

If we are not working with Jesus, what are we doing? Luke 11:23.

What is said of those who win others to Christ? Prov. 11:30.

How will those shine who teach others the word of God? Dan. 12:3.

What does Jesus say we are? Matt. 5:14.

What does he tell us to do with our light? Matt. 5:16.

We sometimes sing:

"Jesus bids us shine with a pure, clear light,
Like a little candle burning in the night;
In this world of darkness we must shine,
You in your corner, I in mine.

"Jesus is a bright light of love divine,
When on him we're looking, then it is we shine,
Like the silver moon, with borrowed light,
Each in his corner, doing right."

Suggestions to Leaders

In your preparation read "The Great Controversy," pages 355-374. Tell how the children helped in giving the first angel's message, and the part they are to act in the closing work. Mention some of the many things children can do that the Lord counts as done unto him.

The Great Need of the Holy Spirit

(Continued from page 2)

he has said, "He that followeth me shall not walk in darkness, but shall have the light of life." The rays of the Light of life shining from the Lord Jesus enable humanity to pick their ground, to wage successful warfare, and triumph over the powers of darkness. This glorious Light reveals the abundant entrance into the kingdom of our Lord and Saviour Jesus Christ. Walking in its beams we find ready admittance there.

The great General is not only leading a few soldiers; but the Captain of the Lord's host is leading the armies of both heaven and earth to battle; they are marching on to a glorious victory. Every soldier is to put on the whole armor of God, and fight courageously, realizing that he is battling in full view of the invisible universe. If the Lord's army will obey orders, they will find themselves influenced by

the Holy Spirit to work the works of God. The battlefield is glorified with the light shining from the cross of Calvary.

The prayer of Christ, "that they may be one in us," should be responded to by every Christian. Each one should show an example of holy devotion, of unreserved consecration, to his service. They should be models of self-denying, self-sacrificing laborers, after the example of Jesus, that God may be glorified on the earth, and that, beholding the love which binds the believers together, the world may realize that God has sent his Son to save them from their sins; and that, believing, many souls may be sanctified through the truth.

The promise of the gift of the Holy Spirit is not comprehended as it should be. The privileges to be enjoyed through its acceptance are not appreciated as they might be. God desires that his church shall lay hold by faith upon his promises, and ask for the power of the Holy Spirit to help them in every place. He assures us that he is more willing to give the Holy Spirit to them that ask him, than parents are to give good gifts unto their children. Since it is possible for every one to have the heavenly unction, "ye need not that any man teach you," and there is no excuse for shunning responsibilities. No duty should be unwelcome, no obligation evaded. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally." Place more confidence in "Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." . . .

The end of all things is at hand. God is moving upon every mind that is open to receive the impressions of his Holy Spirit. He is sending out messengers that they may give the warning in every locality. God is testing the devotion of his churches and their willingness to render obedience to the Spirit's guidance. Knowledge is to be increased. The messengers of heaven are to be seen running to and fro, seeking in every possible way to warn the people of the coming judgments, and presenting the glad tidings of salvation through our Lord Jesus Christ. The standard of righteousness is to be exalted. The Spirit of God is moving upon men's hearts, and those who respond to its influence will become lights in the world. Everywhere they are seen going forth to communicate to others the light they have received as they did after the descent of the Holy Spirit on the day of Pentecost. And as they let their light shine, they receive more and more of the Spirit's power. The earth is lighted with the glory of God. . . .

Many of those who are professedly followers of the Lord at the present time do not submit themselves to the guidance of his Spirit, but try to harness up the Holy Spirit, and drive it in their way. All must abandon their self-sufficiency, and yield themselves unreservedly to the Lord, that he may work out his good pleasure in and through them.

The seven last plagues are about to descend upon the disobedient. Many have let the gospel invitation go unheeded; they have been tested and tried; but mountainous obstacles have seemed to loom up before their faces, blocking their onward march. Through faith, perseverance, and courage, many will surmount these obstructions and walk out into the glorious light. Almost unconsciously barriers have been erected in the straight and narrow way; stones of stumbling have been placed in the path; these will all be rolled away. The safeguards which false shepherds have thrown around their flocks will become as

naught; thousands will step out into the light, and work to spread the light. Heavenly intelligences will combine with human agencies. Thus encouraged, the church will indeed arise and shine, throwing all her sanctified energies into the contest; thus the design of God is accomplished; the lost pearls are recovered. Prophets have discerned this grand work afar off, and have caught the inspiration of the hour, and have traced the wonderful descriptions of things yet to be.

Our people have had great light, and yet much of our ministerial force is exhausted on the churches, in teaching those who should be teachers; enlightening those who should be "the light of the world;" watering those from whom should flow springs of living water; enriching those who might be veritable mines of precious truth; repeating the gospel invitation to such as should be scattered to the uttermost parts of the earth communicating the message of Heaven to many who have not had the privileges which they have enjoyed; feeding those who should be in the byways and highways heralding the invitation, "Come; for all things are now ready." Come to the gospel feast; come to the supper of the Lamb; "for all things are now ready."

Now is the time for earnest wrestling with God. Our voices should join with the Saviour's in that wonderful prayer: "Thy kingdom come. Thy will be done in earth, as it is in heaven." . . .

Let man now cease to trust in man. While they should respect God's plan for unity of action, let all remember that the Holy Spirit is molding and fashioning the human agent in the divine similitude. The life that is hid with Christ in God is revealed through men. We are now living in the closing scenes of this world's history. Let men tremble with the sense of responsibility of knowing the truth. The ends of the world are come. Proper consideration of these things will lead all to make an entire consecration of all that they have and are to their God. There should be no boasting, no seeking for the highest places; but all should be ambitious to do with fidelity, with an eye single to the glory of God, the sacred work which it is our exalted privilege to engage in. The eye should not be so constantly looking to man, studying the plans which men devise; but rather seeking for a knowledge of the plans which are determined by the Source of all wisdom. Then there will be no danger of having plans for the work contaminated by flowing through impure human channels. Look to God; pray to God; wait and watch and pray to God; work for God. The weighty obligation of warning a world of its coming doom is upon us. From every direction, far and near, calls are coming to us for help. The church, devotedly consecrated to the work, is to carry the message to the world: Come to the gospel feast; the supper is prepared, come. The weak must not now trust in finite men if they would be as David, and David as the angel of the Lord. If we have ever importuned God, wrestling for his blessing as did Jacob, let it be now. God calls to the church to arise and clothe herself with the garments of Christ's righteousness. Crowns, immortal crowns, are to be won. The kingdom of heaven is to be gained. A world, perishing in sin, is to be enlightened. The lost pearl is to be found. The lost sheep is to be brought back in safety to the fold. Who will join in the search? Who will bear the light to those who are wandering in the darkness of error? — *Review and Herald, July 16 and 23, 1895.*



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SUGGESTIONS TO CHURCH OFFICERS AND WORKERS

Just before us is another Week of Prayer season, calling upon church officers to plan for the important occasion. Never before in the history of this cause has the need been so great, calling God's people to earnest and sincere prayer, as at this time.

While the year which has just passed has been blessed of God in that a goodly number of recruits have gone forward to the waiting fields, yet many are the appeals for help that must go unanswered as the year closes in upon us. And because of this, some doors heretofore wide open to us, are beginning to close before our eyes, perhaps never to open again. This certainly should call us to earnest prayer that God will hold in check the elements of strife and opposition so that the warning message of truth may go to the many people who have not yet heard it.

Church officers should counsel together before the Week of Prayer opens, arranging for the meetings. The meetings should be held at a time when the greatest possible number of believers can attend.

Some one, or more than one, should be appointed as early as possible to have charge of the children's meetings. Suggestions for these meetings will be found following each reading in this number. The children need help. Provide for them those who can lead them to the loving Master.

Leaders should announce on Sabbath, December 11, that the occasion for receiving the Annual Offering will come the following Sabbath, December 18, at the close of the morning service. To meet the heavy demand made upon the mission treasury this year will require that every member do his best in bringing to God a liberal thank offering. The Lord has blessed his people bountifully during this last year, and because of this they should be able to bring larger gifts.

May God richly bless his people everywhere as unitedly we pray and give, that the advent message may be "preached in all the world for a witness unto all nations;" for "then shall the end come."

GENERAL CONFERENCE COMMITTEE.

PRAYER AND MISSIONS

"THE greatest victories gained for the cause of God are not the result of labored argument, ample facilities, wide influence, or abundance of means; they are gained in the audience chamber with God, when with earnest, agonizing faith men lay hold upon the mighty arm of power."—*"Gospel Workers,"* p. 259.

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

"While carrying forward the work in America, may the Lord help us to give to other countries the attention that they ought to have, so that the workers in these fields will not be bound about, unable to leave memorials for God in many places. Let us not allow too many advantages to be absorbed in this country. Let us not continue to neglect our duty toward the millions living in other lands. Let us gain a better understanding of the situation, and redeem the past."—*"Testimonies for the Church,"* Vol. VIII, p. 32.

"True faith and true prayer—how strong they are! They are as two arms by which the human suppliant lays hold upon the power of Infinite Love. Faith is trusting in God,—believing that he loves us, and knows what is for our best good. Thus, instead of our own way, it leads us to choose his way. In place of our ignorance, it accepts his wisdom; in place of our weakness, his strength; in place of our sinfulness, his righteousness. Our lives, ourselves, are already his; faith acknowledges his ownership, and accepts its blessing. Truth, uprightness, purity, are pointed out as secrets of life's success. It is faith that puts us in possession of these. Every good impulse or aspiration is the gift of God; faith receives from God the life that alone can produce true growth and efficiency."—*"Gospel Workers,"* p. 259.

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THE ANNUAL OFFERING

ONE of the established mediums through which our foreign mission funds are supplied is the Annual Offering. This offering is taken on the last Sabbath of the Week of Prayer. It would seem strange to have the Week of Prayer come to an end without an offering for the extension of the kingdom of God upon the earth. An offering is planned for just as much as is the program of worship through the readings prepared, and often the richest blessing of the entire service is received in the making of our gifts to missions. Why should not this be so when we "remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive"?

The offering this year should be the largest in the history of our denominational life. We are nearer the end than

ever before. We find ourselves amid the perils that mark the last days. The Lord has given us an explanation of the conditions that exist in the world today, and has made known our duty in view of them. We are told:

"He whose life consists in ever receiving and never giving, soon loses the blessing. . . . This is as true in temporal as in spiritual things. The Lord does not come to this world with gold and silver to advance his work. He supplies men with resources, that by their gifts and offerings they may keep his work advancing."—*Id.,* Vol. VI, pp. 448, 449.

In this connection let us think of the resources of 1920. It has been my privilege, in attending camp-meetings this year, to visit or pass through ten or more States, and in them all was promise, under a kind providence, of a bountiful harvest. Prices are sufficiently high to make a remunerative return to the tillers of the soil. Apparently a like condition of prosperity prevails in other lines of industry. The wages of the laborer were never more liberal than today. Resources which enable men and women to give of their means were never more richly bestowed upon the people of earth. On the other hand, the cause of God was never in greater need of means than it is today. We are still short of meeting our covenant with God and fulfilling our promise to the fields made at the Autumn Council of 1919; and the calls for laborers coming to the Mission Board from all lands, as a result of the opening providences of God, were never so insistent as at the present hour. Viewed from either the standpoint of possible resources or the need of funds, we again say the Annual Offering of 1920 should be the largest in our history.

The appeal sent to us by the servant of the Lord in volume six of the Testimonies, seems especially applicable at the present time:

"I appeal to our brethren everywhere to awake, to consecrate themselves to God, and to seek wisdom from him. I appeal to the officers of our conferences to make earnest effort in our churches. Arouse them to give of their means for sustaining foreign missions. Unless your hearts are touched in view of the situation in foreign fields, the last message of mercy to the world will be restricted, and the work God desires to have done will be left unaccomplished."—*"Testimonies for the Church,"* Vol. VI, p. 446.

In view of the situation, we trust that every conference laborer, church elder, and company leader will plan definitely for the Annual Offering to be taken on Sabbath, December 11; and we hope that every believer may be encouraged to make a liberal offering, even to the point of sacrifice, in order that the cause of God may not be hindered at this time when the demands upon the treasury are so great. If all will do this in connection with this season of devotion and renewed consecration, a real Pentecostal blessing will be experienced by the church, and many will be brought from darkness to light in the home field and in distant lands. To this end we shall pray and hope.

CHARLES THOMPSON,
Asst. Treas. Gen. Conf.