

The Advent Review and Sabbath Herald



Vol. 91

Takoma Park Station, Washington, D. C., Thursday, November 12, 1914

No. 47

THE GOSPEL TO ALL NATIONS



The above group of mission workers is located on Vavau Island in the Friendly group, South Pacific, and is made up of E. E. and Mrs. Thorpe, their little daughter Elva, three young Tongan women, and one other worker.

Concerning their work among these Tongans, Sister Thorpe writes: "Two years ago we were led to settle in this place, and have since enjoyed a varied experience in the glorious message. Last New Year's, Elders Butz and Stewart were here. During the meetings they held in the Wesleyan church the windows and doorway were lined with dusky faces yearning to understand what was being said. New trains of thought were started in many minds. While the brethren were here, three were baptized, two Tongans, and our little daughter. Our party walked along quiet paths to the waterside, and there these loved ones were buried beneath the sparkling waters of a tropical sea, and raised, we pray, to walk in newness of life with Him who is their light."

ISAIAH

ROMANS

TO THE LAW
AND TO THE
TESTIMONY

JUSTIFIED
FREELY BY HIS
GRACE



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The Advent Review and Sabbath 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. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, NOVEMBER 12, 1914

No. 47

The Advent Review and Sabbath Herald

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Editorial

The Week of Prayer

ANOTHER week of prayer has rolled around. Similar occasions have brought many blessings. They have been times of seeking God, of putting away sin, of renewing consecration, of refreshing from the presence of the Lord. What will the season this year bring to the members of our church? It is fitting that we should pause and with the aid of the Spirit of God consider our needs as a church and as individuals.

What are our needs as a church in this year 1914? Are we keeping pace with the message of truth and with the leadings of God's providence? Some we believe are. Others we fear have lost their first love and are drifting. It cannot be denied but that many of our people have lost that simplicity of life and Christian living which once characterized this denomination. The appeal of the world has found a response in many hearts. The spirit of worldliness, the spirit of pleasure and of commercialism, the love of riches, the desire for social prestige, have made strong appeal to some of our dear people. There is not

that careful regard for plainness and simplicity of dress which was once manifest among us. We see some of our sisters, a few even the wives of those who occupy leading positions in the church, catering to the fashions of the world in the wearing of jewelry and fashionable worldly attire. In many homes the altar of family prayer has been broken down. The reading of the Bible and Testimonies is neglected.

We would not represent by any means that these conditions are general, or that even the majority of our brethren and sisters have yielded to these influences. God has a loyal people in the membership of the Seventh-day Adventist Church. Thousands have given themselves unreservedly to the promulgation of the gospel message; they have placed all upon the altar.

But it must be admitted that these leavening influences which we have mentioned have made altogether too great inroads, and in many of our churches are found those whose feet are set in the paths of retrogression. It is to these that we appeal today to return to their first love; to break away from the influences which are slowly drawing them away, and to make straight paths for their feet lest they themselves be turned out of the way and become responsible for leading others astray.

And to our faithful brethren and sisters who sense these dangers that confront us we appeal to put forth earnest efforts for those who need help. We believe that the straight testimony against these disintegrating influences should be revived. We hear little said today emphasizing the need of plainness of dress, against the dangers of worldliness, against the inroads which worldly sports and pleasures are making in the lives of our young people. The watchmen on the walls of Zion need to give the trumpet a certain sound. Our church elders and those in responsible positions need to realize that God has made them shepherds of the flock, and that to the extent of their influence he will hold them responsible for souls committed to their care.

It is not for us to labor in a spirit of censure and faultfinding. This will only defeat the object we are trying to accomplish. It is for us to labor in love

and patience, even as Christ labored. Nor should we from the pulpit denounce in scathing and unsparing terms these evils. True, they should be pointed out; their danger should be plainly set before our people; but let it be done in love, and with an appeal that will move the heart as well as convince the judgment.

Under the blessing of God, we may make the coming week of prayer a season of great refreshing in our individual experiences and in our labors for those in need. And as we put forth this labor for the unconverted in our own homes, for those needing help in the church, and for our neighbors, let us see to it that we remove from their pathway stones of stumbling which perchance our wrong example has placed before them. We may need to make confession to our husbands, our wives, our children, our parents, our brothers and sisters, to those in the church with whom we have unkindly differed, to neighbors whom we have wronged.

Heaven's ordained way of getting rid of sin is through confession. We cannot get out from under its incubus by any human invention. Confession may require the crucifixion of our feelings, the humbling of our hearts; but O, the reward will pay for all the sacrifice! It will bring to our hearts the consciousness that we stand clear before God and before our fellows; it will add to our testimonies a power as we witness to those around us.

We have come to solemn times in the history of this world. We are admonished by the events taking place around us that the day of the Lord hasteth greatly. Our great danger in the past was in putting off that day. We shall be tempted to do this in the future. The message of God today to Seventh-day Adventists is to prepare their hearts and lives for his coming. We cannot afford to delay longer. We cannot afford to spend precious time in conserving selfish interests. We have no promise of the future. Today only is ours in which to flee to the city of refuge. May God help us to do thorough work, first in eliminating sin from our lives, and then in seeking to help our fellows to find in Christ Jesus salvation from sin now, and eternal salvation in his coming kingdom.

F. M. W.

Our Example in Christ

WHEN Jesus Christ gave himself to the world for its redemption, he set an example which every true child of his will seek to emulate. He threw himself into the turmoil of this world's activities, into the vortex of its greedy graspings, into the clamor of its selfish strivings, that out of its turmoil, its graspings, and its strivings, he might win for the kingdom of righteousness and for the vindication of divine justice a harvest of trial-tested souls who would shine with the spotless luster of transparent purity through the ages that shall never end.

For that purpose he gave himself, and to that purpose they who are his will dedicate their lives. It matters not how high a position any man or woman may hold in this world, they are not exempt from this soul-winning service. In this Christ is still our example. Concerning this we read:—

"Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, 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 2:4-11.

There is no position that man can occupy in this world that can in any way compare with the position which Jesus Christ laid down when he made himself a servant of sinful men. There is no honor or glory that earthly governments can bestow that can in any degree compare with that which our Redeemer laid down when he laid down his life that they who had forfeited theirs might live again and have the right again to walk in the paradise of God.

Do you think that your renunciation of this world and its allurements is a sacrifice? If that be a sacrifice, what then is that act of our Saviour's when he laid down the highest position and the greatest glory and honor any being could have under God, to serve human beings in this world of iniquity, and render up his life a sacrifice on that despised emblem of a licentious pagan worship? He gave his life and made that sacrifice without reservation and without complaint, and permitted himself to be accounted accursed and to be crucified among malefactors that you and I might be blessed and given the right of association with unfallen angels.

He made that his business in the world. To sanctify means to set apart for a specific use; and so he says of himself:—

"As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." John 17:18, 19.

The purpose which he set before himself is the purpose he has set before his followers. As he sanctified himself (set himself apart) to that specific work, so he expects his followers to be sanctified (set apart) to that same work. That work was the salvation of men; and it is impossible for any person to be a true follower of Christ and not have burning in his soul an unquenchable desire to be used of God in the work of saving other men. The moment we take the name of Christ upon us, we take upon us the obligation "so to walk, even as he walked," to employ ourselves in his chosen occupation, to make self and our own ambition secondary, and Christ and the service of others the primary object of our lives.

We began this year with a well-defined denominational purpose. It was that each member should win at least one soul for Christ before the year should close. Some have done it; some have tried it and not done it; some have not even tried; and the year is drawing to a close. With Jesus, every day and every fiber of his being was committed to that all-important project. Wherever he went, he was winning souls for his kingdom. That was his life; and that purpose never ceased for a moment until that life went out on Calvary's cross. There he gave the full measure of all he had to offer, and in that gift he purchased our release from the final penalty of sin. Are we his when we make no effort to extend his purpose in our lives? Are we his truly when we make no effort to win a soul for him? Can we be his and never present him for another's acceptance? Can we be his and speak no word for him? We know it cannot be. He set himself apart to that work, and then laid upon his followers the obligation to do for others what he had done for them; that is, to lay their lives upon the altar of service for their fellow men.

Now, as we have taken his name upon us, as we hope for a place in his kingdom in the day of final awards, as we trust in his mercy and rejoice in his sacrifice, let us accept the responsibility which that involves, and give him the willing and glad sacrifice of our lives. Much precious time has been lost; but the eleventh hour has not yet passed. There are still souls unsaved who have as yet had no opportunity to accept the message which God has commissioned us to bear to the world. Let us sanctify ourselves to that service, living the life of Christ before

them and presenting the requirements of God's kingdom to them, that they, too, may rejoice in the blessed light and the glad prospect that have come to us in the mighty truths of the third angel's message.

Let every Seventh-day Adventist take up the work at once, and do all in his or her power to make this year the most glorious year in the history of this people. God is waiting to add his blessing and his power to our efforts; and if we will place ourselves in the channel of his purpose, he will crown our efforts with success. If there are any among us who have not yet entered this soul-winning campaign for the year 1914, I appeal to them in the name of their Saviour, Do not delay it longer. The terrible conditions now prevalent in this world tell us in no uncertain language that probation's hours are drawing to a close. The need of workers is most urgent; the time for work is short; and very soon the door of mercy will be closed upon an impenitent and unsaved world. Are you doing all God expects of you? Could you answer Yes if the Judge himself should ask you? "For their sakes I sanctify myself," said Jesus. Let us, as we look out upon an unsaved world, resolve within ourselves, as Christ resolved within himself, and say of them, and mean it when we say it, "For their sakes I sanctify myself."

C. M. S.

Be of Good Courage

WHY should we be downcast or discouraged? The storm clouds may gather, the darkness deepen, and the conflict grow more acute, but our Father and our Friend has his hand on the helm. He is keeping watch over his own. He will permit no experience to befall his children which he sees will not be for their highest good. So let us be brave and strong and courageous in his service. The battle is not ours, but the Lord's. He is the leader and the captain. We have only to follow his instructions, and he will be responsible for the outcome.

The Lord admonished Joshua to "be strong and of a good courage." We need to pass this word down the line at the present time: Courage in the Lord. He is the basis of our courage. He possesses infinite wisdom, infinite power, and infinite love for his children. He cannot make a mistake; he cannot be unkind. His infinite wisdom guides the exercise of his infinite love in our behalf, and these two will enlist for our aid his infinite power. The apostle Paul says that in our conflict with sin we may be "strengthened with all might, according to his glorious power." This is our comforting assurance.

Dear reader, are you weary and heavy-laden? Are you pressed beyond measure with cares and responsibilities? Are

you seeking by your own efforts a way of escape from the thralldom of sin? Hear his gracious invitation: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30.

Are you passing through the deep waters of affliction, and does it seem that the overwhelming flood will destroy even life itself? The Master has made provision for this. His word is: "For I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa. 43:1, 2.

Do you fear for the future in these days of turmoil and uncertainty? Do you tremble in view of what may be coming upon the earth? Let the assurance which sustained David in his hour of trial prove your comfort and solace:—

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. . . . Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah." Ps. 46:1-11.

Have you wandered from God, and do you find yourself deprived of the consolations of his grace, of the comfortings of his Spirit? To you he gives this gracious message: "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." James 4:8-10.

And so we might enumerate the whole category of human ills. The blessed Master has a remedy for every one. We cannot float beyond the ocean of his love. No pall of darkness can shut out the sunlight of his face. He declares, "Him that cometh to me I will in no wise cast out." Let us be of good cheer, and let us pass on to our brother and our neighbor the word of courage in the Lord. The conflict will soon be over. Soon "he that shall come will come, and will not tarry." The race is almost run, and the crown of glory will soon be placed upon the heads of the faithful. Let us "hold the beginning of our con-

fidence steadfast unto the end." Thus shall we become indeed partakers of Christ.

F. M. W.

Family Worship

FAMILY worship! What a great anchor to the soul! The seasons spent in a home where family worship is conducted as it should be will leave in the memory a fragrance that time cannot efface. No young man or young woman can ever forget those seasons of grace, when, around the family circle, petitions mingled with thanksgiving have been offered to the Father's throne for his care and protection, and for his guidance in the future.

There is nothing else that so sweetens the home life. True family worship is a fountain that brings streams of holy influences into every part of the household. It is a vase of perfume that sheds fragrance over all. It softens asperities. It quells anger. It quiets impatience. It settles differences. It subdues evil passions. Hearts that are drawn together at God's feet every day cannot get very far apart. The frictions of the day are forgotten when all voices mingle in the same heavenly song. As the tender words of inspiration fall with their benign counsels, all feeling of unkindness melts away. The altar in the midst wondrously hallows and sweetens the home fellowship. Besides, it puts new strength into every heart. It comforts sorrow. It is a shield against temptation. It smooths out the wrinkles of care. It inspires strength for burden bearing. It quickens every religious sentiment, and keeps the fires burning on every heart's altar.

The manner in which the family worship is conducted is very important. It should be made so pleasant as to be looked forward to with gladness even by the youngest children. Too often it is made tedious, monotonous, or burdensome. Men fall into a stereotyped order which they never vary. Long passages are read, and the prayers offered are not only long, but are the same every day from year to year, with no adaptation to the home life, or to the capacities of children. There is no reason why the family worship should not be the most delightful exercise in the home life. It should be the continual study of heads of households to make it bright, interesting, and profitable. To make it dull and irksome is treason to true religion.

It is impossible to give more than the merest suggestions and hints as to methods. A part in the service should be given to each child. Questions may be asked each day on the passage read the day before. Incidents may be introduced to illustrate the lesson. Hard words may be explained. One practical thought at least may be selected from the Scripture read which will bear upon the day's life. Cheerful songs may be sung. Then in the prayer some part should be given to the little ones. Sometimes it is good to have all follow in the prayer, repeating it phrase after phrase. And all may unite in the Lord's Prayer at the close. When there are quite young children in the family, it may not be best to read the Bible in course, but to select portions in which they will be easily interested.

For an exercise so sacred and fraught with such influences, it is not too much to say that the most careful preparation should be made. It is probable that there are few duties for which so little preparation is actually made. If thought were given to this matter beforehand, the exercise need never be dull or wearisome. The passage may not only be selected but studied, and some point fixed upon for practical enforcement. A bright incident or little story may be read to help to fix the lesson. The prayer may be thought over or even written out. A few minutes given every day to preparation for family worship will serve to make it, as it should be, the most pleasant and attractive incident of the day.—*"Week Day Religion,"* pages 79-81.

It is a source of much sadness that the rush of secular affairs is the cause of the discontinuance of family worship in many homes. The hope of the church lies in those homes where, morning and evening, the family is gathered around the altar of prayer. Here, under the benediction of Heaven, each receives strength to meet temptations.

In view of the times in which we live, the darkness which enshrouds us, and the muttering thunders which betoken a tempest of unwonted power, those who know and understand the times in which we live should not fail to rear the family altar, and petition most earnestly the throne for help in this time.

G. B. THOMPSON.

Increasing Wealth

THE increasing wealth of the world, not only in the accumulation of vast individual fortunes, but in the national wealth as well, is truly phenomenal. The *London Statist* gives the following figures with reference to the wealth of the three richest nations of the world; namely, the United States, Great Britain, and France:—

Within one hundred years the wealth of the United States has grown from about \$1,750,000,000 to nearly \$150,000,000,000, our incomes from \$500,000 to \$35,000,000,000, and the population from 8,000,000 to about 98,000,000. Any one may work out the extraordinary percentage of increase here indicated.

Like statistics for Great Britain show a growth of wealth from \$12,500,000,000, to \$85,000,000,000, and of income from \$1,500,000,000 to \$12,000,000,000. In France the figures show a gain in wealth from \$10,000,000,000 to some \$65,000,000,000, and of income from \$1,250,000,000 to \$6,000,000,000.

One hundred years ago Germany's wealth—Germany then consisted of a lot of little states and principalities—was probably less than that of France, but today it is placed at nearly \$80,000,000,000, with an income of \$10,000,000,000.

Thus, as a new country, by comparison, the United States has an annual income reported to be greater than that of Great Britain, Germany, and France combined, with an accumulated wealth far in excess of any other land.

Readings for the Week of Prayer

To Be Read in the Churches December 12-19, 1914

Love's Offering

WORTHIE HARRIS HOLDEN

'Tis passing wonderful that God, my King,

Will own and bless my humble offering,
That in his mercy he delights to own
The simple gift I lay before his throne.
Wonder, ye mighty through the universe,
And his amazing attributes rehearse!

Love gave its all that sinners might not die,

Love raised the cross that bore that gift on high;

And for that ignominy, cross, and shame,
What little tribute that I own his name!
And shall I think an offering to bring
That costs me nothing, to my glorious King?

Eternal ages only can possess

The praise my raptured spirit would confess;

Few are the mortal moments to declare,
The gifts so trivial I may prepare.

All that I am and have I give to thee,
Author of love and life, to all eternity!



Suggestions to Church Officers Regarding the Week of Prayer

THE annual seasons of prayer of the people of God have always been important appointments, possible of great blessings and refreshings to those who have devotedly entered into the full spirit of the occasion. Never in the history of the church has there been a time when conditions in the church and the world call so urgently for a sincere seeking of God as the present. The nations are angry. A large portion of the world is at war. Cities are being laid waste, and thousands daily are being slaughtered. Europe is one vast shambles. Everywhere the work of God is affected, and in many countries it is well-nigh paralyzed. Surely this untold suffering and loss demand in a very special manner the most earnest seeking of God, that his people may by his Spirit be equipped to speedily finish the work; for surely his coming is near.

Those responsible for the conduct of the meetings are urged to make at an early date such arrangements for the services as will give promise of general attendance; and as far as possible, visit before and during the meetings, all members of the church, especially those who may be inclined to be careless or negligent in their attendance. All should be encouraged to so arrange their work that they may attain the full benefit of the services. This season of prayer should not be permitted to pass without special blessings being obtained by every member of the church. The tender, loving Spirit of God should now obtain pos-

session of every soul. Special solicitude should be manifested for any who may be on the background, and no effort should be spared to fully reclaim such. Let us strive to make this a season of refreshing from the Lord.

This year there is a very urgent need for large offerings. Notwithstanding that our brethren in the foreign fields are heartily cooperating with the Mission Board in endeavoring to keep down their expenditures, yet the necessities of our mission fields are so pressing that some increase in appropriations must be granted for 1915. To this must be added the needs of Europe. The General Conference will be obliged to set apart thousands of dollars for the relief of our brethren and work in the war zone and their mission fields. The needs of the Foreign Mission Board should therefore be fully set forth early in the meetings, that by prayer and careful planning all may be able to arrange for a very liberal offering. On Sabbath, Dec. 12, the attention of the congregations should be called to these matters, and envelopes for the offering should be given to each individual, and if possible sent to any absentees. The offering should be received Sabbath, December 19, after the reading for the day has been presented.

COMMITTEE.



Meetings for the Children During the Week of Prayer

VESTA J. FARNSWORTH

ONE reason for the appointment of a week of prayer for our people should be the spiritual condition of our children and youth. Never before were the temptations of the world so strong, never multiplied to such an extent as now the things which tend to create unbelief in the truth and to lead away from God.

This week of prayer affords another opportunity for personal work for the children. However hopeless any case may be, let not that one be passed by. Carefully plan for the children's meetings, so that the younger members of the Lord's family be not left to look wistfully on while the older ones eat at a well-filled table.

Where regular meetings cannot be held, let parents study these lessons with their children at family worship each day, then all unite in seeking the Lord together. "If there is in the family one child who is unconscious of his sinful state, *parents should not rest*. . . . Let everything in the home be diligently examined, to see *why* this child is lost."—"*Christ's Object Lessons*," page 105.

It is high time to "sound an alarm," and that prayer mingled with weeping be heard from the ministers, that God's

people be spared, that the children be gathered together by those who love them, those who will show them their need of seeking God with all the heart.

The special reason for prayer and earnest work now is that the great day of the Lord is near and *hasteth greatly*. Events of the past few months show how suddenly probation may close, and the warning voice be silenced.

Our love for the children in our homes, Sabbath schools, and churches should lead to an effort never equaled in intensity, earnestness, and self-sacrificing labor. We must know that the children are not cherishing a false hope. The time is coming when those who would can "deliver neither sons nor daughters; they only shall be delivered." Each must gain an experience for himself.

"Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem." Some sons and daughters are far from being a comfort to those in charge of them, but this promise may be kept before God until it is fulfilled. Parents, church-school teachers, and Sabbath school officers and teachers may insist on its fulfillment after doing their part to clear the way. In some cases confessions should be made, earnest prayer offered, and the dangers and duties of the children set before them.

Children are keen readers of character. No assumed interest, no empty sound of words will reach the heart. The ring of sincerity must be in looks, speech, voice, and method. While we undertake the work with trembling, yet it should be with a confidence that will not be denied results, for "we are laborers together with God."



(Reading for Sabbath, December 12)

Preparation for the End

A. G. DANIELS

"REPENT ye; for the kingdom of heaven is at hand." Matt. 3:2. This is the statement with which John the Baptist began his message, as the herald and forerunner of Christ at his first advent. It is also the message proclaimed by Jesus as he entered upon his public ministry among men. Matt. 4:17.

That message was full of meaning to the generation then living. An important prophetic period had terminated, a great event had transpired, a new era had begun. Compared with former events in the history of the church, such as the announcement of the gospel of the kingdom to Adam, the destruction of the world by a flood in Noah's day, the Exodus of Israel from Egypt under Moses, and the Babylonian captivity in Daniel's time, the kingdom of God was, as John declared, truly at hand. Hence the call to repentance and amendment of life necessary to enter that kingdom. It will be helpful to review, briefly, the time and

events upon which John the Baptist based his message, and compare them with our time and the events now taking place.

The Time

John began the proclamation of the message, "Repent ye; for the kingdom of heaven is at hand," at the close of the prophetic period of 483 years. That was the first part of that long line of prophecy covering 2,300 years as recorded and explained in the prophecy of the eighth and ninth chapters of Daniel. The beginning of this prophetic time was to date from the "going forth of the commandment to restore and to build Jerusalem." Dan. 9: 25. This commandment consisted of three decrees, issued by Cyrus, Darius, and Artaxerxes, respectively. Ezra 6: 14. The last decree was given by Artaxerxes 457 B. C. Ezra 7: 12-28. In 483 years from that date Christ, the Messiah, was to be baptized and enter upon his ministry. Four hundred and eighty-three years from 457 B. C. reach to A. D. 27. In that year Jesus came from "Galilee to Jordan unto John, to be baptized of him." Matt. 3: 13. As John saw him coming, he said to the people, "Behold the Lamb of God, which taketh away the sin of the world." John 1: 29. The "fulness of time" had come, Jesus was in their midst, the kingdom of heaven was at hand.

A Great Event

The presence of the Son of God as a man among men in this world, was a great event — the greatest since creation. It was that event of which patriarchs and prophets had prophesied with joyful hearts, and to which they had all looked with longing eyes. He had come to live and die for the world. By his death salvation would be made possible for every sinner. "Upon him who had laid off his glory, and accepted the weakness of humanity, the redemption of the world must rest. He saw and felt it all, but his purpose remained steadfast. Upon his arm depended the salvation of the fallen race, and he reached out his hand to grasp the hand of the Omnipotent." He was victorious. At the close of his triumphant life he said to his Father, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." And at the last, when expiring on the cross, Jesus cried, "It is finished." He knew that the "destruction of sin and Satan was forever made certain, that the redemption of man was assured, and that the universe was made eternally secure." Truly this was the greatest event that had ever taken place among men.

A New Era

It was the beginning of a new era to both the church and the world. The advent of Christ brought a fuller revelation of God's purpose as set forth in the gospel. It gave the church a larger vision and a wider field of service. It was then that the church of Christ received the command, "Go ye into all the world, and preach the gospel to every creature." The impetus given the church at that time has resulted in the world-

wide missionary movement of today.

When the gospel was first revealed to man, it was made plain that the Son of God must come to this world and give his life a sacrifice for sinners. His coming, after four thousand years of looking and waiting by his people, was, indeed, the beginning of a new era. It brought the kingdom of heaven nearer to his people than it had ever seemed to them before. Now they felt that they could almost see the end.

Our Time

The first advent of Christ, which took place at the close of the 483 years, was but one of a number of events set forth

of the scapegoat and confessing "over him all the iniquities of the children of Israel, and all their transgressions in all their sins," and taking this goat, laden with the sins of the people, "unto a land not inhabited." Verses 21, 22. Thus the sanctuary was cleansed from the sins of the people that had been transferred, or borne, into it by the daily ministry of the priest.

But the earthly sanctuary with all its service was typical of the heavenly sanctuary and its service. There Christ, our High Priest, ministers his life for the world. There he bears the sins of all who come to him seeking forgiveness

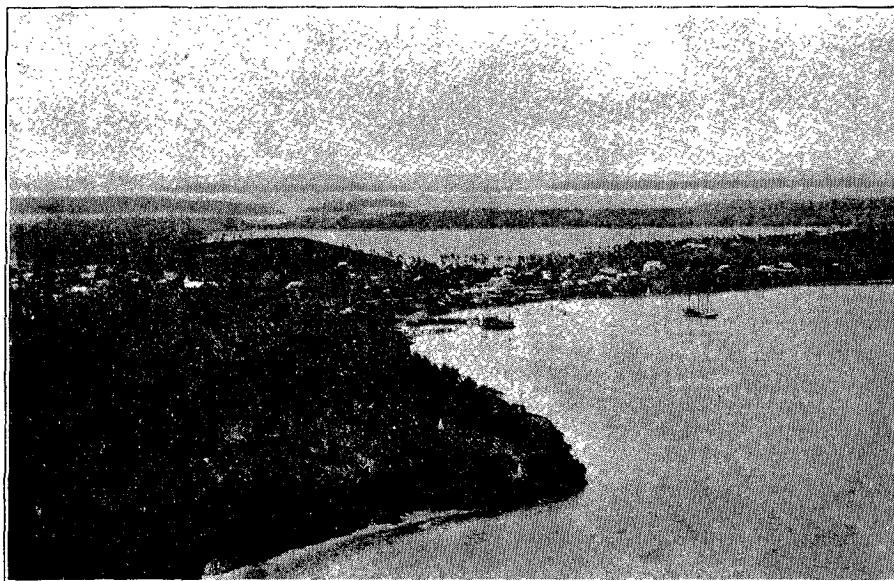


Photo by E. E. Thorpe

VIEW OF THE BEAUTIFUL HARBOR OF VAVAU, FRIENDLY ISLANDS, IN THE SOUTH PACIFIC, WHERE ONE OF OUR MISSIONS IS LOCATED

and connected together by that long prophetic period covering two thousand three hundred years. The last event of that period is given as follows: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." The prophecy began, as already shown, 457 B. C. The first 483 years of the time ended in A. D. 27, when Christ was baptized. Taking 483 years from 2,300, we have left 1,817. Adding these to A. D. 27, we are brought to A. D. 1844. "Then shall the sanctuary be cleansed." Thus we are brought by this long line of prophecy to our day and generation for the cleansing of the heavenly sanctuary.

Just what the cleansing of the sanctuary signifies may be learned by a careful study of the earthly sanctuary and its services, as set forth in the books of Exodus and Leviticus. The sixteenth chapter of Leviticus contains the instruction given to the priests for the cleansing of the sanctuary. This service was to be performed on the tenth day of the seventh month. Lev. 16: 29. That day was named the day of atonement. Lev. 23: 27, 28. The atonement was made because of the "uncleanness of the children of Israel." Lev. 16: 19. It was also to cleanse the people: "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Verse 30. This was done by the act of the priest in laying his hands on the head

and cleansing. That sanctuary will be cleansed in the antitypical day of atonement. Then the great High Priest of the heavenly sanctuary, who bears the sins of all who accept him as their Saviour and remain steadfast to the end, will lay these sins on Satan, the antitype of the scapegoat. Satan's destruction will be the end of those sins.

Thus the sanctuary will be cleansed. It is evident that the cleansing of the sanctuary involves a work of judgment. Only the sins of those who accept Christ are transferred to him in the sanctuary. Therefore only those sins can be removed from the sanctuary. For this reason complete and final atonement can be made for those only who yield themselves wholly to the Saviour, giving to him their sins, and receiving in their place his perfect righteousness.

This is where the work of judgment so definitely set forth in the Scriptures comes in. Whose sins shall be removed from the sanctuary and blotted out, must be determined by the record found in the books. The investigation and decision and execution constitute the judgment. Hence the atonement, the cleansing of the sanctuary, and the judgment are inseparably connected, if not practically one. They *begin* at the same time, namely, at the close of the 2,300 years in 1844, but the exact time when this judgment work ceases in heaven is not made known. This time when Jesus

is to receive the kingdom, the Father keeps in his own power. See Acts 1: 6, 7. When this work is finished, Christ will close his work as priest and begin his glorious reign as king. His death on the cross at his first advent laid the foundation for the establishment of his kingdom. This made salvation possible to all men. The cleansing of the sanctuary closes the ministry of Christ for the salvation of men. It is then that he receives the kingdom from his Father and begins his eternal reign. The judgment and the giving of the kingdom to Christ are inseparably connected, as will be seen by the following statement:—

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 9, 10, 13, 14.

This is the kingdom promised by the angel Gabriel when he said to Mary:—

"Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1: 30-33.

When this promise is fulfilled, then will be fulfilled also the following: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11: 15.

The two events surpassing all others foretold in the prophecies are the first advent of Christ and his return as king to establish his everlasting kingdom. At the first advent the message was given, "Repent ye; for the kingdom of heaven is at hand." The time that has elapsed and the events that have transpired since the first advent have brought the kingdom of heaven much nearer than it was when John proclaimed it near. That message must, therefore, be correspondingly more applicable and full of meaning today than in John's day. If men needed the message of John and Jesus then, how much more do we need it today!

Repentance implies sin, for it is sin that the Word of God everywhere commands men to repent of. In his last interview with his disciples Jesus told them that after his departure "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24: 47. In the first public meeting held by the disciples after their Lord had left them, they called the people to repentance. Said Peter, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. Repent of sin, that there may be forgiveness of sin. Again: "Repent ye therefore, and be converted, that your sins may be blotted out." Acts 3: 19. Repent of sin, that sin may be blotted out.

In exhorting the people to repent, John the Baptist explained the nature of true repentance and its results. Said he, "Bring forth therefore fruits worthy of repentance." To the publicans, or tax-gatherers, he said, "Exact no more than that which is appointed you." To the soldiers, "Do violence to no man, neither accuse any falsely; and be content with your wages." Luke 3: 8, 13, 14.

From all these statements it is plain that repentance lies at the very beginning of true Christian experience. It is genuine sorrow for the sins of our lives, which have injured us and others, and grieved and dishonored our Lord. It is sorrow that leads to the confession and renunciation of sin. And more still, it is sorrow that leads to amendment of life, to the bearing of the fruits of righteousness. It leads to honesty in all the relationships of life toward both God and man.

Writing to the Corinthians the apostle Paul says: "Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." 2 Cor. 7: 10, 11.

This kind of sorrow for sin is greatly lacking in the church today just at the time when it is most essential. We are living in the very last days of the great day of atonement. Our High Priest is about to leave the most holy apartment of the sanctuary, where he has ministered for so many years, a full generation, or seventy years, for the cleansing away of sin. Only those sins, it must be remembered, that are repented of, confessed, and renounced *can* be transferred to Satan to forever perish with him. Thus these days of lingering probation are very precious indeed.

Of all the people in the world, Seventh-day Adventists should have a full realization of the terrible character of sin, and experience that true repentance and godly sorrow that mean complete

separation from it forever. When we think how Jesus, our great High Priest, sweat great drops of blood in Gethsemane for us, striving against sin, it should cause us to abhor it in all its hideousness, and pray most earnestly to be forever delivered from it.

The end is upon us. Soon Jesus will lay off his priestly robes and be clothed in kingly garments. Then the choices we have made must stand forever. If all our sins have been put away and our robes made white in the blood of the Lamb, we shall be able to endure through the time of trouble such as never was since there was a nation, and to stand before the Son of man as he comes in all his glory.

Scenes taking place in heaven down at the close of time when the third angel's message is closing are described by the servant of God: "I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth, and reported to Jesus that his work was done, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censer. He raised his hands, and with a loud voice said, *It is done.*' And all the angelic host laid off their crowns as Jesus made the solemn declaration, 'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.'

"Every case had been decided for life or death. While Jesus had been ministering in the sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. Christ had received his kingdom, having made the atonement for his people, and blotted out their sins. The subjects of the kingdom were made up. The marriage of the Lamb was consummated. And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus and the heirs of salvation, and Jesus was to reign as King of kings, and Lord of lords."—"Early Writings," pages 279, 280.

This day is just before us. Brother, sister, are you ready for it? "Repent ye; for the kingdom of heaven is at hand."



Lesson for the Children — No. 1

We Should Repent

MEMORY TEXT: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3: 19.

Have the children commit this verse to memory. Ask what it means to repent. "To be sorry." Illustrate what true repentance is. A boy may be sorry he did wrong when he is punished, but still not be sorry for the sin. A thief is sorry because he is sent to prison, but not because he stole. Judas was so very sorry he sold Jesus that he hanged him-

self; but Judas repented because he saw that he himself was lost, not because he was a betrayer and murderer.

The right kind of repentance makes us sorry for what we have *done*, instead of for the punishment we suffer.

When Job repented he said, "I *abhor myself*." There are some things we do not like, some we even hate, but *abhor* is a still stronger word. Job abhorred *himself*. When he saw how holy God was, and that he had sinned against him, he felt like sitting down in dust and ashes to show his sorrow.

Illustrate true repentance further by the people of Nineveh. Try to make the children see the stranger coming up the main street. "Hark!" the people may have said, "he is saying something. Now he is near enough so we can hear his words. Listen!" "Yet forty days, and Nineveh shall be overthrown."

The people grew pale. They looked at one another. "Did you hear what that man said?" they asked one another. Then they began to tell others what they had heard. Some ran home to tell their wives and children.

Still Jonah kept going on through the streets all day long, calling out the solemn words, "Yet forty days, and Nineveh shall be overthrown."

Somebody told these words to the king of Nineveh. He left his throne, took off his rich robes, and put on rough cloth to show that he was mourning. (Describe the proclamation made, and how all the people repented.) They not only prayed, but they *turned every one from his evil way*. That was true repentance.

A lady heard two boys talking. "They say Jesus is coming, and that will be the end of everything," said one. "I don't want to see him," replied the other. "If I thought he was coming so soon, I'd want to kill myself." Would *you* feel that way? Perhaps the first thing you would think of would be the cross words you spoke to brother or sister, or you would remember how you tried to deceive father, or disobeyed mother. O, you would want more time to get ready!

The Ninevites *cried "mightily unto God"*. This week of prayer is a time when we should do the same. They knew how much time they had. We do not. Our time to prepare may be shorter than theirs. The only safe way is to get ready *now*.

(Call for those who truly repent of sin to stand. Close with a season of earnest prayer that God may help each one to repent.)

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(Reading for Sunday, December 13)

The Winning of Souls

I. H. EVANS

THE greatest work ever committed to man is that of winning souls to the kingdom of God. There are many callings, which possess merit and bring reward, that are good for men to follow; but never has a work been committed to man equal to this great work of winning souls.

The Value of a Soul

The parables recorded in the fifteenth of Luke give some idea of the value that

the Son of God puts upon a soul. Before him was a mixed multitude,—publicans and sinners, scribes and Pharisees, haughty doctors of the law,—ever ready to ensnare the Teacher; men who came to cavil and sneer; others who hung upon his words for comfort and life; rich and poor, high and low, blooming youth and feeble age; some proud and self-satisfied; others humbly longing for pardon and cleansing. It was, in fact, such a throng as would gather before him today if he were present in the flesh; for in its pride and its sin and its great and overwhelming need, the human heart does not change.

"And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

As sinful beings, our senses are too gross, our ideals too material, our desires too earthly, fully to appreciate the value of salvation. Sinless beings alone know the value of eternal life. Only the Maker of man can appreciate the possibilities of eternity.

On another occasion, our Saviour showed how precious are the believers to the heart of God. "Whoso shall offend one of these little ones which believe in me," he said, "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

One purpose, and one only, actuated the Son of God in his earthly life,—"to seek and to save that which was lost." This was his life work. And those who have accepted the salvation bought at so fearful a price, and tasted its joy in the heart, can render no service so valuable in the sight of Heaven as to carry on his work,—to seek the lost, find them, love them, and if possible save them, turning them to righteousness. Those who do this work, for Christ's sake, live his life in their labors, and multiply the life of Christ in their service.

In the past some have experienced this hungering for souls in a very marked manner. The great Gentile apostle felt its compelling power. He gave utterance to this consuming desire when he

said, "Woe is unto me, if I preach not the gospel." And again: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Matthew Henry said: "I would think it greater happiness to win one soul for Christ than to gain mountains of gold and silver for myself." Doddridge is quoted as saying: "I long for the conversion of souls more sensibly than for anything besides. Methinks I could not only labor but die for it, with delight." Many other men have there been, such as Whitefield, the Wesleys, Finney, Moody, and Spurgeon, who could truly say,—

"The love of Christ doth me constrain
To seek the wandering souls of men.
With cries, entreaties, tears, to save,
To snatch them from the fiery wave."

The early ages were blessed with many consecrated souls who gladly gave life and all for the extension of the work of the gospel. So ready were they to endure persecution, and so little did they fear earthly powers and oppressive legislation, that some writers have even charged the people of God with courting a martyr's grave.

Travail of Soul

There have been but few born into the kingdom of God without great travail of soul on the part of some one. The prophet Isaiah wrote, "For as soon as Zion travailed, she brought forth her children." When a new life begins, some one has suffered. Zion cannot beget her children without travail.

Every great revival is preceded by prayer and seeking God. Pentecost followed ten days of heart searching, fasting, and prayer. If Peter, James, John, and the other disciples had spent these ten days in committee work, studying Parthia, Media, Judea, Pontus, Asia, Egypt, and other lands where the truth must be preached, drafting recommendations, assigning to each the part he was to act in spreading the gospel, there could have been no Pentecost. It was the *travailing* of soul in that upper chamber that prepared the way for the descent of the Holy Spirit, resulting in winning thousands of souls to Christ.

Prayer has ever been a mighty factor in extending the kingdom of God. Martin Luther said, "The church converteth the whole world by blood and prayer." And Wallace wrote, "Prayer moves the hand that rules the world." It was John Knox's prayers that moved Scotland to accept the Protestant religion. "Lord, give me Scotland, or I die," was the cry of his heart. So earnestly and with such power did he call upon God that the queen said, "I fear that man's prayers more than the armies of England."

No great reformation nor any great revival has ever been carried to a successful termination without much prayer by the leaders and the people. Soul winning and growth in the spiritual life de-

pend far less upon human wisdom and native ability than on communion with God in prayer.

We have a great work, a work that is soon to be finished. It is world-wide in its movement, it reaches every nation of earth. No people ever before undertook such a program as we. Looking at it from a human standpoint, we can see "Impossible" printed in bold type. Then it is we reckon without our Leader. But our strength is not in man's wisdom or power, but in the living God; and when we seek him with all our hearts, the work can and will be done.

Spurgeon said: "The Lord give me

pect, and rightly, too, great things from our ministers, for they are God's ambassadors; but our ministering brethren can never do the work that he has laid upon each individual. Personal work is the strongest, surest method of leading men to Christ. Most of the conversions recorded in the four Gospels were the result of personal work. Christ came in close touch with those whom he won. He spoke to them with a personal appeal which was irresistible.

Such work is the need of the world today. They have reading matter of all sorts. They have clubs, society meetings, and social functions till the very life

the heavenly agencies used by God in saving men. This message is from heaven, and it must be given to the world. If God's people hold their peace, if man refuses to proclaim the warning, the God of heaven will see that it is proclaimed by some agency; for it is due the world, and it must be given.

And just as truly as the message is to be heralded to the world, it is also to be *finished*. There must come a day when it can be said, "The work is done." Then there will be nothing left for any of us to do for souls. There will not be another sermon to preach, for the time for preaching will be past; not one more book need be sold, for reading will not lead another soul to God; not a tract given away, for the hour will be past in which to find salvation; not a prayer for the lost uttered; all will then have been finished.

Mercy will have closed her gates. The flood tide of God's wrath against sin will have been opened, and on every hand will be widespread suffering, unutterable distress, and hopeless despair. The presses now used in printing books and papers that contain the message, will be rusting in idleness. The keys to the doors of our offices, schools, and other institutions will then have been turned for the last time. The work then will have been finished in all the world.

At that time, the workers, the soul winners, will look in solemn silence into one another's faces, and each know the others' thought,—*"It is done."* The minister, the colporteur, the writer, the teacher, the physician, the nurse, one and all will say, "The work of God on earth is finished."

No more will be heard the warning voice against sin; no more will Christ be pointed to as the sin bearer. Hope will have died in the hearts of all save the chosen company. They will look upon their friends and neighbors, knowing that the warning messages of Revelation 14 are finished. The mother will look upon her first-born son who is out of Christ, and she will know his final lot. The wife will look into the face of her husband, and will know that she is gazing upon a lost soul. The work of warning the world will be ended. Far and near the plagues will be tormenting the people, while those who have chosen God's service will wait the coming of their glorious King. The work of earth is done.

Brother, sister, the day of service is now. Your work for souls must be done while you are living, while you have probation. The time has come to finish the work. Now, this very time, belongs to us for service. The church of Christ must rise with renewed and holy zeal, and warn the world of its soon-coming doom. We must do *personal* work. We must plead for sinners to accept Christ and escape the wrath to come.

The Reward

As the work of soul winning is the greatest work ever committed to man, so is the reward for such service the greatest reward ever bestowed. It is a last-



SHANGHAI CHURCH SCHOOL, TAKEN IN FRONT OF ONE OF OUR CHAPELS

The man on the left is the gatekeeper. The next two are our native evangelists. The two at the right are school teachers.

a dozen importunate pleaders and lovers of souls, and by his grace we will shake all London from end to end yet. The work would go on without the mass of you, Christians,—many of you only hinder the march of the army; but give us a dozen lionlike, lamblike men, burning with intense love to Christ and souls, and nothing will be impossible to their faith."

Today our denominational strength lies in our praying people, those who have learned to wrestle with the angel and to prevail with God. Unless we stand with God, we labor in vain to give the message to the nations of earth. But the work will be finished; it will be completed in God's appointed time. Those who hear these words may have a part in that work. But let us not forget that before the loud cry of the message reaches its fullness, there must be great travail of soul among God's people. "For as soon as Zion travailed, she brought forth her children."

Personal Work

We often think our greatest source of strength, next to divine help, is our ministry, while we overlook the value and importance of personal work. We ex-

seems crammed, stuffed, crowded to the limit. But here and there are hungry hearts, yearning for help, comfort, peace. It is personal help that many such souls need, and to which they will most readily respond.

A young boy, the son of one of our ministers, was in a meeting where many were seeking God. He seemed unmoved. He resisted the sermon; he hardened his heart against the pleadings of the Spirit. Finally his mother came to him, and putting her arms of love about him, with tears flowing down her cheeks, asked him to give himself to God. For a moment he hesitated, but when his mother bent down to speak to him, and he saw her soul anguish, he cried: "I will, mother; I will serve God for your sake. Your tears will break my heart." What hosts of sinners have found the Lord through the strong personal appeal of others!

The Finishing of Our Work

We have a definite, positive, reformatory message. It is hedged in by time. It is one of those great warning messages that from time to time God has sent to this lost world, and it must be given to accomplish his purpose. It is not a man-devised message. Behind it are all

ing, an enduring, and eternal reward. Every other work will perish in the day of God's wrath. The cities, with all their wealth, art, and beauty, will be laid in ruin; the inventions of men, developed by generations of constant application and patient labor, cannot endure; the thoughts of men whose fame has commanded the respect of the ages will be of no value; the honor of man, which has so often been purchased by wasting war and the sacrifice of human life, will count for nothing. All earthly things will avail not; they must perish. But the souls we are instrumental in saving will be our eternal glory, our crown of rejoicing. The redeemed, saved by the power of God through our efforts, will be stars in our crown through endless ages.

"He that winneth souls is wise."
"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."



Lesson for the Children—No. 2

Help Save Others

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

Ask the question, When you have something good, do you want it all yourself? Surely you would not wish to be the one who would not share your blessings with others. (Illustrate the right way by the story of the lepers in 2 Kings 7:3-II.)

If you were adopted by a king who promised to give you a beautiful home and great riches, would you tell anybody about it? If the king promised to do the same for the other boys and girls, would you not wish to invite them all to go and live with him? First you would ask your best friends, then you would give others an invitation.

What would you think of one who would keep such good news to himself and so give his playmates no opportunity to share such good things with him? Illustrate by the story of the child lost in the snow as told in chapter 86 of "The Desire of Ages." Another story is that of the people commissioned with stores to carry to sufferers, but who consumed them themselves. See "Testimonies for the Church," Vol. VIII, page 25.

The story of the barren fig tree may be told as simply and vividly as possible. Show picture of a tree loaded with fruit, and another in which the branches are withered and dry.

Different plans of missionary work suited to their age and locality may be suggested to the children. If possible something should be devised for them to do during the week of prayer.

Before closing the meeting let each one present name somebody he would like to bring to Jesus, then let all unite in prayer for those mentioned. Encourage the children to speak of some outside their own relatives. All may pray Jesus to help them to become better workers for him.

(Reading for Monday, December 14)

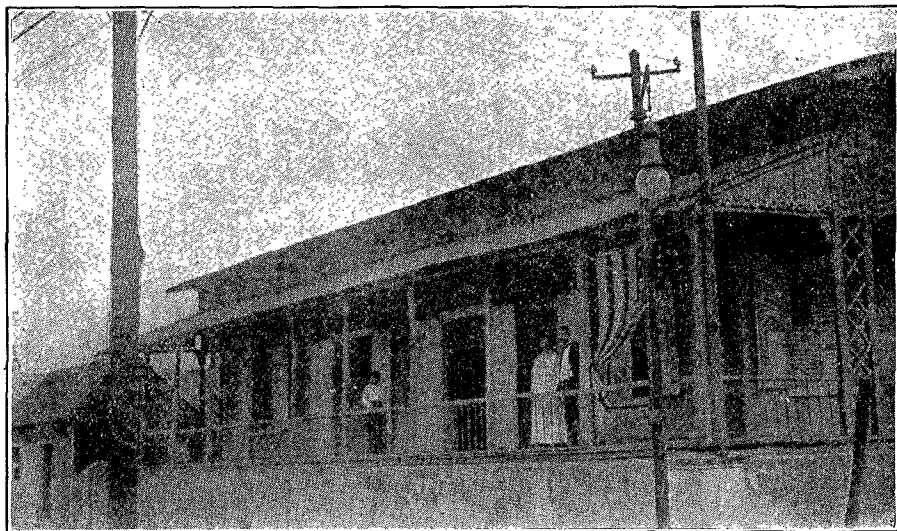
Prayer, Bible Study, and Victory Over Sin

C. N. HASKELL

THE Lord talks to his people through his Word, and they talk to him in prayer. Prayer is only a response to the voice of God as he speaks to us by the promptings of the Holy Spirit and the Word that he has given us. Where the written Word is unknown, God speaks to his people through nature. In this enlightened land we have the written Word, and it is the infallible voice of God speaking to us as much as if with our own ears we heard him speak the words. We do not appreciate the preciousness of the Bible because we do not always obey its precepts. We need to place a higher value upon the Scriptures than we have

neither would any disease come upon them, and God would feed them with manna rained from heaven. If we hope to pass through the trying times before us, we need to learn *now* to trust more fully in the Word of God; for that is what will save us *then*.

The Bible represents God to the person who takes it by faith and applies it to the soul; and our attitude to the Bible is our attitude toward God. "In the beginning was the Word, and the Word was with God, and the Word was God." In the Word is God's voice; it contains all the power, intelligence, and wisdom of God himself. "And the Word was made flesh, and dwelt among us." John 1:14. Jesus was simply the Word clothed in humanity that we might behold it lived out from a human standpoint. Christ used no divine power that is not acces-



HAITIAN MISSION HEADQUARTERS

Photo was taken while revolution was active in the city, indicated by flag. Brother and Sister Albert F. Prieger are standing together on the porch.

in the past, for therein is revealed the will of God to man.

When Satan met Jesus weakened by the forty days' fast in the wilderness, and tempted him by suggesting that he command the stones to be made bread, Satan was met and defeated with the text of Scripture, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. The passage of Scripture the Saviour referred to included every blessing that comes to men in this life. That text, if believed, would defeat every attack of Satan, physically, temporally, and spiritually. Notice how it reads: "He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years." Deut. 8:3, 4. This blessing came because they followed the cloud. Whenever God speaks it is the duty of his people to respond; and were it necessary in order for them to obey, one suit of clothes would last for forty years,

sible to the weakest child of God. In Christ dwelt all the fullness of the Godhead bodily. The same may be said of the Holy Spirit. "The words that I speak unto you, they are spirit, and they are life." John 6:63. In the Bible the Trinity meet, and our relation to the Bible is simply a manifestation of our relation to God, the Holy Spirit, and our Saviour Jesus Christ. If we love to study the Bible and receive from it daily food for our soul, then we shall love, like Mary, to sit at the feet of our Lord and listen to his gracious words; but if we neglect to study our Bibles, like Martha we shall be so cumbered with our daily cares we shall have no time to receive instruction from the Saviour were he to visit us in person. "The word of God is quick [or living], and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12. The Word of God is the only avenue by which mortals can connect with the throne of the Deity; this privilege comes through the righteousness and merits of our Saviour, who died for us. God in giving his Son gave all

heaven for a lost race. The Holy Spirit convinces us of sin, and prayer is the response of the soul; the Holy Spirit then presents our petitions before the God of heaven. Our invisible God is in a measure made visible to us in the Word he has given us.

How shall we obtain the victory over sin? — By studying the Word, believing it, and appropriating it to the heart by faith. This will imperceptibly change the heart. It will unconsciously bring victory to the soul. "Seeing ye have purified your soul in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being *born* again, not of corruptible seed, but of incorruptible, *by the word of God*, which liveth and abideth forever. And this is the word which by the gospel is preached unto you." 1 Peter 1:22-25. "As newborn babes, desire the sincere milk of the word, that ye may *grow* thereby." 1 Peter 2:2.

Prayer is the expressed desire for help from the Lord to appropriate the Word to our hearts by faith. When we take the Word into our souls, we appropriate the power and character of our divine Lord and Master. By beholding the beauties of the Word, we are changed. Those characteristics of the divine life that we love to contemplate become a part of our own character. By beholding we become partakers of the divine nature. But, alas! this secret is not experienced by every one who professes to be a disciple of Christ. It is believed in theory, but not always practiced. We look at it as a wonderful thing, and truly it is wonderful, but in all cases it is not made use of. It is within the reach of every soul, but it is not practically taken hold of, because we fail to spend time daily beholding the beauties of God's Word. We should daily learn something from the Scriptures; but we should come to them with humility of heart, and prayer that the Lord will enlighten us, and give us an understanding of his Word. One reason why many do not get more out of the Bible is because they do not search for the truth as for hid treasures; they do not seek after God in and through his Word as for silver, for then they would understand the fear of the Lord and find the knowledge of God. Prov. 2:3-6. There is too much surface work in Bible study. We may have learned the theory of present truth, but real acquaintance with God is another thing. There is too much relying upon theory; too much going to the Bible for some special doctrine which we believe is true.

It is quite important to have a correct theory, but the most perfect theory will not of itself save one soul. We may have a profession as high as heaven, but without victory over sin and selfishness in all its forms, and an abiding love in the heart for souls for whom Christ died, our souls will be as barren as the hills of Gilboa. When we tell others of the Word, our faith in it will produce an effect on their hearts. The faith we have in the Word, and the love we have

for souls, make the Word effectual.

I was the first Seventh-day Adventist that ever visited Basutoland, South Africa. I had letters of introduction to a native who had been educated by the missionaries to translate and print for them, and also to the paramount chief and to certain missionaries. But my letter made an unfavorable impression on the missionaries, for the one who gave it to me had been disfellowshipped for immoral conduct. This I had not known.

A native by the name of Kalaka, who had been educated by the French missionaries to translate the Bible into the native language, was engaged to carry me in his conveyance through the country to visit the different mission stations. Knowing the prejudice that existed against me on account of my letter of introduction, and also because of the doctrine of the Sabbath, I did not in a single instance suggest to this native missionary one argument in favor of any point of truth. But we read the Scriptures together for an hour or more each day, and I selected portions that taught our faith. When reading, I often reread verses and emphasized certain words to make an impression on his mind. For a month and a half we were together, and not by a word or a look could I discern that the reading had any effect on him. One day as we were near the end of our journey, we stopped by a little brook to rest and feed our horses, and he remarked, "See, here is water; what doth hinder me to be baptized?" I at once replied, "If thou believest with all thine heart, thou mayest." He answered, "I believe that Jesus Christ is the Son of God." Had there been sufficient water I should have baptized him without question. The sequel of it was, this man, Kalaka, had taken in every point of doctrine, and he at once began translating "Steps to Christ" into his language. He then went to Cape Colony, where he was baptized and became one of the first missionary workers who helped to establish our work in Basutoland. He remained faithful until his death, and I understand that his son has also been a faithful worker.

More than once I have seen the power of the Word manifested on the hearts of individuals, and it will accomplish like changes in our own lives if we study it. Many of us remember how earnestly we studied our Bibles when we first received the message, and how that study changed the whole course of our lives. God designed that work to continue day by day until we reflect the divine image. Who has continued it? How many of us study our Bibles as earnestly and with the same love as when we first believed? The one who does this will have the "first love" ever abiding in his heart. Through the divine agency of the Word of the Lord, secret sins can be overcome, and victories gained, through the strength and merits of our Lord and Saviour Jesus Christ. The Bible is a wonderful book. Our God is a wonderful God. The divine power of the Word can captivate and subdue the hardest heart and bring victories that all the power of hell cannot

prevent. We see our need; we apply the remedy, and God makes it effectual.

Jacob's history is an assurance that God will not cast off those who have been betrayed into sin, if they return unto him with true repentance. It was only by self-surrender and confiding faith that Jacob gained the victory in God that he failed to gain in his own strength. God thus taught his servant of the divine power that is in the Word, and that grace alone could give him the blessing he craved. Thus it will be with us who live in the last days. The greatest victories to the church of Christ, or to the individual Christian, are not those gained by talent or by education, by wealth or by the favor of men; they are those gained in the audience chamber with God, when earnest, agonizing prayer lays hold upon the mighty arm of power.

God overthrew the king of Assyria and all his host in answer to the prayers of two faithful men of God. 2 Kings 19. Daniel's prayer of faith moved the king of Persia to issue the decree for the deliverance of God's people. We are nearing more troublous times than any in past history. [This was written before the European war broke out.] Great victories will be gained by the people of God in the closing of the work. Who is exercising that faith in God's promises now that will enable him to walk by faith when no human help is nigh and we have only the promises by which to walk?



Lesson for the Children — No. 3

Are You Ready?

MEMORY TEXT: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:24.

Begin this lesson by letting the children imagine they are to take a journey on a strange road. They do not know the way to go, and the end seems far away. But before starting they are told that a guide has gone over the path and knows all the road. To help other travelers, he has set signposts, which show the dangerous parts of the journey, where the road is hard and steep, and when they are near the end.

Now all are ready to start. How carefully everybody is watching for the first sign. "There it is!" cries one. "Now we are sure we are on the right road," says another. "Let us watch for the next sign." And so they go forward with good courage.

An outline may be drawn on the blackboard or paper while the lesson is developed, showing a long path. At first there are but few signposts, far apart. At the last, many are found close together. Show that the most difficult part of the journey is at this point.

Very briefly tell the story in Matthew 24. Picture Jesus sitting on the mountain side with his disciples about him as he tells them how they may know when the journey on earth is about to end. Let the children memorize the dates of the signs, beginning with the darkening of the sun. Ask, How many signs have

been passed? How many are yet to come? How many to be seen now?

Since we shall reach the end *very soon*, what should we be doing?—"Getting ready." The Lord says, "*Be ready.*"

Let the children tell of the joys that come with the end of the journey. What friends we shall see,—God, Jesus, angels, loved friends now sleeping in the tomb. It will not be a visit only, but we go to live with them forever.

Some will neglect to get ready. They are not watching for signs. They want to play and have a good time on the road. Some are so very careless that they lie down and sleep. (The story of the enchanted ground may be used, as found in "Pilgrim's Progress.") Others try to hinder those who wish to go on their way. Familiar illustrations of last-day conditions may be found in Matt. 25:1-13; 24:48-51.

Now what can we do during this week of prayer to get ready? How can we help others? Name some of the things needed that we may be prepared. Close with earnest prayer for help that all may be ready.

(Reading for Tuesday, December 15)

Fellowship With Christ in Service

L. R. CONRADI

FELLOWSHIP with Christ is equivalent to fellowship with God's fullness: "For in him dwelleth all the fullness of the Godhead bodily." Col. 2:9. It is the secret key which unlocks heaven's choicest treasures to us, conveys to us every spiritual blessing, and fits us to become fruit-bearing coworkers with God in saving souls. The first Adventist mentioned in the Bible cultivated this fellowship with Christ to such an extent that he by faith walked with him, and his character was thereby changed into the same image, from glory to glory, so that the Lord could translate him and change his body without his ever tasting death.

Abraham, the father of the faithful, so fully confided in Christ that God could call himself "the God of Abraham," and could call him "my friend Abraham," and could safely reveal his purposes to him. Abraham in setting up altars everywhere in heathen Canaan, preached the name of the Lord from Dan to Beersheba, and thus became the first missionary to the heathen. With God as his shield, he overcame the mightiest foes and prospered among the high-handed giants.

Esteeming the reproach of Christ greater riches than all the treasures of Egypt, the faithful servant Moses talked with Christ, the real leader of Israel, "face to face as a man speaketh unto his friend." Moses drew so near to the presence of God that he was privileged to abide with him on two different occasions forty days on the mount. He "neither did eat bread nor drink water," and when he came down the second time, the skin of his face reflected the glory of Christ, so that the people could not bear to look upon it, and he had to cover his face with a veil.

Joshua enjoyed the same close relationship. The Lord was with him as with Moses, and Christ revealed himself to him as the great Captain of the Lord's host, who knows no defeat.

Samuel was dedicated to the Lord's service before his birth, and as a child learned early to regard his voice, saying, "Speak; for thy servant heareth." At his death the people could find no wrong in this ancient prophet.

Isaiah, beholding God's holiness in vision, and realizing his own unfitness, was fitted for service, as his lips were touched with live coals from off the altar. Thus he proclaimed the sufferings and the glory of Christ in such vivid colors

him, the same bringeth forth much fruit: for without me ye can do nothing." In his conversation with one of the foremost of Israel's rulers, this Teacher from God said, "Except a man be born again, he cannot see the kingdom of God." Each soul must be born again out of himself into Christ. He must die to self, bury the old carnal man, and be raised with Christ to walk with him in newness of life, as did Enoch of old. This was Paul's experience: "An Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted



A VILLAGE IN THE WAR ZONE, HAITI, ALMOST COMPLETELY DESTROYED

that he is justly called the evangelist of the Old Testament.

Young Jeremiah was sent forth as a mighty prophet, in whose mouth the word of the Lord indeed accomplished that for which it was sent.

Ezekiel learned in his fellowship with God his overruling providence. His forehead was made hard as an adamant, and he became a faithful watchman on the walls of Zion, declaring to a rebellious people the righteous judgments of their God.

The prime minister of a world empire, Daniel, found sufficient time to commune thrice a day with the Source of all help, and the Lord not only made him the wisest of the wise men, but Christ himself appeared to this man so "greatly beloved" of his God.

But our greatest example of true fellowship with heaven is Christ himself. While on earth, he cultivated the closest relationship with his Father. He declared: "I am in the Father, and the Father in me;" "I do nothing of myself;" "He that sent me is with me: the Father hath not left me alone; for I do always those things that please him." As the Father sent his only begotten Son into the world, ever abiding with him, so also Christ sends us into the world, assuring us, "Lo, I am with you always, even unto the end of the world." As the vine is dependent upon the husbandman for an abundance of fruit, so the branch is even more dependent upon the vine: "He that abideth in me, and I in

loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, . . . that I may win Christ." Phil. 3:5-8. "I live; yet not I, but Christ liveth in me." Thus it was Christ who lived, overcame, wrought, spoke, and appealed through Paul, making him the most successful missionary to the heathen.

Christ is the tried corner stone, on which God's church may stand without fear; for the very powers of death and the grave cannot prevail against him. In him, the living Head, dwells all the fullness of God, and Jesus has but one desire,—that his church, for which he has given his life, be filled with this same fullness, receiving grace for grace. The more we cultivate this fellowship with Christ, the better we learn to know him. And the more we learn of his love, which passeth all knowledge, the more we shall be rooted and grounded in that love. No power in heaven or earth can separate us from it. Though we may suffer tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, yet "in all these things we are more than conquerors through him that loved us." We should ever strive to become better acquainted with this our best Friend, and to know "the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means" we "might attain unto the resurrection of the dead."

Of all the books of the Bible, the Revelation is in this very end of all time the most important. The first chapter reveals the beloved John exiled on the lonely Patmos, communing with his Master. In the first revelation of all, he beholds the Son of man among the seven golden candlesticks, upholding his servants as the seven bright stars in his right hand. O, that the church might evermore behold Jesus walking in its midst and have fuller fellowship with him! Whether two or three gather in his name, or a hundred, he is ever present by his Spirit, always ready to minister unto their wants and to bestow showers of blessing upon them, if they only recognize his presence. As the sun is always in the firmament, whether it is hidden by clouds or not, so Christ is ever with his people, in bright or dark hours. In sweet fellowship with our true Leader, we ought to watch his guiding providences, giving all the glory to his grace, and not to any human instrument. We should listen first of all to his counsel, claim his rich promises, make him our spiritual food and drink, be rooted and grounded in his love, abide in him, and by beholding his face, be changed from one glory into another, until we grow into the perfect image of Jesus Christ, and become master builders in his service.

As messengers of Christ, we ought always to realize that if we cultivate true fellowship with him, Christ will hold us in his right hand, and no one can pluck us from him. In danger, seen and unseen, he will ever hold up his servants, ever be ready to make of them successful fishers of men. A few instances suffice to show that what Christ has been of old he is also to his servants who proclaim this threefold message today. In the early days of this cause, when we had had but little experience in working for people of other tongues, quite a company of these had begun to keep the Sabbath. But our ministers could not induce them to unite with us. A beginner, who had once offered himself to visit them but had been refused on account of his youth, was finally sent. Instead of going straight to them, he labored successfully among people of the same nationality, and thus became acquainted with their ways. Meanwhile, division had taken place among those Sabbath keepers whom he was appointed to visit, one party having become really hostile. The minister was not aware of this, but as he drove along he was directed past several of the houses of the hostile party to the very house which he would have chosen had he known all the conditions.

Another instance of God's guidance is that of a minister who was accustomed to take a certain path every night when he went to his appointment. As he bowed down one evening before starting and asked God to assist him, he felt strangely impressed not to take the usual road. Next day he learned that an enemy had lain in wait for him that night to attack him. But God, who kept his servant in his right hand, led him another way.

At one time when a revolution shook one of the great empires of the earth and all railway traffic was broken up, one of the messengers of this truth was en route. As the train was stopped early in the morning by an angry mob, the first man he saw on the station platform was one of our brethren, who had no idea this brother was on the train. While the train was held up for three days the worker met with our company there, which thus far had been able to meet only secretly. He held meeting after meeting, unmolested by the police, whose power had been broken.

We know of missionaries of this message who were booked for certain trains or certain boats, but for some reason were delayed, who later learned of accidents that had befallen these trains or boats, and saw how wonderfully God had preserved their lives.

Volumes might be written of such overruling providences and such wonderful guidance in missionary experience. I remember an incident when a co-worker and I were called hundreds of miles to follow up a supposed interest. But when we reached the place, nobody came. Being persuaded that God had some purpose in our going so far, we began night after night to plead with him for direction. A letter came from a sister far away, informing us that only forty miles north of us there were people waiting and praying for some of our ministers to come. We took this as an answer to our prayers, thanked the Lord, and went. In a little while a great interest sprang up, and hundreds of souls were converted and embraced this truth. Thus we can truthfully say, "Jesus Christ the same yesterday, and today, and forever." Heb. 13:8.

But though we have a cloud of witnesses around us testifying what sweet fellowship with Christ has done in the past, and though we ourselves have had such experiences, yet our Lord Jesus Christ is anxious to let the last church on earth know by a special message his special care for them. Undoubtedly he as the true and faithful witness, before whose eyes nothing can be hid, knows that the greatest lack consists in the Laodicean church's not recognizing the need of his presence, and not sufficiently prizing constant fellowship with him. In a most entreating manner he appeals to the Adventist people now: "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. If we now heed his voice and open our hearts this day and let him come in, we may feast with him of the good things heaven has in such abundance in store for us. There will be no question of our overcoming, and no question of our fruitfulness in his service.

The church of Christ must learn to expect and hope and pray for great things. But their eyes will not be anointed to see these unless they cultivate the closest fellowship with their true Leader. A writer truly says, "In wealth of praying we might any one of

us be millionaire helpers, if we but seriously put ourselves to the trouble of it." Our missions, both at home and abroad, would be advanced enormously, beyond all our expectations, if we would cultivate more and more of this fellowship with Christ and become true coworkers with him, fully understanding his ways and his thoughts and forsaking ours. He who fully unites in service with Christ here, and cultivates the closest fellowship in this short life, will soon share with him that eternal fellowship in glory, when we shall sit with him on his throne, even as he overcame and is set down with his Father on his throne. "He that hath an ear, let him hear what the Spirit saith unto the churches."



Lesson for the Children — No. 4

They Expected Him

MEMORY TEXT: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Peter 3:14.

Tell the children there was a time about seventy years ago, when many people really thought Jesus was coming and that they should see him. They made a mistake in the time when he would come, but God had foretold this movement in the Bible, and he loved the people who wanted to see Jesus.

As the time drew near when they looked for him, the people were very anxious to be ready. How do you think they got ready? Did they buy fine, costly clothes? Did they get rings and bracelets and all kinds of jewelry? Did they deck their bodies, and trim their hats with feathers and flowers? Did they think such things would make them appear right to Jesus, and that he would be pleased to see them dressed like the worldly people who were not expecting him?

No, they did not get ready that way. They knew that God hates pride, and anything that shows it to be in the heart. They had read that all the proud shall be burned like stubble (Mal. 4:1), and they did not wish to look or act like the proud people of the world. But what *did* they do to get ready to meet the Lord, whom they expected soon to see coming in the clouds of heaven?

1. They prayed much. The children often went away by themselves to talk with Jesus.

2. They studied the Bible to know what they ought to do.

3. When they knew they had done wrong, they confessed their sins to God and went to the ones they had wronged to ask their forgiveness, too.

4. They loved everybody.

5. They denied self, and did not seek earthly pleasure.

6. They dressed plainly and neatly.

7. They were willing to be persecuted for Jesus' sake.

8. They spent their money in Christian work.

9. They told the people Jesus was coming.

The story of what one little girl did

at that time may be told, as follows:—

"The time seemed so short in which souls could be saved that I resolved to do all that was in my power to lead souls into the light of truth. But it seemed impossible for one so young, and in feeble health, to do much in the great work.

"I had two sisters at home, Sarah, who was several years older, and my twin sister, Elizabeth. We talked the matter over among ourselves, and decided to earn what we could, and spend it in buying books and tracts. This was the best we could do, and we did this gladly.

"I could earn but twenty-five cents a day; but my dress was plain, nothing was spent for needless ornaments, for vain display appeared sinful in my eyes; so I had ever a little fund in store with which to purchase suitable books. These were placed in the hands of experienced persons to send abroad.

"Every leaf of this printed matter seemed precious in my eyes, for it was as a messenger of light to the world, bidding them prepare for the great event near at hand. Day after day I sat in bed propped up with pillows, performing my allotted task with trembling fingers. How carefully would I lay aside the precious bits of silver taken in return, which were to be expended for reading matter to enlighten those who were in darkness! The salvation of souls was the burden of my mind."

Let this meeting close with testimonies, which should quickly follow one another.



(Reading for Wednesday, December 16)

The Spirit of the 1844 Movement as a Lesson for the Closing Hour

E. W. FARNSWORTH

SEVENTY years ago people lived who expected to see Jesus come in the clouds of heaven. They testified to the world that the day of the Lord was "nigh at hand." Their message was given "with a loud voice, as when a lion roareth."

Sinners trembled and hypocrites were afraid. Those who loved Jesus rejoiced and awaited with glad anticipation the day of his coming. Throughout the earth the thrilling cry was sounded, "Fear God, and give glory to him; for the hour of his judgment is come." It was as a voice from heaven saying to all upon the earth, "Hear ye! hear ye! hear ye! The investigative judgment and the blotting out of sins has begun in heaven. Prepare to meet thy God, O Israel."

The Spirit of the Movement

No such message had ever been given. Deep solemnity attended the proclamation. Those who gave the warning were humble, men who sought not honor from their fellow men. With an overwhelming sense that the blood of souls would be required of them if they did not warn the people, they traced down the prophecies showing their connection with the present, and implored sinners

to flee from the wrath to come. They reproved sin, rebuked worldliness and backsliding, and the Spirit of God sent deep conviction to the hearts of those who heard.

The belief that Jesus would soon come led to *diligent searching of the Scriptures*. Bibles long neglected were studied with new interest. There must be no uncertainty in the hope they cherished. The people studied for themselves, that they might be able to join in giving the warning to others.

The thought, "The great day of the Lord is at hand! who shall be able to stand when he appeareth?" led the believers to *devote much time to prayer*.

Every one was converted to God."—*"Testimonies for the Church," Vol. I, pages 33, 34.*

There was manifested a *kind thoughtfulness for others*. Of William Miller it is said that while lecturing, when every seat in the house was filled, and the platform and even the pulpit seemed crowded, he would walk down the aisle, take some feeble old man or woman by the hand, find a seat for him, and then resume his discourse. The Spirit of Christ makes men tender-hearted, courteous, and affectionate.

"We carefully examined every thought and emotion of our hearts, as if upon our deathbeds," says one who par-



HONOLULU CHURCH SCHOOL, WITH SOME MISSION WORKERS AND CHURCH MEMBERS IN THE REAR

Entire nights were spent pleading with God, with strong crying and tears. The groves and fields, the church and closet, witnessed the outpouring of hearts while men, women, and children sought God with all the soul, obtaining forgiveness for their sins, and communing with him as a man talks to his friend.

In this movement the believers *forsook not the assembling of themselves together*. They met to counsel, encourage, and help one another. Country folk flocked to cities and villages where discourses on the second advent were delivered, and the places of meeting were crowded day and night.

The message that Jesus was soon coming led to *personal effort for the salvation of others*. Young people labored and prayed with and for their companions. One of them relates this experience:—

"I arranged meetings with my young friends, some of whom were considerably older than myself, and a few were married persons. . . . I determined that my efforts should never cease till these dear souls, for whom I had so great an interest, yielded to God. Several entire nights were spent by me in earnest prayer for those whom I had sought out and brought together for the purpose of laboring and praying with them. . . .

participated in that experience. There was *searching of heart and confession of sin*, that no impurity should be found to stain the life and separate from their Lord.

There was *self-denial*, and the *giving of all their possessions*, that the message might be proclaimed to those who had not heard it. They were looking for a better country, and this world had lost its attraction for them. They had no disposition to hoard treasures on earth.

The true believers were *willing to endure persecution* for Christ's sake. They were ridiculed for their faith, and cast out of the churches, but still they held fast their confidence without waver-

ing. Those who really expected Jesus to come were *plain in their dress*, and had *no desire to look or act like the world*. They found no pleasure in its amusements. To them the manifestation of pride and worldliness seemed contrary to the teachings of the Scriptures, and that it was not in harmony with the spirit of the gospel to devote God-given time and means to decorate the body. Self-denial and humility seemed far more fitting for those whose sins cost the infinite sacrifice of the Son of God.

The coming of Jesus and the preparation necessary to meet him were the

themes of conversation in the home and when brethren and sisters met together. That preparation was the business of their lives, and anything else was of little worth.

The Lesson for Us

"The advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be far exceeded by the mighty movement under the last warning of the third angel."—*Great Controversy*, page 611.

The people who lived seventy years ago believed they would see Jesus come, but they were mistaken in the event which took place at the end of the prophetic period. We who live in 1914 stand face to face with the overwhelming glory they expected to see. To us is granted the privilege of going out to give the last warning the world will hear, and of being caught up to meet the Lord in the air.

"We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being, and also the salvation of other souls, depends upon the course which we now pursue. . . . We have not a moment to lose. Events of vital importance are taking place around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey."—*Great Controversy*, page 601.

The events of the past few months indicate that we are indeed entering the last phase of the final conflict. This view was presented to the servant of God: "I saw greater distress in the land than we have yet witnessed. I heard groans and cries of distress, and saw large companies in active battle. I heard the booming of the cannon, the clash of arms, the hand-to-hand fight, and the groans and prayers of the dying. The ground was covered with the wounded and the dead. I saw desolate, despairing families, and pinching want in many dwellings. Even now many families are suffering want, but this will increase. The faces of many looked haggard, pale, and pinched with hunger. . . ."

"The signs of Christ's coming are too plain to be doubted; and in view of these things every one who professes the truth should be a living preacher. God calls upon all, both preachers and people, to awake. All heaven is astir. . . . Greater perils are before us, and yet we are not awake. This lack of activity and earnestness in the cause of God is dreadful. This death stupor is from Satan."—*Testimonies for the Church*, Vol. I, pages 260, 261.

The example of earnest, persevering, prevailing prayer found in God's people under the first advent message should be followed now. It surely will be before

the end comes. "Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for his blessing, will not obtain it."

The readiness to confess and forsake sin found among the first advent believers should be a lesson to us. "All who endeavor to excuse or conceal their sins, and permit them to remain upon the books of heaven, unconfessed and unforgiven, will be overcome by Satan. . . . Those who delay a preparation for the day of God cannot obtain it in the time of trouble, or at any subsequent time. The case of all such is hopeless."

The tendency to copy the world and follow its fashions manifested among Seventh-day Adventists is heart-rending. The wide gap between the Christian and the worldling of seventy years ago is fast closing up. Many speak of their coldness and lack of spiritual power, while at the same time they are indulging pride and sensuality. They are not willing to pay the price for a better Christian experience. They cannot have the approval of God while dressing and acting like the world. The decision must be made for or against him.

Some are waiting for the refreshing from the Lord, the outpouring of the Spirit, to give them the needed preparation, but such will be sadly disappointed. "Not one of us will receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost. . . . Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven."

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

"I was shown God's people waiting for some change to take place—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act, they must take hold of the work themselves, and earnestly cry to God for a true knowledge of themselves. The scenes which are passing before us are of sufficient magnitude to cause us to arouse, and urge the truth home to the hearts of all who will listen. The harvest of the earth is nearly ripe."—*Testimonies for the Church*, Vol. I, page 261.

Truly the zeal, earnestness, prayerfulness, and diligence exercised in 1844 were none too great for us to imitate just before the close of time. "Hath

God cast away his people? God forbid." But because of their great need he mercifully sends warnings calculated to stir the very soul. Now, just now, even today, is the time to turn to the Lord with all the heart, and with fasting and weeping and mourning.

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



Lesson for the Children—No. 5

"Lord, What Wilt Thou Have Me to Do?"

MEMORY TEXT: "Lo, I am with you alway, even unto the end of the world." Matt. 28:20.

In this lesson try to teach that Jesus, through the Holy Spirit, will live with us indeed in our homes. He will share our joys, our sorrows, and our labors. We become workers with him. Children who serve him are his little brothers and sisters. He is the *oldest* brother. He is not ashamed of his relatives, even though they may be poor and faulty.

Let the part the disciples acted in Jesus' ministry be emphasized in this lesson:—

1. They loved him, and left all to follow him. Mark 1:16-20.
2. They obeyed him. Luke 5:5.
3. They listened to his words. Mark 4:33, 34.
4. They went about with him. Luke 22:28.
5. They prayed with him. Luke 11:1.
6. They ate with him. Luke 24:30.
7. They invited him to eat. John 4:31.
8. The women ministered to him. Luke 8:1-3.
9. Simon bore the cross for him. Matt. 27:32.
10. They gave him their best and most costly things. Mark 14:3.
11. They brought others to him. John 1:35-42; 12:10, 11.
12. The children praised him. Matt. 21:15, 16.

Select from these texts those you can use best, those that will help the children most to feel that Jesus would live in their homes and have them as his helpers.

Let each say what kind of work he would like to do for Jesus, and make it clear that there is something for every one, also that Jesus will be their friend and helper.

In this meeting pray for a disposition to work, and to be taught what to do.



"THE moral cement of society is virtue. It unites and preserves, while vice separates and destroys. The good may well be termed the salt of the earth; for where there is no integrity there can be no confidence, and where there is no confidence there can be no unanimity."

(Reading for Thursday, December 17)
Cheering Words From the Fields Beyond

W. A. SPICER

WHITER than ever unto harvest, the fields stretch out before us. It has been a busy year of advance. The everlasting gospel, in the setting of the threefold message of Revelation 14, is God's message for these last days; and the power of God is in it, converting hearts and transforming lives in every land.

Think of it! Last year, according to the statistical secretary's report, there were registered over a thousand baptisms a month in the homelands and mission fields. Nearly thirteen thousand souls were baptized into the Lord Jesus

within the arctic circle will respond to the roll call of the peoples, giving thanks to God for the "blessed hope."

Really, was there ever such a time for the extension of the work and the ingathering of souls? We cannot even speak of all the new records established. The first tent meeting has been held in Turkey proper, near Smyrna—held by permission of the governor, who declared that if our workers would preach the Bible just as it is written, in spirit as well as in letter, he would consider them messengers sent from heaven. The first church is organized in Borneo, in the East Indies. Our first contact with untamed cannibalism on the war path has been reported this year from the island of Atchin, New Hebrides.

has only three ordained ministers and a corresponding number of other workers. No wonder the brethren looking toward us hope that more workers may be commissioned to come to their help.

But now we must give place to testimonies from some of the great divisions of the field. Beginning with South America, Elder J. W. Westphal speaks:—

"Greetings to our brethren throughout the world gathered in this week of prayer service. Each year records progress, not only in additions to our numbers, but in the power attending the message and increased calls from those who want to know the truth. Where once the doors were closed, today they swing wide open, and seemingly of their own accord. In our large cities people are giving heed to the truth, and the Lord is using the simplest means to accomplish his purpose. Prayer meetings are made the means for the conversion of outsiders attending. In some instances they seem to be taken hold of by an irresistible power, resulting in an almost visible conflict and a happy triumph. Do we need more help? How can these conditions be met without it? The possibilities before us in South America are limited only by the number of consecrated workers and the means necessary to support them. Our training school is soon to turn out about a dozen young men and women, who should be put to work. We praise God for his goodness and his blessings to us."

From Australasia, sturdily bearing its burden of evangelizing the island world of the Pacific, Elder J. E. Fulton bears this testimony:—

"Australasia, with its conferences on the continent and in New Zealand, its institutions, schools, sanitariums, and publishing houses, its thirteen island missions scattered here and there among the thousands of islands that dot our southern Pacific Ocean, representing brethren of various colors, nationalities, and languages, who believe in the same great world-wide message, sends greetings from under the Southern Cross to our beloved brethren in other lands. We pray that the week of prayer may indeed be a season of great blessing and spiritual refreshing; that the work of God may be quickly finished in every land; we pray that there may be a mighty outpouring of the Holy Spirit upon you all, and in this great blessing we all desire to share. In our field there is a quickening, and awakening zeal and activity to finish the work. A loyal people, willing to help, with schools full to overflowing with the flower of our flock, all give assurance that the work in Australasia can soon be done."

It seems but a few years ago that we were bidding Godspeed to the first workers turning their faces toward Australia and New Zealand with this message. How truly God has wrought in developing this strong missionary base in the very midst of the great island world of the southern seas!



Photo by R. C. Porter

TRAVELING IN CHINESE INTERIOR

(See story of one wheelbarrow journey, in paragraphs from Elder Porter)

under the banner of the third angel's message. Such a report was never given us before; and during the same year, sixteen thousand new members were entered upon the church lists. The Lord is stretching forth his hand to save.

New fields have been entered this present year. The banner of this last message has been lifted on the Tanganyika Plateau, farthest into the heart of the Dark Continent. Nigeria is opened on the African west coast, and the Australasian Union has landed its first workers in the wild Solomon Islands, and on the island of Niue, or Savage Island, away in the midst of the Pacific. Three new languages have been annexed to the literature of the message in the Philippines, on the islands of Luzon, Panay, and Cebu. Manchuria is opened, not to speak of new provinces in China proper. A worker for Madagascar has reached Mauritius, a neighboring island, where he will labor for a time. Far away at the southernmost point of all the earth, work has been opened at Punta Arenas, on the Strait of Magellan. Then away toward the north polar regions, the Scandinavian Union reports the opening of our first mission among the Laplanders. We may yet hear of Laplanders drawn by the reindeer, sledging through the snow to the services of this week of prayer. And still another new tongue

Amidst an uprising, with the slaying of the native teacher of another mission and the fleeing of the white trader, Brother and Sister Parker have told us of barricading themselves in the new mission home, where they were kept safe under the shadow of the Almighty until the fury of the storm was past. Now they send the glad word that heathen hearts are softening before the message of God's love.

A new union mission field has been organized in South America, comprising Ecuador, Bolivia, and Peru. Peru reports the raising up of a company of Sabbath keepers through services in a Roman Catholic church. That surely is a new record. The church was the only building large enough to hold those who wanted to hear. The people said they had built it and it was theirs; so, out of deference to the feelings of the priest, a canvas was hung up in front of the altar, and day after day the message was proclaimed, the converting power of God attending it. Two hundred and thirty Indians have now been baptized at the Lake Titicaca Mission, and the truth is working mighty changes in a dark region where never before had the light of the gospel shone in. Yet, think of it, this new union mission in the land of the ancient Inca Empire of the Sun, one third as large as the United States, with over eight million people,

Elder W. B. White speaks the word for Africa:—

"We have every reason to be encouraged. God is good, and his mercy endureth forever. Many hearts, both European and native, seem open for the truth, and we feel that now is our time to work. Since reaching these shores a year ago, my heart has been cheered by seeing over one hundred and fifty persons follow the Lord in baptism. The coming year we look for a yet larger harvest. In one mission field, where we have thirty-eight outschools, there are nearly five hundred native young men and women in the Bible classes, which means that in a short time, when they are fully instructed and established in the truth, they will, if faithful, receive baptism. In all our cities and at all our mission stations, the turning of souls toward the light greatly encourages us. We long for more workers to gather in the harvest. We thank God that, though the last rainy season has brought attacks of fever to quite a number of our missionaries, one being prostrated with the dread black-water fever, no lives have been sacrificed. For this we do praise the Lord. We have scarcely any one to work for the Europeans in our large cities. Here our need is great. Our hearts are filled with gratitude to you, brethren and sisters, for what you are doing for us here. You are sending us your sons and your daughters, and they are faithfully laboring for God, and your mission gifts are sending the light out into the darkness of the vast regions of heathenism spreading before us. We ask the prayers of the church."

Following this word from Africa comes a testimony from the great Asiatic Division. Elder R. C. Porter, of Shanghai, speaks:—

"From every part of the occupied portion of the field comes a note of courage and advance. There is growth in tithes and offerings. The basis of this growth is a longing to pass the blessed message of Christ's soon coming to those in darkness. The call of the unoccupied fields in this division is pitiful. I have ridden twenty-four hours continuously, by fast express, from Mukden to Peking, over the finest territory in the East, in which we have not one voice raised to give the message. As I beheld the thrift of the people, their unstinted industry, yet their devotion to superstitious worship at heathen shrines, my heart was burdened with an unutterable longing to see the message established in this great territory.

"We are just entering Manchuria, on the north. The province of Szechuan, on the extreme west, which has appealed for help so long, now has a mission station, and already a number are keeping the Sabbath. Central China has reached northward and gathered in souls. Returning from Peking to Shanghai, we saw an earnest Chinese worker selling papers at the station, going from window to window. We requested a China Inland missionary to ask him where his papers were published. 'At Shanghai,'

he replied. 'By what denomination?' I asked through the interpreter. 'By the Seventh-day Adventists,' was the answer. Then we enjoyed an old-time love feast there on the platform of that railway station. I asked where he obtained his papers, and he told us that he had formerly been a Presbyterian minister, but had accepted the truth a few months since, starting out at once to bear the message to his people. Wishing to reach out into unworked territory, he had loaded his wheelbarrow with literature at Yen-cheng, Honan, and wheeled it three hundred miles to



VOLCANIC ERUPTION, KAGOSHIMA, JAPAN

Chunte, where we met him. How many of us are making a like sacrifice to reach the people in the unoccupied regions?

"Advance moves have been made in every mission field in China, and in Japan and Korea. New recruits have made possible the opening of two new provinces in the Philippines. Malaysia is advancing, her new recruits being thrown out in a long, thin line, through a territory as great as the British Isles. In the Celebes Island, yet unentered, a native became interested. He has ordered, sold, delivered, and paid for three shipments of our books. Thus God's providence is going before us, showing that the time is ripe to enter this field. But the workers are wanting, and an increase of means will be required to enter these open doors. How long shall they have to wait? In passing you this brief word of courage in the Lord, we join you in prayer and consecration for the finishing of the work."

Prof. H. R. Salisbury, of Lucknow, speaks for India and Burma:—

"As we join our brethren and sisters in the great world circle of prayer, our hearts cry out for more power—power to rightly represent the Saviour of mankind; for in heathen lands more than in all others, our success lies in exalting Christ in our lives, as it is written, 'And the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their

eyes.' In this non-Christain land of the Indian Empire, with its three hundred and twenty million souls, we have the fewest laborers, in proportion to the population, of any of our missions. Hinduism, Buddhism, and Mohammedanism have surrounded themselves with well-nigh impassable barriers to stop the progress of Christianity; but the Lord of hosts has given us the sword of the Spirit, so that in faith we can say, 'Their defense is removed from over them, and the Lord is with us: fear them not.'

"Truly the Lord has wrought for us this year, so that our hearts are filled with courage; for in the face of great odds there have been more baptisms, more inquirers after the truth, and more new territory entered than in any year in the past. Especially have we prayed this year that we might know how to reach the hearts of the seventy million followers of Islam, who more than all others stubbornly refuse to accept the world's Redeemer. In this, too, we have been greatly encouraged, for while some, like Nicodemus, have come by night to study the Word, others come to our public meetings, and some have openly confessed that Jesus is the Christ. We long for the fulfillment of the words of the Mohammedan of Bokhara, who said after reading the story of the cross: 'I am convinced that Jesus Christ will conquer Mohammed. There is no doubt about it, because Christ is King in heaven and on earth, and his kingdom fills heaven and will soon fill the earth.'

"Pray for us in India, that, in view of the great task confronting us, our faith fail not, and in the midst of this heathen darkness the light of truth may shine brightly in our lives."

This reading, made up several weeks before the prayer season, cannot give the latest words from our brethren in the European Division. From all parts of Europe our brethren have told us of the good it has done them in this time of calamity to know that the believers in other lands were praying for them, and making special gifts to stand by the great mission work that the European Division has been carrying in Africa and Asia and other parts. Elder Conrad's first message from out the war zone told it in these words:—

"Our hope is in God, who guides the destinies of the world, and who will protect his own, and will not allow his cause to suffer too terribly in the crucible of affliction. We know that our brethren in other lands will stand by our missions and brethren who are cut off from our division treasury. Remember us at the throne of grace."

In all Europe our brethren have been earnestly spreading the message by voice and publications amidst the strain and stress. Elder J. C. Raft, of the Scandinavian Union, wrote:—

"The effect on the people of what is now taking place is such that I believe it will mean a new impetus to our gospel work. People are asking with wonder what these things mean, and many are

thinking seriously. Our workers as well as our people in general are making it a business to seek God in a special manner. The fearful events now transpiring are waking us up, telling what will soon come. They are unmistakable signs of the times. We are making special efforts to win souls. We are hoping and praying that the angel of peace may soon return to Europe, and that we may yet have a little time of quiet in which to finish, with renewed power, the work God has committed to us. We are especially glad to know that our American brethren will not forsake us, but are praying for us."

Elder F. A. Detamore, writing from the East Indies, says:—

"People are coming to our missionaries for light on the present situation. Some who were convinced before are taking their stand. I can see as never before that ere long men will be running to and fro seeking the word of the Lord when it is too late to find it. It is evident, also, that many will come out fully for the Lord in these closing scenes. My heart burns for these poor Mohammedans. We have a tremendous task on our hands to tell them this message."

Indeed, we Seventh-day Adventists do have an Eastern question of our own to settle, as Brethren Salisbury and Detamore suggest, in telling their burden for the Moslem peoples. One eighth of all the people of earth are Mohammedans; and how little we have yet done to reach them!

So, midst wars and rumors of wars, the message moves on. There have been flood, and famine, and pestilence, and revolution, but the message moves on, winning victories that are the surest signs of the nearness of the end.

"Thus bad and good their several warnings give

Of his approach, whom none [unsaved] may see and live.

Faith's ear, with awful, still delight,
Counts them like minute bells at night,
Keeping the heart awake till dawn of morn,

While to her funeral pile this aged world is borne."

Elder Kuniya, of Japan, tells how he pleaded with the people of Kagoshima only a little time ago, to give their hearts to God, telling them that some day that smoking volcano at their door would send forth destruction and death. This year came the terrible eruption, with the great loss of life. In sending a picture of the volcano in action, Elder Kuniya tells us that he is returning again to Kagoshima to preach this message. "I shall pitch a tent once more," he says, "to warn the people." By judgments abroad in the earth, and by God's mercies displayed in saving power, the appeal is being made to the inhabitants of earth to turn to the Lord. With greater courage and greater earnestness in our lives than ever before, may we pray and give and go in the service of our coming Lord.

"HIM that cometh to me I will in no wise cast out."

Lesson for the Children—No. 6

Shall We Keep On Sinning?

MEMORY TEXT: "For he that is dead is freed from sin." Rom. 6:7.

Repeat the lesson verse in concert. Ask the children if they have seen a dead person. Did he talk or sing? If some one was angry with him and called him bad names, did he answer back? Did he do anything wrong? No, nothing any one could do would provoke him. He was *dead*.

The Bible uses this illustration to show our relation to sin. We should be like the dead as far as sin is concerned.

Perhaps the children will be thinking, "But I am not dead. I am alive. I did something bad today before I came to meeting."

Teach them that they die by *reckoning* themselves dead. When they do this, God makes it true. They become alive to God but *dead to sin*. They open the heart wide to Jesus, but shut it tight against Satan. They *choose* to serve the Lord. They say to the devil, "Get thee behind me, Satan." Each morning they should give themselves anew to Jesus, and, like the Elder Brother he is, he saves each one who trusts in him.

A poor heathen man in Africa named Mochuana was a drunkard. He was dying of drink, when a missionary pleaded with him to stop the habit. He said he could not. He was told the story of Acts 3, and that there was power in that Name to save him, degraded as he was, and that Jesus was waiting to be asked.

In reply the poor man begged to be taken to this great doctor. He would give him money—anything—if he might become well. The missionary told him to simply ask and believe, and they knelt to pray. The poor man, who had no strength to do right, offered this prayer: "Great Doctor, make me well." That was all, but it was heard in heaven.

Then the man asked the missionary for the name having such power, and went away whispering softly to himself, "Jesus, Jesus." He was entirely cured, and said his "mouth felt clean like a child's."

Then he was tempted. A man tried to get him to drink, and as they started for the saloon, the old thirst came back. He thought he *must* drink. But he said, "Just as I was halfway to the saloon, there by a bush I called out softly three times, 'Jesus! Jesus! Jesus!' and the disease left me at once, and I turned back. And so you see there is power in the Name."

Show the children that the power of that Name is just as effectual to overcome any sin in us as drunkenness in that poor heathen man, and that we may gain the victory over anger, impatience, idleness, or any wrong if we claim the victory in the name of Jesus. Make this lesson so plain that victories may be gained before the close of the meeting.

When we are in a good meeting it may seem very easy to do right; but if

when we get home mother asks us to do something that we do not like to do, or somebody takes our things, and we feel cross and hateful, then let us whisper that Name that is above every other name, and we shall overcome.

There are two things we must do if we die to sin: First, we must read and study the Bible. Ps. 119:16, 11. This is the way Jesus lived,—without sin. Second, we must pray for victory over sin, and expect it. We may want to do wrong, but we can ask Jesus to change our minds so we shall not want to. Jesus often prayed far into the night.

This meeting should be one in which those conducting it, as well as the children, receive new light and life and power, and victory over sin. Give all opportunity to confess their sins and tell their needs, and to pray for forgiveness. There is power in Jesus' blood to save to the uttermost, great and small.

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(Reading for Friday, December 18)

Transfer of Treasure as the End Draws Near

W. T. KNOX

"LAY not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." Matt. 6:19-21.

With but few exceptions, the entire human family is busily occupied in the pursuit of treasure. All do not have the same ideas or standards of what constitutes real treasure, but whether it is knowledge, power, social position, houses and lands, pleasure, health, or the wealth of gold and silver, every one is actively engaged in its pursuit. The vital question is not to what degree are we successful in the attainment of the object of our activities, but rather the use to which we put it, the manner in which the treasure is invested or expended.

The Saviour warns all against investing, or laying up treasure upon the earth, for on the earth the fruitage of our labor is exposed to the corruption of moth and rust, and loss from thievery. Man is exhorted to "love not the world, neither the things that are in the world.

... For all that is in the world, the lust [or desire] of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." Whatever treasure of time, labor, or money is invested in the world, will ultimately be lost with the passing away of the world; but he who invests treasure of time, labor, or money with God, has an enduring investment with the eternal God in heaven, exposed neither to corruption of moth and rust nor to loss from thieves.

The Lord has imparted to man the power to get wealth, not, however, that the accumulated wealth should be con-

sumed upon himself, or hoarded in the earth for the individual's gratification, but used as a sacred trust from God, that it might be expended in cooperating with him in establishing his covenant on the earth. "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day." Deut. 8: 18.

Our trust and affections are not to be placed in riches, great or small, but in God, who enables us to secure them. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6: 17-19. The children of God are living and working for both time and eternity. What blindness is theirs, when they make the accumulation of transient wealth one of the chief objects of their existence, and place their trust in uncertain riches that are subject to attack and dissipation from so many sources—dishonesty of men, changing values, sickness, and calamities. From a hundred unforeseen sources may arise conditions that will sweep away the broken reed upon which the individual has been leaning. But the foundation of God standeth sure, and they that use their energies and wealth in harmony with the Lord's plan are laying up in store for themselves a foundation against the time to come.

Too many Christians may be likened to the young ruler—moral to a high degree in his outward life, but recognizing his need of something else in order to make sure of eternal life—to whom the Saviour said: "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful." Luke 18: 22, 23. How many of the Lord's people are maintaining the same attitude to the cause of God. They are reaching out after eternal life; they desire a place in the new earth; but when appeals are made to them to invest their means in the upbuilding of God's kingdom in the earth, they go away sorrowful, showing that they love the things of this world more than the things that belong to God. The future will reveal that they belong to that foolish class represented by the man whose ground brought forth plentifully, but instead of seeking to advantage the cause of God by his prosperity, he thought within himself: "This will I do: I will pull down my barns, and build greater; and there will I bestow my . . . goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be,

which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Luke 12: 18-21.

The conditions prevailing in the earth all strongly indicate that the time will soon come when all who maintain such an attitude toward the riches of the world will awaken to the fact that the "harvest is past, the summer is ended," and the time when their wealth could be of any use in the kingdom of God has lapsed irretrievably. Then they will fulfill the prophecy of Isa. 2: 20: "In that day a man shall cast the idols of his silver, and the idols of his gold, which they made each one for himself to worship, to the moles and to the bats." Marginal reading.

Some seem to think that in returning to the Lord his tithe they have discharged all their financial obligations to the cause of God, that upon the remaining nine tenths the work of God has no claim to which they need give consideration, and, like the man who received one talent, they forthwith proceed to bury it in the earth, entirely ignoring the kingdom of God and its claims and needs. The following quotations from the writings of Mrs. E. G. White are very pertinent:—

"It is God who blesses men with property, and he does this that they may be able to give toward the advancement of his cause. He sends the sunshine and the rain. He causes vegetation to flourish. He gives health, and the ability to acquire means. All our blessings come from his bountiful hand. In turn, he would have men and women show their gratitude by returning him a portion in tithes and offerings,—in thank offerings, in freewill offerings, in trespass offerings. Should means flow into the treasury in accordance with this divinely appointed plan,—a tenth of all the increase, and liberal offerings,—there would be an abundance for the advancement of the Lord's work.

"But the hearts of men become hardened through selfishness, and, like Ananias and Sapphira, they are tempted to withhold part of the price, while pretending to fulfill God's requirements. Many spend money lavishly in self-gratification. Men and women consult their pleasure and gratify their taste, while they bring to God, almost unwillingly, a stinted offering. They forget that God will one day demand a strict account of how his goods have been used, and that he will no more accept the pittance they hand into the treasury than he accepted the offering of Ananias and Sapphira."—*"Acts of the Apostles,"* page 75.

"Liberality, both in spiritual and in temporal things, is taught in the lesson of seed sowing. The Lord says: 'Blessed are ye that sow beside all waters.' 'This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.' To sow beside all waters means a continual imparting of God's gifts. It means giving wherever the cause of God or the needs of humanity demand our aid. This will not tend

to poverty. 'He which soweth bountifully shall reap also bountifully.' The sower multiplies his seed by casting it away. So it is with those who are faithful in distributing God's gifts. By imparting they increase their blessings. God has promised them a sufficiency, that they may continue to give. 'Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.'

"And more than this is wrapped up in the sowing and the reaping. As we distribute God's temporal blessings, the evidence of our love and sympathy awakens in the receiver gratitude and thanksgiving to God. The soil of the heart is prepared to receive the seeds of spiritual truth. And he who ministers seed to the sower will cause the seed to germinate and bear fruit unto eternal life."—*"Christ's Object Lessons,"* pages 85, 86.

It is evident that whatever of the Lord's good gifts have been bestowed upon us are to be considered as intrusted talents, to be used, not selfishly for our own gratification, but for the benefit of mankind—for the upbuilding of the kingdom of heaven on the earth.

There has never in the history of the denomination been a time when the conditions in the mission fields and developments in the world called for a recognition of the force of Christ's statements concerning the safe disposition of man's treasure more than at the present hour. The fields are everywhere ripe for the message. Where we have established our missionaries, the Lord is giving most encouraging results. Minds darkened by ignorance and superstition and enslaved by sin are being enlightened and liberated by the blessed truths of salvation. And yet the work in almost every field that has been entered by us is held under restraint for lack of workers and funds to occupy and develop the openings the Spirit of God has so manifestly prepared for his truth. To almost all the insistent appeals coming to us from these fields during the past year the General Conference has been obliged to turn a deaf ear, on account of the lack of funds, notwithstanding that we are told by Paul: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5: 1, 2, 4. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting the coming of the day of God?" 2 Peter 3: 11, 12 (margin).

Since 1844 the seventh angel's trumpet has been sounding, concerning which the inspired seer declared: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." For seventy years this seventh trumpet has been sounding. The events that were to

take place under it have been or are rapidly being fulfilled. The judgment message has gone forth to those that dwell upon the earth, to many peoples and nations and tongues and kings. Surely there is no gainsaying the fact that the "nations are angry." The thunderings of the Balkan War have scarcely ceased. Its rivers of spilled blood have not yet been hidden by the earth. The interference of the greater nations of Europe saved to the Turkish Empire a mere foothold on European soil, and now already Europe is torn and distracted with the most stupendous strife in history. Millions of men are said to be marshaled in the contending armies. The exactions of this frightful struggle are so urgent that neither the schoolboys nor the old men are spared from military service. Women even are reported as preparing to fill the terrible gaps that have been made in the ranks by the modern methods of destruction. Recent dispatches indicate that Turkey has entered the war, although it has been warned by some of the powers that have heretofore come to its help that if it enters the present conflict, it will mean the final destruction of the nation. At this writing no one can foretell the outcome of the war, but to the Christian, to the student of God's Word, these things must surely be admonitions to prepare for the coming of Christ—harbingers of the dawn of the glorious day of deliverance to which God's people have ever looked. To them the Saviour's admonition will especially apply: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Matt. 6: 19, 20.

Lesson for the Children—No. 7

The Children May Help

MEMORY TEXT: "And we are his witnesses of these things." Acts 5: 32.

Review part of lesson 5, showing how even the children were helpers and workers for Jesus when he lived among men.

Now there is a great work to be done before Jesus comes again. Every nation must be warned, so that the people may get ready.

Illustrate by a great house being built in a very short time. One man, or even a few, could not build it quickly. Some must work on the walls, others on the roof, and still more on the inside, till the workmen seem to swarm all over the building.

A temple for God is being built. The stones must be *alive*. Shall we read about it? Eph. 2: 20-22. Some will be *pillars*. Rev. 3: 12. Jesus will write on them. What?

Some of the pillars will come from India, China, Japan, South America, Africa, Europe, and the islands. O, so many workmen are needed to get the pillars ready so that they can take their

places in the beautiful temple! There is a place reserved for even the children in the building.

(The leader should give items of interest from the mission fields, especially anything that relates to the children. These may be obtained from different readings for this week of prayer and from our periodicals. Close with a season of earnest prayer for the missionaries and those for whom they labor.)



(Reading for Sabbath, December 19)

Preparing for Christ's Return

MRS. ELLEN G. WHITE

SEVENTH-DAY ADVENTISTS profess to believe that the day of this world's history is far spent, and that the night is at hand. Should we then, as the end draws nigh, manifest greater earnestness and zeal in the service of God, or may we now relax our energies, and participate in the pursuits and pleasures of the world? The Lord has ever required his people to show in all their habits of life a marked difference between themselves and worldlings. Even if the end were not near, it would be the duty of every Christian to be true to his profession of faith, and by an example of simplicity and self-denial, to rebuke the pride and selfishness of the ungodly. How much more, then, is it incumbent upon this people to manifest unflinching zeal and consecration!

In both the Old and the New Testament the Lord has positively enjoined upon his people to be distinct from the world, in spirit, in pursuits, in practice, to be a holy nation, a peculiar people. The east is not farther from the west than are the children of light, in customs, practices, and spirit, from the children of darkness. And this distinction will be more marked, more decided, as we near the close of time. It is not a profession of faith, or a name registered in the church book, that constitutes us children of God. It is a vital connection with Christ. We must be one with him, imbued with his Spirit, partakers of the divine nature, crucified to the world with its affections and lusts, renewed in knowledge and true holiness.

God requires of his blood-bought heritage the sanctification of the whole being,—purity like the purity of Christ, perfect conformity to the will of God. "Be ye therefore perfect," is God's word to us; and in order that we might obey this word, he sent his only begotten Son to this earth to live in our behalf a perfect life. We have before us his example; and the strength by which he lived this life we also may have. Our duty, our safety, our happiness and usefulness, and our salvation call upon us each to use the greatest diligence to secure the grace of Christ; to be so closely connected with God that we may discern spiritual things, and not be ignorant of Satan's devices. The mighty surges of temptation will break upon all; and unless we are riveted to the eternal Rock, we shall be borne away, to become the helpless prey of the enemy. By diligent

searching of the Scriptures, and earnest prayer for divine help, the soul must be prepared to resist temptation. The transforming power of Christ's grace will mold the one who gives himself to God's service; for God is bound by an eternal pledge to supply power and grace to every one who yields himself to be sanctified by obedience to the truth.

Now is the time to prepare for the coming of our Lord. Readiness to meet him cannot be attained in a moment. Preparatory to that solemn scene there must be vigilant waiting and watching, combined with earnest work.

We are living in a time of peril, a time of temptation, of despondency. Every one is beset by the wiles of Satan, and we should press together to resist his power. We should be of one mind, speaking the same things, and with one mouth glorifying God. When unity prevails, the church advances from success to success, and the various departments of the cause of God fulfill their part in the finishing of the great work before us.

There are many, many in our churches who have but a limited understanding of the real meaning of the truth for this time. I appeal to them not to disregard the fulfilling of the signs of the times, which say so plainly that the end is near. O, how many who have not sought their soul's salvation will soon make the bitter lamentation, "The harvest is past, the summer is ended, and I am not saved!"

We need to humble ourselves before God, because there are those in the church who are failing of accomplishing that which the Lord desires them to accomplish in soul-saving effort. The privileges that he has given them, the promises he has made, the advantages he has bestowed, should inspire them with far greater zeal and devotion than they manifest.

My brethren and sisters, are we willing to leave self out of the question? Are our energies spent in the Master's service? Are our voices often raised in earnest supplication for power from on high? Is our faith pure and strong? Have we put away all prejudice, all evil thinking and evil speaking? Are our affections set on things above, or are they twining about the things of this earth? Are our eyes open to see the needs of those around us? Can God call us faithful watchmen?

To those who have failed of discerning the opportunities of the present hour, I would say: Do you desire to break the spell that holds you? Would you arouse from this sluggishness that resembles the torpor of death? Go to work, whether you feel like it or not. Engage in personal effort to bring souls to Jesus and to the knowledge of the truth. In such labor you will find both a stimulant and a tonic; it will both arouse and strengthen. By exercise, your spiritual powers will become more vigorous, so that you can, with better success, work out your own salvation. The stupor of death is upon many who profess Christ. Make every effort to

arouse them. Warn, entreat, expostulate. Pray that the melting love of God may warm and soften their ice-bound natures. Though they may refuse to hear, your efforts will not be lost. In the effort to bless others, your own souls will be blessed.

The greatest in the kingdom of God are those who love the Saviour too well to misrepresent him; who love their fellow men too well to imperil their souls by setting a wrong example.

Let every church member kneel before God, and pray earnestly for the impartation of the Spirit. Cry: "Lord, increase my faith. Make me to understand thy word; for the entrance of thy word giveth light. Refresh me by thy presence; fill my heart with thy Spirit, that I may love my brethren as Christ loves me."

God will bless those who thus prepare themselves for his service. They will understand what it means to have the assurance of the Spirit, because they have received Christ by faith. The religion of Christ means more than the forgiveness of sins. It means that sin is taken away, and that the life is filled with the Spirit. It means that the mind is divinely illumined, that the heart is emptied of self and filled with the presence of Christ. When this work is done for church members, the church will be a living, working church.

God expects those who claim to be his children to bring others to him. On every hand are opening before us many doors for the presentation of the message of saving truth. Beside all waters the seeds of truth are to be sown. To all the world—to every nation and kindred and tongue and people—the message is to be proclaimed. As those who have received the light of present truth exercise a living faith in Christ, as they labor together with him in soul winning, what a work will be accomplished! For such laborers the angels of God will open ways and furnish opportunities, and will cooperate with the human agent, that he may not run in vain, neither labor in vain.

The Angel of the covenant is empowering his servants to be his witnesses to carry the truth to all parts of the world. He has sent forth his angels with their message. But as though these angels did not speed on their way fast enough to satisfy his heart of yearning love, he gives John personally the message to be given to all: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." He has opened a fountain for Judah and Jerusalem, and every member of his church is to show his loyalty by inviting the thirsty to drink of the water of life. A chain of living witnesses is to carry the invitation to the world. Will you act your part in this work? God calls. Will you hear his voice, and, denying self, take up the cross and follow him? As you see the peril and the misery of men and women under the working of Satan, do not exhaust your God-given

energies in idle lamentations, but go to work for yourselves and for others. Arouse, and feel a burden for those who are perishing.

Sound an alarm through the land. Tell the people that the day of the Lord is near, and hasteth greatly. Let none be left unwarned. We might have been in the place of the poor souls who are in error. According to the truth that we have received above others, we are debtors to impart the same to them.

We have no time to lose. The powers of darkness are working with intense energy, and with stealthy tread Satan is advancing to take those who are now asleep, as a wolf taking his prey. We have warnings now which we may give, a work now which we may do, but soon it will be more difficult than we imagine. God help us to keep in the channel of light, to work with our eyes fastened upon our Leader, and patiently, perseveringly press on till the victory is gained.

The coming of the Lord is nearer than when we first believed. The great controversy is nearing its end. Every report of calamity by sea or by land is a testimony to the fact that the end of all things is at hand. Wars and rumors of wars declare it. Is there a Christian whose pulse does not beat with quickened action as he anticipates the great events opening before us? The Lord is coming. We hear the footsteps of an approaching God, as he comes to punish the world for its iniquity. We are to prepare the way for him by acting our part in getting a people ready for that great day. No entreaties are so tender, no lessons so plain, no commands so powerful and so protecting, no promises so full, as those which point the sinner to the fountain that has been opened to wash away the guilt of the human soul. Let every heart as well as every hand be engaged to do the work that must be done. The word is given from the throne of God, "Every man to his work, each to do his best."

Lesson for the Children — No. 78 Treasure in Heaven

MEMORY TEXT: "But lay up for yourselves treasures in heaven: . . . for where your treasure is, there will your heart be also." Matt. 6: 20, 21.

If your house was on fire, or you knew it would soon burn down, what would you do, children?—"Get out of it." "Look to see if anybody were inside." "Get the things out and take them to a safe place." Yes, you would do all these if you had time.

But after your friends were safe, next you would think of your *treasures*, the things most costly, and that you love best. You would not want them destroyed, and would work hard to save them.

This world and everything in it will soon be burned. When the whole world is on fire, we shall want a safe place to stay, such as Noah had in the flood. (Show how the people used their riches

then, and what Noah did with his possessions.)

Some things we shall not care to save when Jesus comes. Some we would like to keep. People do not often throw their money away when in a burning building or on a sinking ship. They usually try to save it; but a time is coming when even silver and gold will be thrown into the streets. Isa. 2: 19-21.

The Lord has told us how we can save our treasures,—to send them on before us to heaven. There they will be safe and we can have them again. How? Jesus counts gifts made to his work as so much placed in the bank of heaven.

Noah did not spend his money for feasts or pleasure. He put what he had into the ark. His family was saved with him, while others were drowned. Their riches were buried in the mud.

God has made everything capable of *giving*. Ask the children what the sun, clouds, rain, the growing grain, the flowers, etc., give us. Should we be the only selfish creatures in creation?

This week we may lay up treasures in heaven by giving to help the missionaries.

Jesus, My Friend

HENRY DE FLUITER

I HAVE a friend so dear,
Constant and true is he;
Filling my heart with cheer;
So good to me!
He's covered every sin and stain,
His power can make me whole again,
And soon with him fore'er I'll reign,—
Jesus, my friend.

He's promised to return
To this dark world below;
Though wicked men may spurn,
To him I'll go.
He'll take me to my home on high,
Where I shall live and never die,
He'll wipe all tears from every eye,—
Jesus, my friend.

Then why should sorrow fill
Hearts that on him rely?
His blessed, "Peace, be still,"
Calms every cry.
He fills with hope and courage now,
And at the last, I know not how,
Will place a crown upon my brow,—
Jesus, my friend.

WHAT is success? The amassing of money? Dives did not find it so. Is it power? Herod did not find it so. Is it knowledge? Paul did not find it there. No; success lies in the simple service of God. Success lies in stewardship, in receiving the facts of life—money, influence, intellect—as loans from God, to whom the account is daily to be rendered. "The longer I live," writes Samuel Chapman Armstrong, "the less I think and fear about what the world calls success; the more I tremble for true success, for the perfection and beauty of the inner life, for the purity and sanctity of the soul, which is as a temple."—*Central Christian Advocate*.

THE WORK AND THE WORKERS

THE current or "War" number of *Liberty* magazine tells the truth about "Armageddon." Show it to your friends.

THE dread of becoming old should disappear after you have read the December or "How to Keep Young" number of *Life and Health*, now ready.

Life and Health one year and the *Protestant Magazine* one year, only \$1.70. Until Dec. 31, 1914, the October, November, and December, 1914, numbers will be thrown in with 1915 subscriptions at this low rate.

UNTIL Dec. 31, 1914, all who send \$1.00 for a 1915 subscription for EITHER *Life and Health* or the *Protestant Magazine* will receive FREE the October, November, and December, 1914, issues — 15 MONTHS FOR \$1.00.

SEND \$3.25 for the following five magazines for one year: *Life and Health*, *Liberty* magazine, *Protestant Magazine*, *Signs of the Times Magazine*, and the *Watchman*. Regular price, \$4.35. New subscriptions or renewals accepted. Make presents of these magazines.

SEND \$1.70 for any two, \$2.40 for any three, or \$3.00 for any four of the following monthly magazines FOR ONE YEAR: *Life and Health*, *Protestant Magazine*, *Watchman*, *Signs Magazine*. Regular subscription price of each, \$1.00 a year. Add 25 cents to any club, for *Liberty* magazine for one year.

Two weeks ago the manager of the *Protestant Magazine* received a telephone message from the general office of the Seaboard Air Line Railroad, Washington, D. C., stating that a special messenger was on the way to Takoma Park to secure three copies of the June and three of the February numbers of the *Protestant Magazine* for their traveling passenger agent from —. The interest in back numbers of this fearless yet dignified monthly seems to be on the increase.

Do you know that Dec. 8, 1914, is the date set by Roman Catholic leaders for a general bombardment, by letters, of our senators, representatives, Postmaster-General, and Secretary Bryan, petitioning them to help bar Protestant periodicals from the U. S. mails? Let every true Protestant use the *Protestant LETTER-PROTEST* to these same government officials, calling for HANDS OFF A FREE PRESS. See suggestive letter opposite page 497 of the November *Protestant Magazine*. Cut it out, fill in the blanks and sign it at once, or copy it off and mail a copy to your senators, your Congressmen, to Postmaster-General Burleson, and to Secretary Bryan, State Department. A copy sent to President Wilson, White House, Washington, D. C., would also not be amiss. Do this at once! Hand the November *Protestant* out where it will count most. Send \$1.00 for 20 or \$2.00 for 50 copies.

THE New York *World* for Oct. 29, 1914, refers to "the *Protestant Magazine*", a monthly periodical published at Washington, of unknown circulation, the editors being W. W. Prescott and W. A.

Spicer, his associate." On page 4 of that issue it continues: "The June number of the *Protestant Magazine*, which is also finding extensive circulation in the State, devoted several of its forty-five pages of text to attempts to show that the Roman Catholic hierarchy was largely interested in securing his [Mr. Sulzer's] removal from office." Then follows a description of the "Picture Section" of our June number, and a quotation one foot long from "an interview between the editor of the *Protes-*

tant Magazine and Mr. Sulzer at the latter's office, at No. 115 Broadway, April 23, 1914." These quotations or references to this magazine appeared also in the New York *Evening Post*, the New York *Times*, and in thousands of other newspapers throughout the country. Many are now inquiring for sample copies of the *Protestant Magazine* as the result of this unusual publicity. Only a few copies of the June number may be had, at 10 cents each, or 25 cents for 5 copies. Mailed to different addresses.

Below is the percentage of the population over ten years of age that can neither read nor write in

ROMAN CATHOLIC COUNTRIES

IRELAND	17 %
BELGIUM	18 %
AUSTRIA	26 %
HUNGARY	40 %
ITALY	48 %
CHILE	49 %
ARGENTINA	54 %
CUBA	56 %
PORTUGAL	73 %
MEXICO	75 %
SPAIN	78 %
BRAZIL	85 %
GUATEMALA	92 %

PROTESTANT COUNTRIES.

GERMANY	1/10 of 1 %
DENMARK	1/5 of 1 %
SWITZERLAND	3/10 of 1 %
SWEDEN	3/10 of 1 %
SCOTLAND	3 1/2 %
HOLLAND	4 %
ENGLAND	5 1/2 %
AMERICA (U.S.)	7 1/2 %



Courtesy of the Religious Telescope

UNCLE SAM ON THE SCHOOL QUESTION

See Four-Page "Picture Section" in the November "Protestant Magazine"

Without doubt this November number is the BEST that has been issued since this FEARLESS yet DIGNIFIED magazine was launched in 1909. It will tell you about Rome and the European War, the Papacy and the Mexican Problem, Rome's Present Efforts to Bar Protestant Periodicals from the U. S. Mails, the Luther League of America, the Thirteenth Annual Convention of the American Federation of Catholic Societies, and about the real meaning of "The Immaculate Conception of the Virgin Mary." The November 8 issue of *Our Sunday Visitor*, a Catholic weekly approved by the Pope and by the papal delegate to the United States, contains the following: "There are over twenty-five million Catholics under the flag of the United States. . . . The American government has the power also to PUT AN END TO THE CIRCULATION OF CALUMNIES in our own country. It is not a question of making a request any more. It is a question of MAKING A DEMAND." (Caps ours.) Send 10 cents for sample copy, or \$1.00 for 20 or \$2.00 for 50 copies of this "best number yet." before the supply is exhausted.



WASHINGTON, D. C., NOVEMBER 12, 1914

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A TELEGRAM received from Elder J. O. Corliss just as we go to press states: "California initiative Sunday measure defeated. Complete campaign details next week." We rejoice in this good word, and shall await with interest the report to be sent later.

By the steamer "Vigilanca," leaving New York October 30, Mrs. Almeda Haughey-Nelsen sailed for Nassau, Bahama Islands, being released by the West Michigan Conference in response to the call from the Bahamas for an experienced Bible worker.

THE General Conference and the North American Division Conference Council closed an important as well as interesting and successful meeting last week. Reports of many important recommendations made by this council will be given next week.

By the Japanese liner "Awa Maru," from Seattle, November 3, Brother D. C. and Mrs. Ludington are proceeding to Burma, to join the staff of the Meiktila Industrial School. Brother Ludington, graduate of Emmanuel Missionary College, had charge of the Battle Creek Industrial Academy last year. Mrs. Ludington has spent years in Central America and the West Indies, being the daughter of Elder H. C. Goodrich, who is now in the West Indian field.

We have received from Hamburg the first two numbers of a new paper devoted to foreign missions. The title is *Der Advent-Bote* (The Advent Messenger). It is a sixteen-page monthly, profusely illustrated, and is to be devoted to the interests of the mission fields of the European Division, describing the progress of our work and the various peoples inhabiting those countries. Those who read German will find this new publication a most interesting and helpful document. The price to American subscribers is advertised as 40 cents a year.

NOTWITHSTANDING the disturbed conditions of the world, the work of giving the last message must be pushed forward with even greater earnestness than ever. In response to calls from Asia, quite a number of workers are even now on the high seas, journeying toward China, Malaysia, and India. Brother L. J. Burgess sends back word from Japan that he and Sister Burgess have had a good journey thus far, and are hopeful of a prompt passage through to India.

A GOOD word comes from the British Union Conference. Elder W. J. Fitzgerald writes of their financial report for the quarter ending September 30: "We should have felt pleased if we had barely held our own financially as compared with the third quarter of 1913; so you can well imagine how gratified we were when our reports all came to hand revealing a gain in tithes of \$1,000, and in offerings to missions of about \$1,250." Truly the work moves forward in all these countries agitated and distressed by the great war. Nothing can stay the message of truth; but if the situation is prolonged, with increasing disturbance, we must expect to hear of serious depletion of the normal income in the European unions.

"Review and Herald" Extras

THE Review and Herald has issued two Extras during the last few weeks, dealing with some of the great issues that are now stirring the minds of men. The following statement of contents will give some idea of the subject matter of these Extras:—

The War Extra

This number contains three general articles, with their subdivisions, as follows:—

1. The Greatest War of the Ages
 - The Conflict of Mighty Forces
 - Comparison of the Armies, Navies, and Aerial Fleets of the Opposing Powers
 - The Great Increase in National Debts for the Last Ten Years
 - Cost of the Present War
 - Death Toll of Human Life
 - Hopes of the Powers From the Present Crisis
 - War Preparations Foretold
 - The Nations Are Angry
 - What Do These Things Mean?
 - The Coming of the Lord
2. Signs of the Approaching End
 - Christ's Coming Visible to All
 - Signs in the Heavens
 - Signs in the Social and Industrial Worlds
 - Signs in the Political World
 - The Arming of the Nations
 - The Most Joyful Sign—the Gospel Message to the World
3. The Second Coming of Christ—a Bible Study
 - Manner of Christ's Coming
 - Object of His Coming
 - He Will Come for His Own
 - We Must Be There

The Eastern Question Extra

This number, which has just come from the press, contains the following articles, with their subheads:—

1. Turkey and the War; or the Eastern Question in Prophecy
 - What Comes When Turkey Falls?
 - The Sick Man of Europe Makes His Last Stand
 - "Watch . . . for Ye Know Neither the Day nor the Hour"
 - Historic Prophecies That Deal With the Eastern Question
 - The World's Crisis
 - A New Testament Prophecy
 - A Storm Center About Jerusalem
 - Coming to His End
 - The Standing Up of Michael
2. God's Message for Today
 - Prophecies Pointing to Christ's Coming
 - "The Hour of His Judgment Is Come"
 - "The Seventh Day Is the Sabbath of the Lord Thy God"
 - Christ the Author of the Sabbath
 - The Sabbath a Part of the Moral Law
 - Christ an Observer of the True Sabbath
 - When and How the Sabbath Was Changed

- The Final Issue and Test
Walking as Christ Walked
3. Approaching Armageddon
The Meaning of This World War
Civilization No Guaranty of Peace
Prophecy of the Peace and Safety Cry
Who Is Saying This?
The Prophecy Fulfilled
The True Conditions Divinely Foretold
No Epoch of Peace and Safety
Is This Armageddon?
The Culmination of the Gospel Work

One million five hundred thousand copies of the War Extra have been issued, and orders are still coming in. No better literature can be found to place in the hands of our neighbors to show them the meaning of the things which are coming on the earth. Now while the minds of the people are stirred over the great war, and particularly over the part which Turkey will act in connection with it, is the time to circulate these Extras. Neither one of these Extras will pass out of date. Both should be circulated freely in every community. The price of either Extra is 50 cents a hundred; \$4 a thousand, postpaid. Orders should be sent through your tract society, or direct to the Review and Herald Publishing Association, Takoma Park, Washington, D. C.

WORD from our various educational institutions shows that our schools have opened with encouraging enrollments. It is a cause for rejoicing that so many of our young men and women are improving the opportunity which these schools afford for a preparation for the Lord's work. But there are many youth among us whose interest to secure this preparation has not been awakened. Surely we can do no higher kind of missionary work, nor any that will prove more fruitful in results, than to encourage the young men and women among us to enter our schools. A kind word of encouragement will do much many times in leading them to make a decision, and we know of no better place for the investment of means than for some of our brethren and sisters to assist financially worthy young men and women to obtain an education as laborers in this cause. Look around you in your church, and see what you can do in this field of missionary endeavor.

Good reports are coming in from all parts of the field regarding the missions campaign now going on. The situation in Europe has awakened a spirit of inquiry as to the meaning of present-day events. The people generally are willing to read, and their sympathies are drawn out in behalf of those in distress. Those who have been out with the Harvest Ingathering REVIEW report a kindly reception and many substantial evidences of the interest of those they visit. If you have not already taken part in this campaign, you should not miss the opportunity it affords of getting in touch with your neighbors, in imparting to them by God's grace a spiritual blessing, and receiving in turn a blessing yourself.

THE Mission Board is sending a small quantity of this Week of Prayer number of the REVIEW to conference tract society offices to supply those who may not receive the readings. Also this number is being furnished workers and isolated Sabbath keepers. We suggest that the readers of the REVIEW preserve this issue for use later.