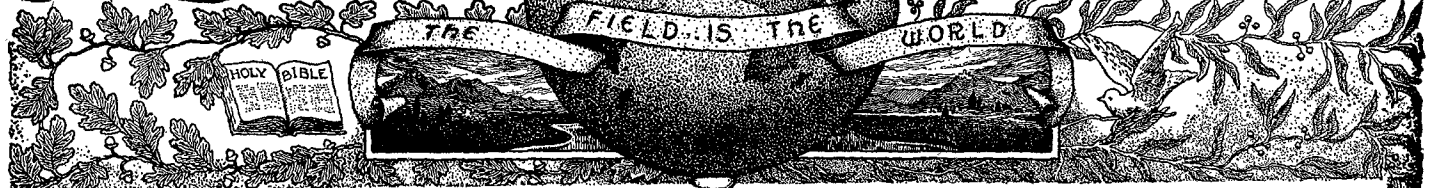


The Advent Review and Sabbath Herald



Vol. 93

Takoma Park Station, Washington, D. C., Thursday, November 2, 1916

No. 54

THE GOSPEL TO ALL NATIONS

Our Offering

WORTHIE HARRIS HOLDEN

It is the hour of evening sacrifice.

An awful gloom prevails on Calvary's hill.
The God-man, anguish-torn, yields his all

In offering, redemption to fulfil;
Such agony no mortal e'er can know.
But now complete, a radiant, heavenly glow
Enshrouds the Cross Triumphant, raised on high;
For "It is finished" is the vict'ry cry.

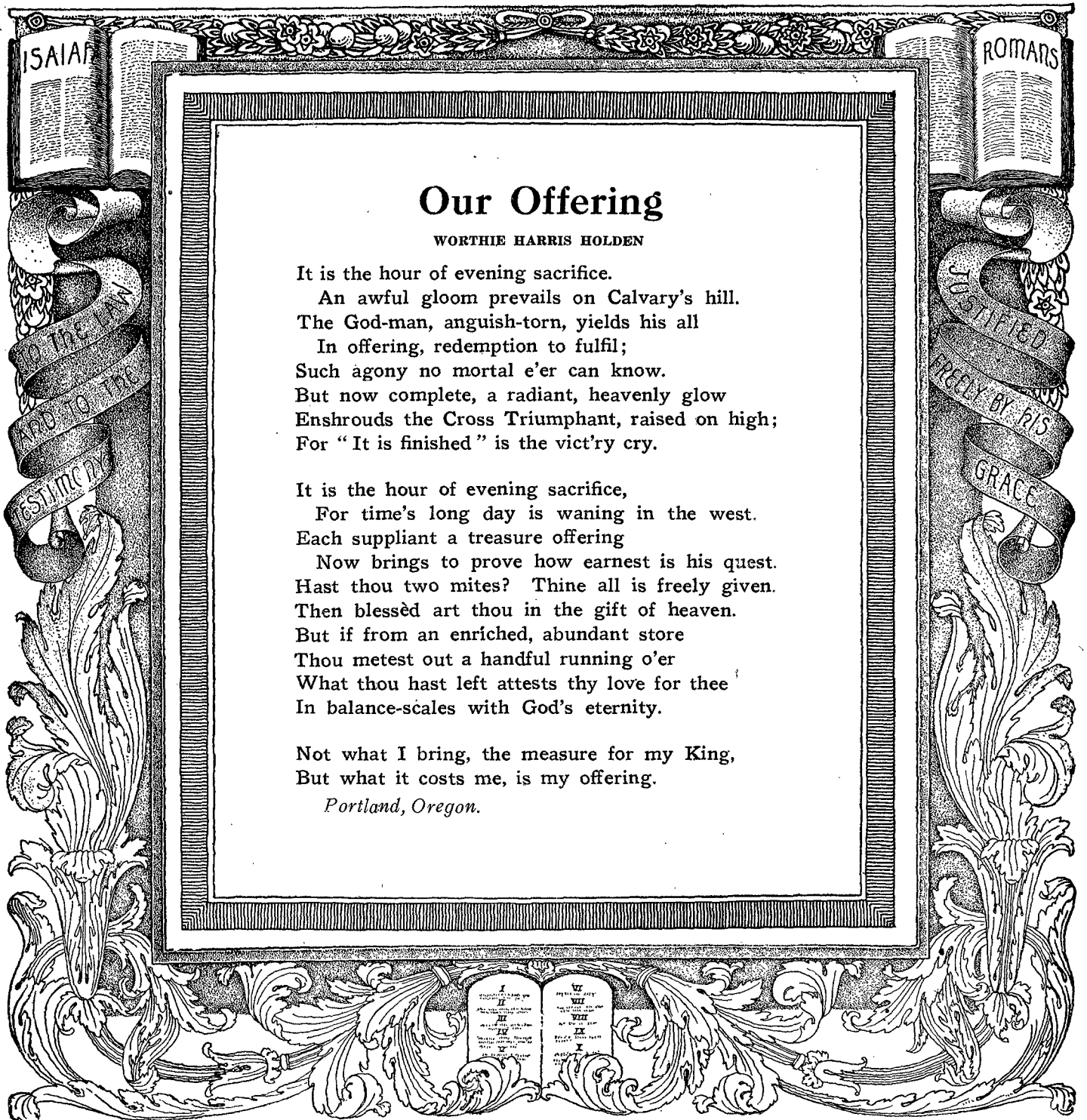
It is the hour of evening sacrifice,

For time's long day is waning in the west.
Each suppliant a treasure offering

Now brings to prove how earnest is his quest.
Hast thou two mites? Thine all is freely given.
Then blessed art thou in the gift of heaven.
But if from an enriched, abundant store
Thou metest out a handful running o'er
What thou hast left attests thy love for thee
In balance-scales with God's eternity.

Not what I bring, the measure for my King,
But what it costs me, is my offering.

Portland, Oregon.



Special Mention

"Life Sketches of Ellen G. White"

THIS volume, of nearly five hundred pages, is one of special interest to our people. It is the story of a life inspired with the Master's abiding love and devoted to tireless service for the world. The book, "Life Sketches of James White and Ellen G. White," published in 1880, has long been out of print. The present "Life Sketches" is complete, embodying a personal narrative of experiences to 1881, and a sketch of her subsequent labors, and of her last sickness and the funeral services.

The first part of the book covers the childhood and conversion of Sister White, and her early labors. The principal features connected with the early development of our cause are given. Then follows a brief history of its growth and extension throughout the world. The many remarkable providences in the great struggles and crises through which this movement has passed, show that the living God has had it in charge. This book imparts courage to its readers, strengthens hope and confidence in the ultimate triumph of this cause.

The last part of the book, from chapter forty-two to the end, gives the continuation of this interesting life story, written by C. C. Crisler, who for a number of years has been in close touch with the work of Sister White. The account of her last sickness and of the funeral services will be especially appreciated by our people.

The subject of this volume stands out as a character of unusual faith and strong Christian influence. With the Word of God as her supreme guide in faith and practice, she held an unfaltering position for the Bible standard of Christian living. During her long life she never wavered from her stand for truth and integrity. Her undaunted courage in the severest trials, and when facing most difficult problems, was a source of strength and encouragement to others. Her messages of hope and cheer have helped many, and her life work has brought great fruition.

This book cannot fail to be a source of strength to its readers. Our people who have read the old edition of "Life Sketches," will want this up-to-date volume. Thousands of new believers, who have not had access to the valuable story of the early history of our work and of Sister White's connection with it, should have a copy of this new book.

A. G. DANIELLS.

Report of the Women's Committee

LIKE most new enterprises, the women's committee work has not sailed in unruffled seas. The success of the enterprise depended upon the coöperation of our brethren throughout the field. Some of the Union Conferences appointed secretaries early in the year; but for various reasons the work was late in getting started in other Unions, and it was not until the latter part of the summer that the work began to be fostered in the field at large.

The original plan that the auxiliary secretaries in the local conferences should select some one in each church

to lead out in devising ways and means by which funds could be secured for the hospital, was carried out faithfully in the Pacific Union Conference. Elder E. E. Andross, the president of that Union, coöperated with us in every way, and as a result by September 1 more than \$6,200 in cash and pledges was secured by the women. This sum does not include the large donations given by the more wealthy.

The women of the Western Canadian Union have also done systematic work, and report \$1,344 in cash and pledges. The work in these two Unions has increased in interest from the first. Notwithstanding the fact that in a number of Union Conferences the work was not started until late in the summer, in many places a good organization has been formed during the latter part of the campaign, and through this means much literature has been distributed, and the attention of thousands has been called to the needs of the medical school.

During the campaign we have printed and distributed 37,000 of the leaflet, "Preparedness," and 10,000 copies of the tract, "The Need of The Ellen G. White Memorial Hospital." We have written more than a thousand letters in the interest of the hospital fund. We have personally labored in nine different conferences, and had the privilege of presenting the needs of the hospital fund before forty different churches and companies.

We regret very much that the present organization could not have been formed at the beginning of the year, so that the complete work for which the committee was appointed might have been accomplished.

The work of the women's committee has done much to present the needs of the medical work in thousands of homes, and has helped to increase an interest in this important branch of the Lord's work. Many of our sisters in advanced and middle life have been aroused by this work to new activity, and have been blessed by finding that there was something for them to do personally to advance the Lord's work.

We wish to thank the brethren for the privilege of having some part in helping to equip our medical school, which we earnestly pray may be used of God to educate an army of medical missionaries for the closing of the work.

Mrs. S. N. HASKELL.

Offering for the Work Among the Colored People

IN harmony with an action of the North American Division Conference, November 18 has been set apart for a special collection for the colored work in the South.

For a number of years the appropriations to the colored department have been wholly inadequate to take care of the work in a satisfactory manner. The appropriations are dependent upon the percentage of tithe from the conferences, and of course are affected by the amount of this tithe. As a result of the shaving of our budgets, a number of Southern missions have had to discontinue schools, and in some instances to lay off workers.

The colored people are very susceptible to the truth, and are hungering and thirsting for the third angel's message. Now is the opportune time to work for

them. "The night cometh, when no man can work." Conditions are rapidly developing, especially in the South, that will make it very difficult, in my judgment, to work for this race a few years hence as we can now.

This is a growing work, and in order to foster it we must provide additional workers and facilities. The following incident is an illustration: I was attending a camp meeting for the colored people in one of the Southern States this summer, and the mission school question was up for consideration. It was very apparent, from the discussion by the delegates, that a number of the churches were not able to pay a teacher. They did not feel that it was wise to send the children to the public school, and not being able to support a mission teacher, their children, of course, were without school advantages. A delegate from one of the large cities said: "We are not able to support a teacher. I am very much burdened for our poor children. We cannot send them to the public school, and we have no school of our own. Our children are in a pitiable condition." His words made a deep impression on my heart. This is an illustration of many places throughout the South, as a result of the lack of means with which to support teachers and workers.

For lack of funds, many of our churches are not able to provide themselves with suitable church buildings. They meet in halls that are not at all suitable, or crowd into small rooms in dwelling houses. We should have a church extension fund, so that in special cases at least a few thousand dollars could be invested in providing church homes for these companies.

(Concluded on page 23)

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the Seventh-day Adventists

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which was once delivered unto
the Saints"

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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. 93

TAKOMA PARK STATION, WASHINGTON, D. C., NOVEMBER 2, 1916

No. 54

EDITORIALS

Learning from Others' Experiences

THE lessons which God taught Israel of old are lessons for us today. From the record of their experiences we may draw much valuable instruction as to what God would have us do in the times which are before us. Some of these lessons are illustrated in the following scripture:—

"With many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10: 5-12.

Evil has always existed in the church of God. Even when the Lord was going before his people in the pillar of cloud by day and the pillar of fire by night, the church was far from perfect. If one was looking for mistakes and imperfections, he could find them. He could find many instances, doubtless, where it appeared to him that the affairs of the church were mismanaged; that the leaders made mistakes. Indeed, we know that the leaders did make mistakes. Miriam, the prophetess of the Lord; Aaron, the high priest; Moses, with whom the Lord spoke "face to face, as a man speaketh unto his friend," made such grievous mistakes that they were not permitted to go over into the Land of Promise. They died in the wilderness, and the men who found fault with them died. The doubters and faultfinders and grumblers also died. The murmurers and complainers likewise fell under the judgment of divine retribution.

But there were others living in the same environment, and under precisely the same conditions, who went through

to the Land of Promise. They recognized the leadings of God even in their wilderness wanderings. They turned their eyes away from the sins and the mistakes of those around them, and kept them fixed upon the blazing symbol of God's presence. They refused to contemplate the darkness, and turned their faces to the light. They were forward-looking men,—men who believed God, and doubted not the fulfilment of his promises. Such were Caleb and Joshua and thousands of others who went over into the goodly Promised Land.

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4: 1, 2.

Shall we be admonished by the experiences of the church of God in the past? We, like Korah, Dathan, and Abiram, and the two hundred and fifty princes of Israel who united with them in their rebellion, may feel that we have occasion for complaint and murmuring against God and our fellows. We may see things in church organization which we consider wrong: We shall see imperfections in our leaders. There are questions relating to doctrine and to the work of the Spirit of prophecy upon which we may not agree, and which we may not understand. Shall we view these things in their proper perspective, giving to them the attention at the proper time and in the proper way that their importance deserves, and keep our eyes steadfastly set upon the goal before us, looking to our divine Leader for inspiration for service? or shall we permit our minds to feed upon the evils which we think we see, to the weakening of every noble purpose and the suppressing of every right impulse? Some who have been connected with this movement have done this, and we have before us their example as an admonition to us to avoid the pitfalls into which they have fallen.

We may find in the church of God today largely that for which we look. We may find those who appear selfish in their desires and sordid in their purposes, unconverted and unregenerate.

On the other hand, we may find the true and the loyal, as faithful men and women as any age has possessed. We may pursue a course of thinking and of reasoning which will destroy faith and enshroud us in the darkness of despair; or we may cherish that faith and confidence in God which will prove the inspiration of hope and bring us victory in our personal experience and success in our Christian activities. It is for us to determine, through God's grace, how life's experiences shall affect us.

By trial and disappointment, through the fading of our hopes and the blasting of our ambitions, we may become sobered, softened, refined in heart and nature, meekly submitting to God, taking joyfully the spoiling of our goods, believing that the One who has begun a good work in us is abundantly able to finish it, and that he will work everything out for our good in the end. On the other hand, we may permit life's trials so to annoy that we shall become soured and embittered. Our hand will be against every man, and we shall imagine that every man's hand is against us. We shall distrust the most kindly efforts of our friends to help us, and impute evil motives to the most devoted of our brethren and sisters. But let us realize that in doing this we have set our feet in the paths which lead down to darkness and despair. By nature we are no better than those who have gone these paths before us, and just as truly as we follow in their steps we shall separate ourselves from God and from his truth, the same as they have done.

We doubt not that from a human standpoint it will seem to us many times that the work of God in the earth is going to pieces. We shall feel, as did Elijah of old, that we stand alone, and God will permit this in order that we may be shaken loose from every human influence, and learn to trust wholly in him and lean on his mighty arm. But we shall find sometime, if not in this world then in the world to come, that we have not stood alone after all; that God has many faithful souls today, even as he had in the days of Elijah, who have not bowed the knee to Baal nor kissed his image.

Let us break loose from the demons of doubt which would drive us away from God; let us arise and enjoy the

light and liberty and victory which are in Christ Jesus for every soul.

God still lives. He holds the nations of men in the hollow of his hand. He is still leading in his work in the earth. As our eyes are anointed, we shall see as mighty evidences of his power as when his visible presence was manifested to Israel. Let us talk faith, and faith will spring up in our own hearts. Let us forget our own ills, our own wounded feelings. Let us put from our hearts malice and envy and jealousy, and go forth to minister to the souls around us who are in need of sympathy and help. We shall find that Christ will go with us; he will give us strength for the service; and in blessing others, our own souls will be doubly blessed. F. M. W.

Conscience

WITHIN every human breast is that mysterious thing called conscience. The Bible speaks of a *good* conscience (1 Tim. 1:5), a *pure* conscience (1 Tim. 3:9), an *evil* conscience (Heb. 10:22), a *defiled* conscience (Titus 1:15), and a *seared* conscience (1 Tim. 4:2). Conscience is said to be God's vicegerent to the soul. It is that through which God, by the Spirit, speaks to us, and impresses us concerning his will. It is the sense of right and wrong. It may be kept pure, but if continually outraged, and its authoritative, magisterial voice unheeded, it may become defiled, and seared as flesh which has come in contact with a hot iron. Men's consciences, therefore, vary in their opinions or classification of sin. As one writer says, "You may dim the glass until it ceases to reflect the sunshine."

Conscience is a tremendous power. It sometimes tortures with the burning remorse of hell, and has driven thieves and murderers to confess their crimes, even though by so doing they faced the penitentiary or the scaffold. Its lashings caused Judas to hang himself, and the knees of Belshazzar to weaken and smite together when the mystic hand wrote on the palace wall. On the other hand, it may speak an unutterable peace and tranquillity to the soul of those who seek to do right.

Around conscience battles have been fought which have convulsed the world. Because they refused to violate their conscience; men, women, and tender virgins have been fed to the beasts in the arena, or have stood calmly at the stake while the lurid flames extinguished their lives. Its sovereignty led the Hebrew worthies into the fiery furnace, and Daniel into the lions' den.

It is a terrible thing to stifle and drown the accusing voice of this great religious instinct in the soul, until its counsel is heard very indistinctly, if at all. "An old historian says about the

Roman armies that marched through a country, burning and destroying every living thing, 'They make a solitude, and they call it peace.' And so men do with their consciences. They stifle them, sear them, forcibly silence them, somehow or other; and then, when there is a dead stillness in the heart, broken by no voice of either approbation or blame, but doleful, like the unnatural quiet of a deserted city, then they say, 'It is peace;' and the man's uncontrolled passions and unbridled desires dwell solitary in the fortress of his own spirit! You may almost attain to that."

There is nothing in this world worth more than a clean, approving conscience. How carefully it should be preserved! But sin hardens. It dulls the tender sensibilities of the soul, and dims the light which may be shining in the life. One writer says a crippled conscience "may be like the great Cunarder which found itself on Nantucket shoals, when sextant and compass showed it to be two hundred miles distant. A nail driven by the ship's carpenter too close to the needle had swerved it just a little from its course, until it took the great steamship astray. The needle is conscience; the nail is sin."

Many continue in violation of known duty, and silence the voice which speaks to them. We knew a man once, where we were holding a series of meetings, who was deeply stirred by the Sabbath truth. Duty was plain, and he knew he should keep God's holy day as set forth in the Scriptures. His conscience lashed him; his nights were sleepless. We urged and prayed. But he put off the matter of obedience. His business stood in the way. He was afraid to trust God. He continued to work on the Sabbath, promising to obey God later. Time went on. His conscience was outraged and stifled by disobedience. Later he told me he did not feel so much like keeping the Sabbath as he once did. Still later the binding claims of the law promulgated amid the grandeur of Sinai ceased to grip his soul, and he said he did not believe it necessary to keep the Sabbath. Disobedience had destroyed the voice of conscience, until it could no longer be heard.

Others who are doing a similar thing should take warning from this. The Spirit of God will not always chide. It may be grieved away from us forever. But the sting of conscience and the unrest in the life may be revived. Sometimes it may require confession to those whom we have wronged, as well as to God, whose law we have violated. But the peace which comes into the life is well worth the price. To walk humbly as a child before God, keeping the conscience pure by obeying its dictates, is worth more than anything which this world affords. To do our known duty

and walk in every ray of light which falls across our pathway, may mean great sacrifice and hardship, but the approval of conscience will repay us well; for when our conscience condemns us, we may know that God, who is greater than our conscience, does also.

G. B. T.

Missionary Volunteer Department

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MATILDA ERICKSON	Assistant Secretary
MRS. I. H. EVANS	Office Secretary
MEADE MACGUIRE	Field Secretaries
C. L. BENSON	
J. F. SIMON	

Faith of Our Fathers

FAITH of our fathers, living still,
In spite of dungeon, fire, and sword,
O, how our hearts beat high with joy
Whene'er we hear that glorious word!
Faith of our fathers, holy faith!
We will be true to thee till death.

Faith of our fathers, faith and prayer.
Have kept our country brave and free,
And through the truth that comes from God
Her children have true liberty!
Faith of our fathers, holy faith!
We will be true to thee till death.

Faith of our fathers, we will love
Both friend and foe in all our strife,
And preach thee, too, as love knows how,
By kindly words and virtuous life;
Faith of our fathers, holy faith!
We will be true to thee till death.

— Selected.

The Bible Year

Assignment for November 5 to 11

November 5: Hebrews 5 to 7.
November 6: Hebrews 8 to 10.
November 7: Hebrews 11 to 13.
November 8: Luke 1, 2.
November 9: Luke 3, 4.
November 10: Luke 5, 6.
November 11: Luke 7, 8.

Hebrews

This epistle is supposed to have been written to the Hebrew Christians in Palestine. They were evidently "in danger of apostasy, but no particular church to which they belonged is mentioned. The peril in which they stood arose from several sources: (1) A tendency to unbelief in Christ (3:12) and to doubt his claims; (2) the influence of the elaborate ritual of the temple services; the worship of the Christian churches was very simple; (3) the taunts of the Jews that they were renegades and traitors to the law; they would be asked how they could turn their backs upon a law given by prophets and angels and a sanctuary ministered to by priests called of God; (4) they were subject to persecution.

"The whole carefully sustained argument in the epistle is to meet all these objections, fairly and respectfully, and to show, once for all, the supremacy of Christ over prophets, angels, Moses, and the old covenant; in fact, the superiority of Christianity to Judaism in every particular. 'The law is shown to be the divinely appointed preparation for the gospel: the law made nothing perfect, it was the shadow and symbol, of which the reality is Christ. In the eleventh and

(Concluded on page 23)



THE WORLD-WIDE FIELD



En Route to the Orient

R. C. PORTER

AUGUST 1 our party of forty-two adults, and six children, composed of ordained ministers, teachers, doctors, nurses, Bible workers, stenographers, and musicians, set sail for the Asiatic Division.

Brother Loveland came aboard suffering from malaria, contracted while visiting relatives in Texas, and Sister Steinel was suffering from inflammatory rheumatism. After prayer was offered for their recovery, they made rapid improvement, and were soon enjoying the voyage in comparative comfort. The ship's physicians and stewardess treated these sick ones more as if they were their own relatives than mere passing strangers. No service was withheld, night or day, that would contribute to their comfort

many who have visited this "Paradise of the Pacific," our people there had an elaborate program prepared. A reserved tramcar, just large enough to hold the party, left the wharf with all on board shortly after our arrival. We visited Nuuanu Valley, Manoa Valley, Waikiki Beach, Kapiolani Park, and the world-famous aquarium. At the park a bountiful dinner was spread for us under the cool shade of the wide-spreading banyan tree. More than one hundred sat down to dinner, while the employees of Brother Jonah Kumalae's *ukulele* factory furnished us with some beautiful selections of Hawaiian music, both vocal and instrumental. This was greatly appreciated.

Dinner over, an appropriate service was held, during which an exchange of greetings took place between the church and our party. Very touching expres-

sions. We were first conducted to Tokio, where a very pleasant reception was given our party at the Japanese headquarters' compound. All hearts were touched by the words of courage and cheer this large company of new recruits inspired, and all were impressed with the thought that we were entering the field as the last-hour reserves called into service for the final conflict and the speedy finishing of the work. Every hour of our stay in Japan was enjoyed by our party.

Thursday morning Elder DeVinney joined us and we started on the last stage of our voyage. The sea was quiet the remainder of the journey, and the closing days of our voyage bound us more closely to one another, as by our separation from Brother and Sister S. G. Jacques at Yokohama, we realized that our pleasant family associations were soon to cease, and we should be privileged to meet only at the throne of grace, where each will be remembered as the result of this brief and very pleasant period of association.

We cast anchor at Wusung, fourteen miles from Shanghai, at one o'clock, August 27. Here we were met by nearly all our workers in Shanghai, together



RECEPTION AT HONOLULU, GIVEN TO THE MISSIONARIES EN ROUTE FOR THE ORIENT

and recovery. The first two days we encountered a heavy sea. This was too much for some of our company so early in their voyage, and they succumbed to seasickness. Even some of the more experienced seafaring ones found it convenient to retire early the first night. With the calming of the sea, this experience was soon over, and all became good sailors.

A Bible study each morning, on principles pertaining to successful mission work, was conducted by the writer. An afternoon Mandarin language class was organized by Elder R. F. Cottrell. These studies continued during the voyage, and the interest intensified as the work advanced. It was a pleasure to witness the eagerness with which our party sought first a preparation for their work, counting all else secondary.

Before reaching Honolulu a wireless informed us that preparations were being made for our entertainment there for one day, and true to the report of

sions of consecration for the finishing of the work met a response in all hearts, and the Holy Spirit, with its refreshing presence, bound all a little closer to one another and to the throne of God, as we again turned our faces westward toward the Far East.

The voyage from Honolulu to Japan was very pleasant, except two days when we encountered the outer circle of a typhoon. Our party had by this time become so accustomed to the sea that most of them passed this test of their seamanship exceptionally well. All enjoyed the experience, as it afforded an opportunity to see the large swells with the spray breaking over the vessel.

In Yokohama our stay was prolonged to three days, to repair a broken engine. On our arrival we were met by Elder and Sister F. H. DeVinney, Professor and Sister H. F. Benson, Brother and Sister A. B. Cole, Brother and Sister Burden, Brother and Sister J. N. Herboltzheimer, Brother T. H. Okohira, and

with the local division superintendents who had been called to Shanghai for a committee meeting. They gave us, and the army of missionaries accompanying us, a warm welcome.

◆ ◆ ◆

Pioneering Experiences in the Solomon Islands — No. 7

Reconnoitering

G. F. JONES

THE people of the Solomon Islands do not live together in large numbers anywhere. Some islands are more populous than others, and some have been depopulated by disease and war. At the places we called there were no villages. The people lived in districts, but sometimes a long ways apart, each family having its own house. Yet those of one language can be called together at any time for a feast or a council, and also for a mission school or for meetings.

Before we could make any promises to establish a mission among them, we desired to know the conditions we should have to meet, and how many persons there were, all told, so as to know whether it was worth while to go to the expense of erecting buildings for a home and a school. But we cannot get satisfaction from these people as to numbers. When they want us, they say, "A great many." Then we ask, "Have you one hundred, or one thousand?" and they always reply, "Oh, we don't understand counting like you white people!" So we go away guessing and have no assurance of anything. This condition of uncertainty among the natives makes mission work slow and expensive, as it necessitates more workers.

One day we sailed toward a large white cliff in a bay where the sea is

huge trees and cleared the bush, then went through swamps and found a location on higher ground beyond. I felt very dubious about the place. It looked like a malarial district, and I feared that none of us could live there. They insisted that it was a good place. I searched through the nautical directory for a description of the harbor. It said, "Viru harbor has proved to be a healthful place." I have since learned with sorrow that the other places we chose as sites for our mission stations, with no swamps in sight, have been unhealthy and malarious; while Viru harbor has been somewhat better for the health of the workers.

The Viru people went ahead with the work, so that it was difficult to deny them. I wondered how many would finally make their appearance at the

Circumstances seemed to shut us in with the Viru people, and there we started our first mission. Between seventy and ninety attended our meetings every Sabbath. They nearly all lived miles away, in the bush and up the rivers. It was a pleasure to see the attention they gave during the service, and their willingness to learn. We had between thirty-five and forty-five attending school every day. One of their number, a young man named Verane, is now ready to start a mission outschool at Nono. We are training our native young people for service as quickly as we can. A few more will soon be ready. Verane is a quiet, conscientious, studious Christian boy, and is a real jewel. Brother and Sister O. V. Hellestrand are now in charge of the Viru Mission.

He Leadeth Me

Twenty-third Psalm

LAURA KRETSCHMAR

THE Lord my Shepherd leadeth me
Beside the waters still;
To pastures green he calleth me,
To know no want or ill.

For his name's sake he leadeth me
In paths of holiness;
My soul restored, I know no fear,
And no more loneliness.

Yea, though I walk through valleys drear --
The vale and shadow of death,
Thy rod, thy staff, bring comfort near
When evil threateneth.

Mid enemies though I must toil,
A table thou hast spread;
My cup is full and runneth o'er;
Thou dost anoint my head.

The Lord my Shepherd promised me
My days should all be well;
His love and mercy follow me,
In his house I will dwell.
South Lancaster, Mass.

"THE faith that wins is that which turns obstacles into helps. As long as the electric current flows unhindered through the wire, it is not effective. But when it is interrupted, it becomes evident in useful light and heat. Faith that leaps across the hindrance is transformed into power."



EMPLOYEES OF BROTHER JONAH KUMALAE'S UKULELE FACTORY

nearly always high and boisterous. Not until we almost reached the cliff could we see an opening, but it led us immediately into a large, beautiful harbor, quite closed in, with not a ripple on the water. The sudden change reminded us of our old advent hymns describing the departure from this stormy world to our calm and everlasting haven of rest. The ranges of mountains with their high peaks in the background, with the glassy water of the harbor reflecting the beauty all around, made a magnificent view.

Were there any natives living there? — Yes. A few naked, scrofulous old and young men soon made their appearance in canoes. They wanted tobacco, pipes, cloth, medicine; but did they want a missionary? We waited a few days for their answer, when one of their young men came forward as spokesman and said in pidgin English: "Me fellows cut him tree fall. You fellow stop make him one school." We tried to learn how many persons there were in this district, as we were hoping to find a place to start where there would be a number of natives who could be brought together; but we failed to get any definite information. So we planned to look elsewhere for a location for our mission, and call again at this place.

However, these young people did not wait. They went ahead and cut down

meetings and school, for I could see only two houses in the distance. We did not mean to give these people up, but wished to go farther and see what might be waiting for us beyond. So we called at several districts between thirty and fifty miles away, and saw their chiefs, but none were ready to decide, all wanted time to counsel together. Returning to Viru, we found the natives willing and ready. A stormy season struck us, and we were obliged to lie still and be content in this sheltered harbor.



SOLOMON ISLAND SAVAGES, READY FOR ANYTHING

Brother Jones says: "These are the boys who stand by us in difficulties. They are as good as gold after we know one another awhile."

READINGS *for the* WEEK of PRAYER

To be Read in the Churches December 2 to 9, 1916

To Church Officers and Workers

AGAIN the annual week of prayer season comes, with its call to us to seek the Lord, and to renew the dedication of our lives to his blessed service. Never yet have we turned aside to seek the Lord's face but we have found his favor. This year the conditions in the world constitute a yet more earnest appeal than ever to praying hearts. Prophecy is fulfilling, the calls for advanced work are sounding, and the week of seeking God was never more timely. We need to seek him for ourselves, for our families, and for every interest of the cause we love. And how greatly the mission fields need our prayers and our means! Events are moving rapidly, and the day of God is hastening. Let the officers of the church and their helpers meet for prayer and counsel before the week of prayer, and plan for revival and blessing in the services. Where a conference laborer is present, naturally he will lead out; but let all unite for earnest work.

Plan to make the week as fully as possible a week of prayer and of rededication to service. Work and pray for the revival of all and for the conversion of those who have not fully surrendered to God. Labor for the young people and the children, and encourage them in working for others.

On the first Sabbath, December 2, announcement should be made of the Annual Offering for missions to be taken up the next Sabbath, December 9, at the close of the morning service. Make sure that all have offering envelopes, so that the gifts may be made up during the week. There is call for the usual enlargement in all the mission fields. It is not man's call, or the call of the missionaries who find themselves overwhelmed, but it is the call of God's own wonderful providence. He is looking to us. Explain these things again and again in the meetings before the week of prayer, and encourage all to plan to meet this annual offering occasion as faithful stewards, doing business for God in his closing work.

May the rich blessing of the Lord be with every believer and every company as we unite in seeking God.

THE COMMITTEE.

Week of Prayer for the Children

MRS. L. FLORA PLUMMER

OUR children should have part in this week of prayer, and receive a blessing from God. They need it. They must meet temptations and tests of faith such

as children in no other age have experienced. If they learn to seek the Lord for themselves, to exercise faith in his promises now, they will be better prepared to meet the trials and tests of the future.

Let the children not be forgotten nor neglected on this occasion. If no better time can be had, give them part of that devoted to the regular service. They may be given a place on the front seats, and their meeting continue the first fifteen minutes, while the older ones sit back and listen. But it would be much better if they could meet by themselves in a separate room. Their meeting could then be held while the other is in progress, and more time be given to it.

Encourage the children to pray and to take part in their meetings. After the lesson, on some occasions have a testimony meeting. Ask all who would like to speak to rise, then call on one, then another, till all have spoken. This method enables them to overcome embarrassment, and prevents loss of time. This occasion should be one of real revival, and of earnest seeking for a new and better experience.

Do not hold long meetings. Sing the songs the children love. Let every exercise be short, spirited, spiritual. The long prayers should be offered at home and in secret, where the heart may break before God in earnest pleading that he will spare and save the children.

The lesson outlines printed are simply suggestive, and in our small space only a few seed thoughts can be given. Teach the children how to pray at home. Name special objects for prayer each day. Do not simply talk about praying, but pray.

(Reading for Sabbath, December 2)

The Week of Prayer: What It May Mean to Us

I. H. EVANS

"We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

This exhortation was written by the great apostle to the Gentile church. This people lay very near his heart. He had suffered many things that he might preach the gospel in Corinth; now that the believers had received Christ, he wrote them, as one anxious for their salvation, "Be ye reconciled to God."

Reconciliation with God is brought about through Christ; it cannot be accomplished through works. In the work of reconciliation, there must be three parties; namely, the two to be reconciled

—the offended and the offender—and the mediator. The offended must be satisfied for the wrong he has suffered, and be persuaded that the offending party will cease offending. The offender must have experienced such a change of heart through greater knowledge, or a changed will and desire, that he not only regrets past offenses, but purposes in his heart to cease doing the things that gave offense. The third party is an intermediary, or middle person, who acts as a go-between, bringing the alienated parties together, and assuring each of the other's good will and purpose.

The one to be reconciled is God. He is the offended party. It is against him that we have sinned. It is his law that has been broken. When David confessed his sin, he said, "Against thee, thee only, have I sinned, and done this evil in thy sight." When Christ put words of confession in the mouth of the prodigal, he cried, "Father, I have sinned against heaven, and in thy sight." Our text says, "Be ye reconciled to God." Then God is the one to whom the sinner must be reconciled.

The sinner is the offender. Man, created in the image of God and crowned with glory and honor, entered into rebellion against his Maker. Treason against the government of heaven is charged up to man's account. Man's rebellion and disobedience is unthinkable, —it would appear unbelievable did we not know it from observation, experience, and the Word of God. When we sing,—

"I've wandered far away from God,
The paths of sin too long I've trod,"

we only feebly describe man's fearfully fallen condition. Rebellion and treason are the high crimes against earthly governments. Death is the inevitable penalty. Nothing but mercy can save the offender from ruin and death. In man's rebellion against God there are no works that he can do to make atonement for his sins. Death is the verdict for sin. "The soul that sinneth, it shall die." "The wages of sin is death." These are God's pronouncements against all transgressors. It is because of our sins that the apostle cries out, "Be ye reconciled to God."

Christ is our Mediator. He entered into man's estate, took man's sinful flesh, and perfectly obeyed God while in this condition. Then he died, tasting "death for every man." Paul says, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." Not only did Christ die that he might pay the price of

man's guilt, but he also lives as man's intercessor.

Again: we are taught in the Scriptures that Christ entered man's estate, taking upon himself man's experience, that he might become a high priest in our behalf, to make reconciliation for the people of God. We read, "Verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

Not only did Christ give his life while on earth in man's behalf, but he is giving his life as a high priest now. Even now he is at the right hand of God, ministering in the heavenly sanctuary, interceding for his people, and making atonement in the sinner's behalf. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Our hearts rejoice that "we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore," as we are exhorted, "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." We have every reason to believe that Christ is ready to offer himself as our high priest, and to make atonement for our sins. Therefore this scripture, "Be ye reconciled to God," should come to each one of us with special emphasis at this time.

The week of prayer is set apart for the express purpose of giving opportunity for God's people to find that reconciliation, and become conscious that they are accepted in the Beloved, with their sins all confessed and put away. As we enter upon this week of prayer for 1916, it seems fitting that we should have a season of close self-examination, and resolve that the week shall not pass until we find full and complete satisfaction for all our sins through faith in Jesus Christ. We know not how many of us who enjoy this privilege today will, through sickness, accident, or other misfortune, be called to lay down our lives before another week of prayer shall come.

The years, swift-winged and unchained, are inevitably bearing us rapidly to the end of our race. We stand face to face with eternity. Events that once seemed tardy and slow in coming, are now hurrying, rushing, and overwhelming in the rapidity with which they are marching into history. Ought we not at this time to take a retrospective view of the past, and a prospective view of the future, and early fix our purpose concerning our personal duty and experience? A clear vision is of primary importance for a successful Christian.

The Past

No retrospective view can atone for wrong. Yet it seems becoming that we should carefully review the past, and see wherein we have missed the way. When we find ourselves in the wrong, we should seek reconciliation with God, and find pardon through faith in Christ our Saviour. Would it not be for our own best interests that we should determine at the opening of this week of prayer to reach certain results?—

First, to obtain forgiveness of our sins.

Second, to reconsecrate our lives to God.

Third, to resolve to lead some soul to Christ during the coming year.

Fourth, to determine, as far as we are individually concerned, that we will maintain a state of preparedness for life or death, or whatever the Master may see is best for us.

Let us consider these questions in their order, and resolve in our hearts that as far as we are personally concerned, the week of prayer shall bring to us experiences in the four objects mentioned.

The Forgiveness of Sin

Forgiveness and pardon belong to every repentant sinner, and surely the Christian can have them if he will but take them by faith. Few professed Christians have personal faith to believe that their sins are forgiven; yet it is primary and all-important that the children of God should know from his Word that forgiveness is theirs. The receiving of forgiveness of sins is dependent on faith in the Word of God, and on the determination to put sin out of the life. It is not enough to say that God has promised to forgive our sins, if, when we use these words, we have no intention of ceasing to do the thing for which we ask forgiveness. If a man asks the Lord to forgive him for stealing, the very fact that he asks forgiveness implies that he intends to steal no more. If a man asks the Lord to forgive him for being angry, he implies in the asking that he intends to cease getting angry. It is true that he may fall into the snare of the enemy, but as far as his will is concerned, he must be firmly resolved that he is forever through with that thing. When he has thus resolved that he will quit the thing, it is his privilege to believe with all his heart that when he confesses his sin before God, he is forgiven.

Sometimes it is necessary, in order to obtain forgiveness, to go to those whom we have wronged, and, as far as is in our power, to make that wrong right. If we have defrauded or in any way taken advantage of another, before we can expect God to forgive us, we must undertake to make that wrong right as far as we can, by restitution and acknowledgment. Having undertaken this, it is our privilege to believe with all our hearts that God has forgiven us, and cleansed us from all iniquity.

Again, it is our duty to forgive. It matters not what has taken place, nor who the offender may be, it is our duty to forgive and forget all. Christ said, "If ye forgive men their trespasses, your

heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:14, 15. Therefore, if we expect mercy, we must extend mercy; if we receive pardon from God, we must forgive those who trespass against us. As we seek for forgiveness, let us also forgive. Let love to all God's children dwell richly in our hearts. Not a day should pass in which we do not confess our sins to God, and receive from him mercy and pardon for our transgressions. This is our privilege in Christ Jesus. As sons of God, as children of our heavenly Father, it is our privilege to receive from him the forgiveness of our sins. And if we would maintain a Christian life, we must continually live in a state where we are conscious of no sin that we have not confessed, and as far as possible made right. As we sing, let us believe that—

"Jesus paid it all,
All to him I owe;
Sin had left a crimson stain:
He washed it white as snow."

Reconsecration for Service

Again, the week of prayer should find us in such a spiritual condition that our hearts have been given anew to God for service. The Christian must reconsecrate himself to God daily. Every morning, when he arises, he should give himself to God in a very definite way, by offering to the Lord all his strength, his mind, and his affections, so that there is nothing that he does not daily give to the Lord.

There is nothing in this world that God so much desires as the affections and love of his children. If we have grown cold and indifferent during the past year, the week of prayer should bring to us an experience that will help us to give ourselves anew to God. The enemy is fighting hard for our souls. He is using every agency of which he knows to lead us into disobedience and rebellion against God. It is therefore necessary for every one of us to reconsecrate himself anew to the service of God, and this week of prayer should not close until every heart has made this new reconsecration.

This reconsecration will bring reconciliation between the members of families and between brethren. It is most unfortunate that the enemy should sow alienation in the church or in the home; yet sometimes he gains the supremacy over God's children in such a way that bitterness springs up, and unless the heart is cleansed of this, many will be defiled by it. This week of prayer should not close until all such alienations are put away, and reconciliation is made.

We cannot understand how any can feel that they are accepted children of God while living in a state of envy and hatred toward God's children. 1 John 2:10, 11, reads, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." And again,

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." Again we read, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" We ought not to deceive ourselves, thinking that we are children of God, when we have a spirit of alienation toward any of God's children. Should not this week of prayer bring reconciliation between brethren and between members of families? The command is, "Be ye reconciled to God," and this is impossible without reconciliation with one another.

Winning Souls to Christ

Then again we ought individually to resolve that this coming year shall not pass without our putting forth every possible effort to win some soul to Christ. Oftentimes our brethren and sisters seem to think that God has laid on the ministry alone the responsibility of saving the lost. A closer study of the Word of God cannot but lead to the conclusion that this responsibility rests on the church as well as on the ministry, and that each church member must be a soul-winner for Christ. The times in which we live demand great activity in giving the third angel's message to the world. Events on every hand indicate the nearness of the end. From all that we can see among the nations of earth the prophecies applying to the time of the end are fast fulfilling before our eyes. The church must be aroused to finish the work which God has committed to it. But the church cannot be aroused to this great work until its individual members are aroused.

I know of no one thing that will keep the heart truer to God, and incline the soul more to prayer, to the unity of the faith, and to the love of the brethren, than striving to bring the truth before some one in darkness. Every one of us needs this experience, and we need the faith and courage that come with active service in behalf of our friends and neighbors. If we would but undertake to bring one soul to Christ during the year through agencies God can use in imparting the third angel's message to others, it would be possible for this church to do a work that would bring the loud cry of the third angel's message.

Preparedness for Christ's Coming

Again, we should maintain a state of preparedness for the coming of Christ. If we are to continue in this work, and be ready for the coming of our Master, it is necessary for us to maintain a well-balanced, growing Christian experience, and day after day to continue in a state of preparedness for Christ's coming. This cannot be attained except through faith in the righteousness of Jesus Christ. The time has come when the people of God should obtain justification by faith and maintain this experience.

It is not enough for us to go on as we have been going. We must make a new order of things for 1917, and resolve that as far as we are individually concerned, we will live a clean Christian life, and continually keep our souls so free from sin and so filled with faith, that we can be ready for whatever work the Master may appoint us. It is not safe for the people of God to slumber as did the five virgins. We must have oil in our vessels, and must know that we are ready to meet the Bridegroom. This preparation can be received only through faith in Jesus Christ, believing that he has imparted to us his righteousness.

We sincerely hope this week of prayer will be the very best in the history of our people. Let us set apart each day some definite time when we will go apart by ourselves and commune with God. This is what the week of prayer is for. We do not want to make this week merely a formal week of going through the regular readings and taking the Annual Offering at the close. No; we must have a renewed Christian experience. This will come only as we set apart some definite time to read the Word of God, and to commune with him in prayer. If God's people will do this, there is no question but that the week of prayer will bring to our people a great revival in spiritual things, and many sinners will be converted to the Lord.

Let us put ourselves in a state of preparedness, and of complete surrender and consecration, as expressed in the hymn which we have so often sung,—

"Ready to suffer grief or pain,
Ready to stand the test;
Ready to stay at home, and send
Others if he sees best.

"Ready to go, ready to bear,
Ready to watch and pray;
Ready to stand aside and give,
Till he shall clear the way.

"Ready to speak, ready to think,
Ready with heart and brain;
Ready to work where he sees fit,
Ready to bear the strain.

"Ready to speak, ready to warn.
Ready o'er souls to yearn:
Ready in life, ready in death,
Ready for his return."

Then that grand chorus let us all make the motto of our lives,—

"Ready to go, ready to stay,
Ready my place to fill;
Ready for service, lowly or great,
Ready to do his will."

Children's Lesson — No. 1

The Lord's Prayer

"OUR Father which art in heaven."
Memory Verse: Prov. 23:26.

We may learn of the love of our heavenly Father by considering the love of a good father and mother for their children. Ps. 103:13; Isa. 49:15.

Parents Give Children —

Home	Clothing
Food	Gifts
Drink	Love

God Gives —

Mansions. John 14:2, 3.
Bread from heaven. John 6:32-34.
Water of life. John 4:14.
White raiment. Rev. 3:5.
Every good gift. James 1:17.
Love. John 3:16.

Children Give to Parents and God —

Love. Ex. 20:12; Matt. 22:37.
Obedience. Col. 3:20; John 14:15, 21.
Service. Luke 2:49-51; Mark 13:34.
Who are invited to become children of God? John 3:16.



(Reading for Sunday, December 3)

Signs and Issues of Our Time

W. W. PRESCOTT

FOR six thousand years this earth has been the battle ground in the great controversy between Christ and Satan. During this long period dynasties have come and gone, kingdoms have risen and fallen, and the map of the world has been drawn and redrawn, under the varying fortunes of war, and still the struggle continues. What is the prize at stake? What are the issues involved? Have we any means of judging what the outcome will be? Are there any signs, indicated by divine authority, which enable us to determine with certainty whether the final crisis in the controversy is at hand?

"Watchman, tell me, does the morning
Of fair Zion's glory dawn?
Have the signs that mark its coming
Yet upon thy pathway shone?"

It is true that all through the centuries the waymarks to the kingdom have indicated the progress of God's work in the earth, and these signs have no less force now than at any time in the past. But our theme leads us to consider present-day indications. There is in these days a sort of universal consciousness that something unusual is impending. It appears to be true now, as it has been at different times in the past, that God is impressing upon the minds of the people the feeling that he is about to arise and fulfil his word. This is clearly shown by the fact that when the destructive forces of nature seem to break loose, or when any especially appalling event occurs, the inquiry passes from lip to lip, "Is this a sign of the end of the world?" So it was at the time of the first advent. So general was the feeling that the Messiah was about to be manifested that "the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ." Luke 3:15. This universal expectation prepares the minds of the people to weigh the evidence presented concerning the fulfilment of prophecy, and in itself constitutes a sign.

Several years ago we were instructed that a spirit of intensity was taking hold of Satan's agencies:—

"While a new life is being diffused and is springing up from beneath and taking fast hold of Satan's agencies,

preparatory to the last great conflict and struggle, a new light and life and power is descending from on high, and taking possession of God's people who are not dead, as many now are, in trespasses and sins."—*"Appeal to Ministers and Conference Committees," pp. 38, 39.*

The spirit of evil seems to be rampant. The public pulse is feverish. Those who pursue pleasure are going to the extreme. Those who are seeking after wealth are running a mad race. Those who are coveting position and power are often found sacrificing honor and character in order to gain their ends. In the whirl of gayety on the one hand, and the struggle for the necessities of life on the other hand,—made more bitter by present economic conditions,—the minds of the many are so fully occupied as to shut out the things of the kingdom of God, and to deter them from making the needed preparation for the coming of the great day.

The Saviour himself foresaw this condition of the last days, and warned us against it: "Take heed to yourselves, lest haply your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come on you suddenly as a snare." Luke 21:34. The whole picture is clearly drawn by the apostle Paul: "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away." 2 Tim. 3:1-5.

Sin in some of its most abhorrent forms has become so common as to blunt the senses; and many of the watchmen upon Zion's walls, instead of crying aloud and sparing not, have lowered the standard, and are making no adequate effort to check the fearful current of evil. A gospel of social betterment is taking the place of the gospel of salvation from sin, and special emphasis is being placed upon the desirability of making this world a good place in which to live, rather than upon the necessity of preparing to live in the new earth. The god of this world will not discourage such preaching as this, for he is perfectly willing that men should enjoy the pleasures of sin, and regard this world as an attractive dwelling place, provided only that God is left out of the account. Such a worldly gospel does not turn men from Satan unto God.

The fearful struggle between capital and labor has been increasing in intensity, and the conflicts have been more frequent, more determined, and more destructive, until as we write there is impending a nation-wide strike of railway employees with the avowed intention of tying up every principal transportation system in the United States. The rich are growing richer. "Ye have laid up your treasure in the last days." The

poor are growing poorer, and the gap between the classes is widening.

Disasters by sea and by land are increasing in number, and are claiming more victims than ever. Aside from the terrible destruction for which the war is directly responsible, cloud-bursts, appalling accidents, famines, floods, and fires have occurred with shocking frequency, and the toll of human life exacted has been very large. The terrible explosion in New York City on the morning of July 30 caused a thrill throughout the whole country; and along with the destruction of life and property there was intensified in the public mind the feeling that such occurrences are but the harbingers of worse things yet to come. We are surely living in the time of the last woe trumpet.

With all the rest there is a widespread apostasy from the truth, and the false

have been so constantly impressed upon the world during the last two years that they need not be repeated here. It must be plain to all that we are in the time of the sounding of the seventh trumpet, when "the nations were wroth, and thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth." In the expressive words of President Wilson, "the world is on fire." The Biblical description is absolutely correct: "Upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world." Luke 21:25, 26.

Another impressive sign of the times is the progress made in the effort to re-



A GROUP OF CHINESE EVANGELISTS WHO GIVE THE SAME STIRRING RING TO THE MESSAGE AS IS CHARACTERISTIC OF IT IN THE HOMELANDS

philosophies of the East, which are at the basis of Spiritualism, Theosophy, etc., are gaining a fresh hold on the West. Those who have refused to listen to the pure gospel of salvation are now "giving heed to seducing spirits and doctrines of demons." Along with this there naturally comes a laxity of morals and a looseness of sacred relationships, indicated by an appalling increase in the number of divorces and of separated families.

But perhaps the culmination of present-day signs is found in the great war, now in its third year,—a war unparalleled in history for the number of men engaged in the conflict, the destructiveness of the weapons used, the shocking loss of human life, and the creation of war debts expressed in figures so large as to be beyond human comprehension, and which seem likely to bankrupt the world. This is the climax of the outworking of the principles sown broadcast in the earth by the god of this world, the outcome of the substitution of hatred for love, of physical force for the power of love, and of the effort to establish the law of selfishness in the place of the law of self-sacrificing love. The great outstanding facts of this fearful conflict

establish the power of the Papacy in fulfilment of prophecy. Those who have followed the fresh pretensions and the activities of the head of the papal organization since the opening of this war, must have been impressed with the feeling that among the most notable results of this world-embracing conflict will be the reestablishment for a short period of the world supremacy of the Papacy. In just what way this will be brought about, whether by recognizing the Pope as the mediator among the nations, or by direct reestablishment of the temporal power of the Papacy, we are unable to forecast; but it is evident that the self-styled sovereign on the Tiber expects to profit by the miseries of the nations, and to rebuild for himself that power which in recent decades has been shattered by some of the very nations which formerly sustained it. It is certain that the death stroke inflicted upon one of the heads of the beast from the sea will be healed, and that again the whole world will wonder after the beast.

While making a hasty review of some of the leading signs of the present hour, we must not overlook the fulfilment of the prophecy relating to the final proclamation of the gospel of the kingdom

in immediate preparation for the second advent. In the last generation "this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Matt. 24:14. John foresaw it in vision, and definitely described the fulfilment of our Lord's prediction in the threefold message of Rev. 14:6-12.

This movement which has called us out from the world, this movement which in a single generation has extended to the ends of the earth, this movement which is the final call out of Babylon and the summons to obedience to the commandments of God, is in itself convincing proof that we are in the last days. The unusual experiences which have been reported from various fields since the opening of the great war show clearly that while an intensity is taking hold of the power from beneath, power also is coming down from above to make efficient the agencies for the proclamation of gospel truth. The recent organization of the Asiatic Division Conference and of the South American Division Conference has brought all the world into a consistent and well-developed organization for giving the last message to the world and finishing the work of God in the earth. From China, from India, from the Philippines, from Africa, from South America, from almost every quarter of the globe, there have come stirring reports showing the rapidity with which the message is extending. The power of God has been revealed in a special manner in winning thousands directly from the darkness and the bondage of heathenism into the light and liberty of this threefold message.

Thus in the developments of the last two or three years we see wrought out before us the destructive results of the working out of the principles of Satan's government in this world, results which clearly show the real nature of sin and the consequences to the human family of that rebellion which would, if possible, dethrone God and establish Lucifer in his place. This ambitious design has been exposed by the prophet Isaiah: "Thou saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High." Isa. 14:13, 14.

At the same time we see revealed in their fulness the principles of mercy, love, and justice, and the outworking to its final consummation of the plan of God to save a fallen world, to redeem the human family, and to restore righteousness and peace in this part of his domain. This twofold climax marks the nearness of the end. It shows that we have come to the crisis of the ages.

The great controversy is over the possession of this world. Even now voices are heard in heaven saying, "The kingdom of the world is become the kingdom of our Lord, and of his Christ," but the god of this world is putting forth the most strenuous efforts to retain his do-

minion, to hinder the purposes of God, and to carry down with him to final destruction as large a proportion as possible of the human family. Humanity is being intoxicated with the love of pleasure, with the love of power, and indulgence is being carried to the extreme limit. Only one step farther can be taken in this desperate struggle, and that will be the personal appearance of Satan upon the earth, to deceive, if possible, the very elect, and to bind to himself every one whose allegiance to God is not sealed under the everlasting covenant of peace. But soon the glorious consummation so long hoped for and waited for,—the personal revelation of Christ to gather from the earth those whom he has redeemed by his own blood,—will be realized, and the triumph of the gospel, and the full establishment of the sovereignty of God in the earth, so long a subject of prophecy, will become an actual fact. "Behold, he cometh with clouds; and every eye shall see him."

We are living in the hour of God's judgment. Daniel described the scene, and John completed the outline with the details of a most solemn character. The destiny of souls is in the balance. This final message of preparation calls for that personal experience in walking with God as did Enoch of old, which will prepare a perfect people to pass from earth to heaven without seeing death. This means the perfection of Christian character. This means the full realization of all the blessings promised through the gospel. A special reward awaits those who now realize this experience of fellowship with God, and who are thus prepared for the final issue.

"Watch therefore: for ye know not when the Lord of the house cometh, whether at even, or at midnight, or at cockcrow, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13:35-37. Happy is he who heeds this exhortation, and is prepared to meet his Lord with joy.

Children's Lesson — No. 2

The Lord's Prayer

"HALLOWED be thy name."

Memory Verse: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Rev. 4:8.

"Hallow," to reverence as sacred.

"Holy and reverend is his name." Ps. 111:9.

Different names:—

The Lord. Ps. 100:3.

God of hosts. Ps. 80:7.

Holy One. Hab. 1:12.

Most High. Num. 24:16.

King of kings, and Lord of lords.

1 Tim. 6:15.

Angels worship. Rev. 7:11, 12.

"The angels veil their faces in his presence. The cherubim and the bright and holy seraphim approach his throne with solemn reverence. How much more should we, finite, sinful beings, come in a reverent manner before the Lord our Maker."—Mrs. E. G. White.

The commandments forbid the careless use of God's name. Ex. 20:7.

We cannot truly hallow God's name, and not also hallow that which he has hallowed or made holy.

The Lord hallowed the seventh day. Ex. 20:8-11. He says to us, "Hallow my Sabbaths." Eze. 20:20.

The tithe is holy unto the Lord. Lev. 27:30.

The presence of God makes a place holy. Joshua 5:15.

The people anciently were taught to reverence the place where God met with his people. Lev. 19:30.

When the first song of praise was sung at the dedication of Solomon's temple, the glory of the Lord filled the house. 2 Chron. 5:13, 14.

The presence of God is especially manifest when his people meet to worship him. Ps. 89:7.

An admonition is given in Eccl. 5:1.

The name of God is not hallowed when his Spirit is grieved away from meetings for worship by irreverence. This may be indicated by noisy behavior, laughter, whispering, thoughts of work or play, feelings of pride in our own appearance, or envy of others, carelessness in hearing the word spoken, or any lack of a spirit of devotion.

Closing song: No. 99, "Hymns and Tunes."

(Reading for Monday, December 4)

The Personal Experience Called For

Selections from the Writings of Mrs. E. G. White

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 exceeded by the mighty movement under the last warning of the third angel.

The work will be similar to that of the day of Pentecost. As the "former rain" was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the "latter rain" will be given at its close, for the ripening of the harvest. "Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:3. "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain." Joel 2:23. "In the last days, saith God, I will pour out of my Spirit upon all flesh." "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts 2:17, 21.—"The Great Controversy," p. 611.

Christ did not tell his disciples that their work would be easy. He showed them the vast confederacy of evil arrayed against them. They would have to fight "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6: 12. But they would not be left to fight alone. He assured them that he would be with them; and that if they would go forth in faith, they should move under the shield of omnipotence. He bade them be brave and strong; for one mightier than angels would be in their ranks,—the General of the armies of heaven. He made full provision for the prosecution of their work, and took upon himself the responsibility of its success. So long as they obeyed his word, and worked in connection with him, they could not fail. Go to all nations, he bade them. Go to the farthest part of the habitable globe, and be assured that my presence will be with you even there. Labor in faith and confidence; for the time will never come when I will forsake you. I will be with you always, helping you to perform your duty, guiding, comforting, sanctifying, sustaining you, giving you success in speaking words that shall draw the attention of others to heaven.—*"The Acts of the Apostles,"* p. 29.

The labors of the apostles in the early Christian church were characterized by wonderful manifestations of the power of God in the lives of the believers. Through the inspiration of the Holy Spirit, multitudes were brought to a knowledge of the truth as it is in Christ Jesus. The needs of the world today are no less than they were in the days of the apostles. Those who labor for souls in these times of impenitence and unbelief, must yield themselves wholly to God, and work in unison with heavenly intelligences. The power of the Holy Spirit will accompany the labors of those who dedicate their energies and their all unreservedly to the completion of the work that must be done in the last days. Angels from heaven will coöperate with them, and many will be brought to a knowledge of the truth, and will gladly cast in their lot with God's commandment-keeping people. Means will flow into the treasury; strong laborers will be raised up; the unwarned fields of the great regions beyond will be entered; and the work will soon close in triumph.—*Review and Herald, April 7, 1910.*

In the trust given to the first disciples, believers in every age have shared. God desires that every believer shall be an executor of the Saviour's will. Every one has been given sacred truth to impart to the world. . . . The members of God's remnant church in this our day depend too largely on the ministers to fulfil the commission of Christ to go into all the world with the gospel message. Many have seemed to lose sight of the fact that this commission was given not only to those who had been ordained to preach, but to laymen as well. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained ministry. All who receive the

life of Christ are called to work for the salvation of their fellow men.

"The Spirit and the bride say, Come. And let him that heareth say, Come." This commission to bid others come, embraces the entire church, and applies to every one who has accepted Christ as his personal Saviour. Of those who receive Christ it is written, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: . . . and of his fulness have all we received, and grace for grace." That which we receive, we are to impart. Every soul who has heard the divine invitation, is to echo the message from hill and valley, saying to those with whom he comes in contact, "Come." From the moment of conversion, those who receive Christ are to become the light of the world. . . .

The Holy Spirit, Christ's representative, arms the weakest with might to press forward to victory. God has organized his instrumentalities to draw all men unto himself. He sends forth to his work many who have not been dedicated by the laying on of hands. He answers objections that some may feel inclined to raise against this class of laborers, even before these objections arise. God sees the end from the beginning. He knows and anticipates every want, and provides for every emergency. If finite men to whom he commits sacred responsibilities in connection with the management of his work, do not bar the way, he will send forth many laborers into the vineyard.

To every converted soul the Lord of the vineyard is now saying, "Go ye into all the world, and preach the gospel to every creature." In the field where the follower of Christ is already situated, or in a field close by, or, perhaps, in some field farther away, he is to begin a work for God. The work that some are able to do, may appear to be restricted by circumstances; but wherever it is, if performed with faith and diligence, it will be felt to the uttermost parts of the earth.—*Review and Herald, March 24, 1910.*

Christ's work when upon earth appeared to be confined to a narrow field, but multitudes from all lands heard his message. God often uses the simplest means to accomplish the greatest results. It is his plan that every part of his work shall depend on every other part, as a wheel within a wheel, all acting in harmony. The humblest worker, moved by the Holy Spirit, will touch invisible chords, whose vibrations will ring to the ends of the earth, and make melody through eternal ages.—*"The Desire of Ages,"* pp. 822, 823.

In some of the fields where, through the blessing of God, our missionaries have met with a measure of success, and have raised up a few churches, serious problems confront those who desire to see the work advance rapidly. Most of the brethren are poor, and as they look at appearances, it seems impossible for them to do much to sustain and extend the work. But let them remember that in the early days of the cause in the

United States, similar difficulties had to be met. At first, there were very few who accepted the truth, and nearly all of these were poor. They were obliged to practice the strictest economy; they brought their needs into as close a compass as possible, in order that they might have even a limited amount of their hard-earned means to use in the advancement of the gospel message. Sometimes it seemed that the work must come to a standstill, and that the publication of the message must stop. But after sacrificing to the utmost of their ability, they cried to the Lord, and he heard them. Some one would be raised up to supply the necessity then pressing upon them, and as they moved forward, new strength was given them to advance.

It is only by faith, self-denial, and persevering effort that the Lord's work in the earth can be carried forward. The great majority of those who have embraced the truth in foreign fields are poor people, and it seems ordered, in the providence of God, that these should be educated and disciplined to do that which, if they were to look at appearances, would seem impossible. In order to do the work before them, they must strain every nerve and arouse every power. All the mental and financial strength of those who believe the truth must be called into action. If they walk out by faith, as the pioneers in this work were obliged to do in the home field, God will coöperate with their efforts. When they have done all that they can do, and have gained the experience that God desires them to gain in burden bearing, then he will raise up others to help teach the truth, and also men of means to help carry forward the work.

In most fields the work goes hard and slow in the beginning. The time of greatest difficulty is the time for the believers to bend their shoulders to the load, and do all in their power to carry forward the work. Advance they must, although the Red Sea be before them, and impassable mountains on either side. God has been with his people in the past, and has blessed their efforts. They must go forward by faith. "The kingdom of heaven suffereth violence, and the violent take it by force." The missionary must pray, believe that his prayers are answered, and then work and trust. He should remember that there must be a beginning before there can be great advancement. "First the blade, then the ear, after that the full corn in the ear." The work may start in weakness, and its progress may for a time be slow; yet if it is begun in a healthy manner, there will be a steady and substantial gain.—*Review and Herald, April 14, 1910.*

We are to cherish as very precious the work that the Lord has been carrying forward through his commandment-keeping people, and which, through the power of his grace, will grow stronger and more efficient as time advances. The enemy is seeking to becloud the discernment of God's people, and to weaken their efficiency; but if they will labor as the Spirit of God shall direct, he will open doors of opportunity before them

for the work of building up the old waste places. Their experience will be one of constant growth, until the Lord shall descend from heaven with power and great glory to set his seal of final triumph upon his faithful ones.

The work that lies before us is one that will put to the stretch every power of the human being. It will call for the exercise of strong faith and constant vigilance. At times the difficulties that we shall meet will be most disheartening. The very greatness of the task will appall us. And yet, with God's help, his servants will finally triumph. "Wherefore," my brethren, "I desire that ye faint not" because of the trying experiences that are before you. Jesus will be with you; he will go before you by his Holy Spirit, preparing the way; and he will be your helper in every emergency.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."—*"Life Sketches of Ellen G. White," 1915 edition, pp. 438, 439.*

Children's Lesson — No. 3

The Lord's Prayer

"Thy kingdom come."

Memory Verse: Dan. 2: 44, first part.

The Bible tells us that the time will come when the God of heaven shall set up a kingdom which shall never be destroyed. Memory verse.

Compare the royalty of earthly kingdoms with that of God's everlasting kingdom. (If it is desired to extend the lesson, dwell upon the beauties of the new earth and the capital city.)

A descriptive scene. Matt. 25: 31-34.

Those who love God are heirs. James 2: 5.

Heirs of the future everlasting kingdom are serving the King *now*. Rom. 6: 16.

The kingdom will be set up when Christ shall judge the living and the dead. 2 Tim. 4: 1.

The kingdom of God's grace is now being established, as day by day hearts are yielding to him, but the complete establishment of the kingdom of his glory will not take place until the second coming of Christ.

The kingdom given to the saints of the Most High. Dan. 7: 27.

The heavenly gates open to receive the King. Ps. 24: 7-10.

How may we help to answer the prayer, "Thy kingdom come"? Matt. 24: 14.

To Sinners } The Lord Says } Come
To Christians } } Go

A noted writer has said: "If you do not wish for His kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it."

There are many dark places in the world where the gospel of the kingdom has not yet been preached. We may *pray, give, and go.*



(Reading for Tuesday, December 5)

"Here is the Patience of the Saints"

L. R. CONRADI

OUR people are all familiar with the text, "Here is the patience of the saints;" and yet how difficult it is to reach the standard it implies! All heaven has had to learn its lesson of patience. All mankind has failed on this point. God had a plan to fill his whole universe with free moral agents. If the angels had kept their first estate, and if Adam and Eve had kept theirs, the purpose of God would have been quickly fulfilled; but as they did not, about seven thousand years of patient toiling will have passed before man can enjoy the new heaven and the new earth, wherein shall dwell righteousness. To make this future blessing possible has cost the deepest suffering and the greatest sacrifice and the most patient forbearance on the part of a loving Father and of a tender Redeemer.

The eternal gospel of salvation to man through the Seed of the very woman who had first sinned, was proclaimed immediately after the fall. When the "mother of all living" beheld her first-born, with a joy that only a mother can feel she exclaimed, "I have gotten a man from the Lord." What bitter disappointment must later have filled Eve's heart as she mourned over the body of Abel, slain by the very son at whose birth she had rejoiced! God provided in Seth another son, and with him the people began to call upon the name of the Lord.

Abraham and Sarah waited patiently many years for the promised seed, but finally Sarah thought of a shorter way—and how many heartaches did the experiment cost! Years later, in accordance with God's plan, Isaac was born. However, the greatest test of patience came after Isaac had grown up to young manhood. Abraham was asked to lay his son, with all his hopes, upon the altar. He did so, for at last he had learned to obey the divine will, and to look forward in faith to the day of Christ, accounting God able to raise Isaac from the dead. The heavenly Father honored such faith and patience, because he saw in Abraham the very patience he must exercise in giving up

his own Son as the only availing sacrifice.

Moses, when forty years old, being in the prime of life and a wise general, had his own plans concerning the way to deliver Israel from bondage. At twice this age he had become a wiser man; and at thrice the age he sat upon Pisgah's heights, seeing the Promised Land only from afar—because the meekest of all men had once grown impatient. Job's patience is proverbial, and yet he too once failed.

God's people waited four thousand years for the promised Seed. When he arrived, they did not receive him, because they had become impatient in the school of suffering, expecting a Messiah who by the arm of flesh would deliver them from the Roman yoke. The promised Seed, coming in the power of the Spirit, was tempted of the devil. Why should the Son of man be hungry so long? One small act,—turning a stone to bread, casting himself from the temple, or falling down and worshipping the tempter,—and all his task of wresting the usurped kingdom from the devil would be accomplished! This was the temptation. The Second Adam, however, had learned to wait, and by suffering he gained the desired end.

Five thousand well-fed men, at the instigation of Judas, wanted to make Jesus king. But he sent the disciples away, and himself dismissed the multitude, instead of ascending a throne. John's death presaged his own. He told his disciples about his own sufferings, but they were more troubled concerning the loss of a place of honor for themselves in his kingdom than concerning his drinking of the cup of suffering. And so, when the hour came, they slept—and failed. Even the Son of man had a fearful conflict in the garden, sweating as it were great drops of blood before he drank the cup to its dregs.

What great expectations as to the bright prospects of their own nation must have swelled the hearts of the believing Jews during the Pentecostal days! But persecution dispersed them, and they were obliged to learn patience in carrying the gospel to the ends of the earth. Paul was hastening to Damascus, determined with fleshly weapons to stop the work of the Spirit, when light from the resurrected One shone into his heart. He entered the city a new man, and at once began to testify of Jesus. However, he must learn patience in the desert of Arabia. He returned to Jerusalem, but had to leave again. Quietly he went to Tarsus a wiser man, awaiting the call of God through leaders of the church at Antioch. By patient, sturdy toil and untold suffering, he became the mightiest instrument in God's hand to carry the gospel to the Gentiles, as God had promised. Once more he went to Jerusalem, and many Jews believed. He told how thousands of Gentiles had accepted the glad tidings through him. He was seized in the temple, and held a prisoner for two years at Cæsarea. He underwent a terrifying journey by sea, spent several years in chains at Rome, testify-

ing of Christ before kings and emperors. He had hoped to live and be changed when the Lord should come, but instead it was his lot to toil and labor and suffer, and at the end be a martyr at Rome for the truth's sake.

Even patriarchs, prophets, apostles, and saints have failed at times to understand God's providence and to learn the way of patience. The Reformers, instead of slowly building up a body of truly converted believers, thought they had found a shorter way, and created national churches, which had a name to live, though they were dead. Adventists were intrusted with the mighty gospel of the kingdom, but they grew impatient, and thousands failed.

The writer's first experience with Adventism was in Chicago. There he met a man who tried to impress his hearers by means of a wonderful chart which sought to make it clear that the Lord would come within a few days. Though that man and his flock failed, my own heart tasted later of the sweet love of Christ, was filled with joy at the advent hope, and gladly accepted the call to make it known to others. At a camp meeting in Dakota in those days, a brother preached a powerful sermon, stating that he thought the Lord would come in less than five years. He grew a bit impatient. A good brother asked my opinion, and was surprised when I hesitated because of thoughts of the millions in the Old World yet unwarned.

A few years later I was called to Europe; but unlike one good brother, who left his family behind because he thought the mission upon which he was sent could be so quickly discharged, I took mine with me, in the depth of winter. This year I again preached in the same city where I raised up my first church in Europe. Thirty years had passed. Our people there, numbering about one hundred, now occupy a fine hall. I could tell them joyfully that we were not mistaken about the results attending the proclamation of this message, but that we had been impatient about the time. How it cheered my heart to see those loyal believers still pressing forward for the prize of the high calling of God in Christ Jesus. Their hair as well as mine has turned gray, but we rejoice more than ever because the results attained in preaching the message are the greatest sign that the Lord's coming is near at hand. That same summer, thirty years ago, I went to the eastward—into Russia. As I was preaching one night, the windows came crashing in. I quieted the people by telling them that something worse might happen; and something more did happen to me before I finished organizing the church. During forty long days spent in prison I learned patience. Though I did not always sing praises of deliverance, as did Paul and Silas, yet deliverance came.

Years ago some thought that representatives of all peoples would flock to the shores of America, and there hear the message, so that we should not have to go out and bear the brunt of the battle in other lands. This represented our

impatience. But lo, as time went on, it was noticed that the truth made the most rapid advancement in countries where the people suffered from all sorts of persecution. This gave us courage; and the faster the message went, the more it aroused the people at home, until they also awoke to a greater sense of their own privileges, and the message gained power at home. This cheered the hopes of those in foreign fields.

A few years since, the writer sat with others in the World's Missionary Conference. Clever and deep plans were laid for an international work in all the world; but suddenly, like a flash of lightning from a clear sky, war was declared among the nations. Everybody thought that in such highly civilized times, war would last only a few months, and all would be over, and we should again be left free to carry forward the gospel. Hitherto, wars in Europe have had but little effect on mission work in foreign countries. But not long ago I sat with a mission director of a neutral mission society and listened to the tale of their woes. Out of four hundred missionaries, three hundred had been interned, some had been killed, and the society had forsaken one of its oldest fields, being no longer permitted to labor there. What availed all the wise counsel at Edinburgh about international mission polity?

In our own work we have had to learn the lesson of patience amid trial. We have been cut off from some of the mission fields, where, before the war, hundreds were being converted and thousands of natives were flocking to our schools. The work must have been sadly hindered in some parts during these months. Visits to outlying fields have been more and more restricted.

In Europe thousands of our members in the regions of conflict have been scattered. Untold misery was brought upon many, and death has had a rich harvest. Two years have passed, and the war still rages as we write. And not all our troubles on the continent of Europe have come from without. Some within became impatient, overbalanced by the stress and strain. They thought all would be ended in a few months. Some ceased work, and began to make trouble in our churches, trying to tear down what had been built up by patient toil.

But with troubles on the right and on the left, from without and from within, the work of God has gone forward. Thousands in Europe have been converted to God and have accepted this truth during the last year.

Who can separate us from the love of Christ? Who can stop this work as long as God is for us? With fewer evangelical workers, with less liberty, in the midst of greater difficulties, the success of the consecrated individual worker has increased rather than diminished. The number of our colporteurs having been cut down, sisters have enlisted in the ranks, and despite the harder times, the work has gone forward. Our papers have had to be reduced in size, but the editions remain as large as ever. Times

are growing harder. The cost of living is increasing. But the love of God so burns in the hearts of the believers that the Lord's treasury keeps supplied.

A number of our men are scattered in prison camps all over Europe. However, they write us of how they are improving the opportunities of sowing the seed among thousands whom they might not have been able otherwise to approach; and this seed is already taking root. Some have been torn from their churches, where they were elders and workers. They have been placed under new conditions, in touch with men who would never have attended our meetings, and there they testify of the hope that cheers their own hearts; and already we hear of cases where this testifying has had a telling effect.

Our missionaries in parts of Africa have been cut off from us. They and their new converts from heathenism are passing through a fiery test. Some of the stations have been plundered and burned. We do not know what has become of them. Oh, how we shall rejoice to learn that all is well with them and with their dear families! From Western Africa we hear of new stations; of recently added converts in Nigeria; and on the Gold Coast and in Sierra Leone believers are being added. And far out in the Indian Ocean a church of over sixty has been raised up.

The world is learning a lesson. Before the war, it rushed on in high living, intemperance, self-love, without restraint. Suddenly it has been stopped in its career. Rations have been curtailed, while temperance and simple living have been forced practically upon all. Men have been put under the most severe discipline. Women have now to do the work of the men, and children must assume many responsibilities in performing the labor usually assigned to adults. Millions have to endure suffering untold, and to face death constantly. They must leave their homes and families, and live in places where they once supposed existence impossible. Is there a lesson in this? Are some learning patience? Is God taking the nations in hand, and placing them in the hardest of schools? Are some workers being developed for our cause in a school in which we have thus far had no pupils? God alone knows. But we try our best to follow the lead of his providences.

During such troublous times one appreciates the intercessions and good will of God's children who are not suffering under the same hard conditions. We also solicit an interest in their sympathies and prayers for the future. And we who endure these troubles beseech you, our brethren, to learn the lesson of patience while it is well with you. Be patient in well-doing. Be patient in hope; patient in waiting. Exercise the patience of the saints. Let no one say, "My Lord delayeth his coming;" for though he seems to delay, he waits for a purpose,—that many souls in all lands may be saved, and that we all may be tried, and be fully changed in the inner man, drinking the cup of suffering, bear-

ing the cross in order that we may at last wear the crown and eternally drink of the joyful cup of salvation.

Children's Lesson — No. 4

The Lord's Prayer

"THY will be done in earth, as it is in heaven."

Memory Verse: Ps. 40:8.

The angels live in heaven. Matt. 18:10.

Number of angels. Heb. 12:22; Rev. 5:11.

Illustrate the perfectness, the promptness, and the completeness with which the angels do the will of the Father in heaven, by referring to Eze. 1:4-28, emphasizing particularly verses 9, 12, 14, 20, 21; and Ps. 103:19, 20.

Work of the angels. Heb. 1:14.

Illustrations of their faithfulness. Acts 12:7-11; 1 Kings 19:5-8; Acts 27:23, 24.

If we desire the will of God to be done on earth as it is in heaven, we must do that which God would have us do, as faithfully as the angels do their work.

The will of the Lord on earth is—

1. That all should know the truth. 1 Tim. 2:4.
2. That all should repent. 2 Peter 3:9.
3. That all should rejoice, pray, and give thanks. 1 Thess. 5:16-18.
4. That all should be perfect in every good work. Heb. 13:21.

"Doing the will of God from the heart." Eph. 6:6.

A promise to those who do his will.

1 John 2:17.

How God makes it possible for us to do his will. Eze. 11:19, 20.

home training may be traced the larger share of the disease and misery and crime that curse humanity."—"Ministry of Healing," p. 351. On the other hand, the strong influences for righteousness that have blessed the world and carried on unrelenting warfare against evil, have come largely from well-disciplined Christian homes. Many a man and woman has been kept true to principle in the conflicts of life by the influences of a godly home.

"O precious voice of the fireside!
Sweet spirit of calm and cheer!
Though the wild wind roars o'er the pathless wastes,
What matter, so thou art near?
Thy voice ne'er stills, though the years go on,
When the patter of falling rain
Drips from the eaves and trembles the leaves
And rattles the windowpane.
Holy and sacred the voice of home,
It steals to our hearts again."

Home Life a Test of Religious Experience

A little girl who was asked what it meant to be a Christian, replied: "For me to be a Christian is to live as Jesus would live and behave as Jesus would behave if he were a little girl and lived at our house."

Perhaps no better definition of practical Christianity could be given. It is comparatively easy to be a regular attendant at church and Sabbath school, take part in devotional meetings, and yet utterly fail in the daily routine of home life. The real test of the genuineness of our religion is in the home, where we constantly have experiences that vex and annoy us, and where it is not considered necessary to keep our inner thoughts and feelings hidden.

Husband and Wife

The key to a happy Christian home is love—unselfish love between husband and wife, between parents and children. In "Ministry of Healing," pages 360, 361, we read: "Though difficulties, perplexities, and discouragements may arise, let neither husband nor wife harbor the thought that their union is a mistake or a disappointment. Determine to be all that it is possible to be to each other. Continue the early attentions. In every way encourage each other in fighting the battles of life. Study to advance the happiness of each other. Let there be mutual love, mutual forbearance. Then marriage, instead of being the end of love, will be as it were the very beginning of love. . . ."

"Neither the husband nor the wife should attempt to exercise over the other an arbitrary control. Do not try to compel each other to yield to your wishes. You cannot do this and retain each other's love. Be kind, patient, and forbearing, considerate, and courteous. By the grace of God you can succeed in making each other happy, as in your marriage vow you promised to do."

In the sunny days of courtship many imagine that nothing can ever mar their love and happiness as they travel down life's road together. But cares, perplexities, and disappointments come,

and they find that something more than human power is required to enable them always to keep sweet tempered and manifest that tender regard and mutual forbearance which at first seemed so natural. It is easy to lose self-control in the free atmosphere of home, and to think that it does not matter. We have "careful thought for the stranger," but often "for our own the bitter tone." Even when no cross words are spoken, there is frequently a great lack of endearing expressions, compliments, and even the simplest courtesies which do so much to make life worth living. We should, by the grace of God, always be at our best among those we love the most.

A little boy came running in from his play and said, "O mamma, I'm so hungry to see you! Won't you kiss me?" How often our dear ones at home are hungry for a warmth and tenderness which they do not receive! Of many a tired mother or father who has laid down life's burdens, it might truthfully be written, "Died for want of love."

The apostle's admonition is, "Husbands, love your wives." Eph. 5:25. Love is not despotic, and does not put its object in a servant's place. Love serves. Love "seeketh not her own." The Scripture says, "Love your wives, even as Christ also loved the church." What a standard for husbands to strive to attain! As Christ gave himself for the church, so the true husband will give himself for his wife in self-denial and whole-hearted devotion. There are husbands who in a great crisis would gladly give up their lives for their companions, and yet they fail to give themselves in the best sense by manifestations of tenderness and expressions of love. It is this only which satisfies the soul's heart hunger.

But the lack of happy homes is not by any means always due to a failure on the part of the husband. It frequently happens that the wife fails to sympathize with the husband in his work and to appreciate his love and protection. Sometimes she lacks vision to see the larger affairs of life, and allows the little details of everyday life, with which she must constantly deal, so to harass and annoy her that she cannot form just judgments in regard to the great problems of life. Often she falls far short of complete victory over ill temper and petty jealousies.

Again, there are women with a mistaken ambition for some independent work outside the home, who overlook and neglect the exalted work which God would have them do,—the training of their children and the coöperation with their husbands in their work.

The happiness of thousands of homes is marred because the problem of handling money is not correctly solved. And while a stroke of the pen cannot settle this economic problem in the homes where these words shall be read, there is a fundamental principle that can be stated which lies at the basis of the problem. It is this: Marriage is a partnership in which the individuality of

(Reading for Wednesday, December 6)

Religion in the Home Life

M. E. KERN

Importance of the Home

"IN all that pertains to the success of God's work, the very first victories are to be won in the home life."—"Testimonies for the Church," Vol. VI, p. 354.

The greatest strength of the church does not consist in its impregnable doctrines, in its excellent organization, nor in the fact that we know what will be the final outcome of the world's present strife and turmoil. The greatest strength of the church consists in the genuine virtues and graces that appear within the family circle, indicating a preparation of heart to meet the coming issues, and showing to the world that we are preparing for the coming of the Lord. After all, the world is more impressed by what the church lives than by what the ministry preaches. And the church is judged by the influences that flow from its central fountain—the home.

The home is the most important institution in the world, because it has more to do with the formation of character than all other influences. It is the real university in which men and women are trained for life. "To the lack of right

neither party is lost. Both give their best for the benefit and happiness of the firm, and both should share in whatever dividends result from their mutual toil, whether it be happiness, comforts, or money. And yet wives are constantly subjected to humiliation in regard to money, although there is no reason why they should be, even from the standpoint of justice and fair play, to say nothing of religion.

Whatever may be the individual financial ability of either husband or wife in any particular case,—and every observer knows that greater wisdom in financial matters sometimes rests with one, and sometimes with the other,—there is no justice in taking away all the wife's independence in money matters by compelling her to act as a suppliant and a beggar in the home where she spends longer hours and in more nerve-wearing employment than the husband.

The home should be "the holy of holies of a man's life. There he may shut himself in from all the world. There he comes in from the cold and strength-sapping strife and work of the outer world. He warms himself at love's fires. He renews his strength in love's atmosphere. He rests both spirit and body in love's faith and confidences. It is his starting point out on his errands in the world, and his returning and retiring place for the nourishing of his life afresh."

Training of Children

"Training a child is the highest and holiest and most fascinating of all occupations." How important, then, that all the influences, examples, and teaching in this home training school should be Christian. "Above all things else, let parents surround their children with an atmosphere of cheerfulness, courtesy, and love. A home where love dwells, and where it is expressed in looks, in words, and in acts, is a place where angels delight to manifest their presence. . . . The atmosphere thus created will be to the children what air and sunshine are to the vegetable world, promoting health and vigor of mind and body."—*Id.*, pp. 386, 387.

This sacred work rests largely upon the mother, especially in the earlier years. Here is a beautiful message which should comfort every tired mother's heart: "If you are a mother, train your children for Christ. This is as verily a work for God as is that of the minister in the pulpit."—*Christ's Object Lessons*, p. 359.

The task is more baffling and disheartening when left to the mother alone. In the parable of the prophet to King Ahab, he said, "As thy servant was busy here and there, he was gone." This will doubtless have to be the plea of many fathers when they stand before God. Too often they are busy here and there with their affairs, their plans, their ambitions, leaving the rearing of the children to the mother, the schools, and the outside world.

There is perhaps nothing in which we more often fail than in not making

our children companions. It is far better that mothers should take time to engage with their children in innocent pleasures than to spend their energies on the adornment of the family or the decoration of the house. To fathers it is written, "Give some of your leisure hours to your children; become acquainted with them; associate with them in their work and in their sports, and win their confidence. Cultivate friendship with them, especially with your sons. In this way you will be a strong influence for good."—*Ministry of Healing*, pp. 391, 392. No doubt



BAPTISMAL SCENE IN SOUTHERN JAPAN
Brother B. P. Hoffman is officiating. A church was organized here, Nagoya.

thousands of boys and girls have been lost because of a lack of such friendship.

"And what if their feet,
Sent out of houses, sent into the street,
Should step round the corner and pause at the door
Where other boys' feet have paused often before;
Should pass through the gateway of glittering light,
Where jokes that are merry and songs that are bright
Ring out a warm welcome with flattering voice,
And temptingly say, 'Here's a place for the boys?'"

"Ah, what if they should?
What if your boy, or mine,
Should cross o'er the threshold which marks out the line
'Twixt virtue and vice, 'twixt pureness and sin,
And leave all his innocent boyhood within?
Ah, what if they should, because you and I,
While the days and the months and the years hurry by,
Are too busy with cares and with life's fleeting toys
To make round our hearthstone a place for the boys?"

God said of Abraham, "I know him, that he will command his children and his household after him." Gen. 18:19. He governed them, it has been said, by the "combined influence of authority and affection." What a contrast to Eli, who, though a good man, only remonstrated with his sons, but did not control them, thus permitting them to bring disgrace upon their father and upon Israel. The bishop must be "one that ruleth well his own house, having his children in subjection with all gravity" (1 Tim. 3:4); and every father should strive for the same ideal.

Family Worship

Every Christian home is a house of prayer. God blesses and shelters the household where he is worshiped. "Prayer weaves a roof of love over the

home, and builds walls of protection about it." Obed-edom made a place for the ark of God in his house, and God blessed his home, and made it a blessing to the nation. On hearing how God had blessed Obed-edom's house, David renewed his efforts to establish the worship of God in Jerusalem. "Fathers and mothers, however pressing your business, do not fail to gather your family around God's altar. Ask for the guardianship of holy angels in your home. Remember that your dear ones are exposed to temptations. Daily annoyances beset the path of young and old. Those who would live patient, loving, cheerful lives must pray. Only by receiving constant help from God can we gain the victory over self."—*Id.*, p. 393.

The Importance of Good Books in the Home

Parents should seek to bring to their children the very best material for building strong characters. It is very important that they should be taught the reading habit, and then be led into the riches of the Bible and good books. A story is told that a soldier of Cyrus found a casket which was said to be full of valuable treasures. It was opened, and out of it came a poisonous atmosphere which caused a plague in the army. There are bright-covered books and magazines in many homes that emit poisonous influences. One of the last burdens on the mind of our beloved Sister White was that our children should have books selected for them which would have a sanctifying power upon their lives. We have been admonished to "form a home reading circle, in which every member of the family shall lay aside the busy cares of the day, and unite in study. Fathers, mothers, brothers, sisters, take up this work heartily, and see if the home church will not be greatly improved."—*Testimonies for the Church*, Vol. VII, p. 64.

Duties of Children

While the burden of making a happy Christian home rests entirely on the parents when children are young, as these children grow up, a due share of the burden rests upon them also. So important is the relation which children should sustain toward their parents that it has been given a place in the holy law of God: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." This means that children should always obey and respect their parents. Jesus, who is our example in all things, even after comprehending his mission at the age of twelve, went down to Nazareth, and was subject to his parents for eighteen more years. For him his "Father's business" during those years was to live in subjection to his parents while engaged in the lowly duties of home life. And on the cross, Jesus paid his last tribute of love and honor to his mother. In the midst of his own anguish, he thought of her and provided for her declining years. "Amid the dark scenes of the cross his example shines like a star in the bosom of the blackest

clouds, saying to us, 'Honor thy father and thy mother.'

Ministry of the Christian Home

True religion in the home makes it a beacon light in the moral darkness of this world, pointing men and women to a Saviour. In a special manner are sympathetic Christian homes able to uplift young people.

"Our sympathies are to overflow the boundaries of self and the inclosure of family walls. There are precious opportunities for those who will make their homes a blessing to others. Social influence is a wonderful power. We can use it if we will as a means of helping those about us.

"Our homes should be a place of refuge for the tempted youth. Many there are who stand at the parting of the ways. Every influence, every impression, is determining the choice that shapes their destiny both here and hereafter. Evil invites them. Its resorts are made bright and attractive. They have a welcome for every comer. All about us are youth who have no home, and many whose homes have no helpful, uplifting power, and the youth drift into evil. They are going down to ruin within the very shadow of our own doors. . . .

"If we would show an interest in the youth, invite them to our homes, and surround them with cheering, helpful influences, there are many who would gladly turn their steps into the upward path."—*Ministry of Healing*, pp. 354, 355.

A Promised Revival

That there is to be a great revival of genuine home religion among Seventh-day Adventists we confidently expect from the prophecy of Malachi. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4:5, 6. Brethren and sisters, why not let the Spirit of God begin that revival in our homes today—let it come in the spirit and power of Elijah, to prepare us, and through us to prepare the world, for the "great and dreadful day of the Lord"?

Children's Lesson — No. 5

The Lord's Prayer

"GIVE us this day our daily bread."

Memory Verse: Rom. 8:32.

This prayer acknowledges our dependence upon God day by day.

Trace the development of a loaf of bread from the planting of the seed containing the life-germ placed there by God's hand, in God's earth, and nourished by his sunshine and rain, through the various stages,—growing grain, wheat kernels, flour, bread.

How appropriate this prayer when "only one summer-blessing of God stands between the world and starvation."

In this prayer we recognize the Father's loving care for the creatures he has made:—

1. He provides food, drink, clothing. Matt. 6:25-30.
2. He sends rain, sunshine, snow, and wind. Ps. 147:8, 16, 18.
3. The world is fed directly from God's resources. Ps. 104:27, 28.

Miracles have been wrought to give bread to those who needed it. 1 Kings 17:1-6; Matt. 14:15-21; Ex. 16:14, 15.

Promises to the righteous. Isa. 33:16; Ps. 37:19. (See "Early Writings," page 56.)

Christ, the Bread of Life. John 6:31-35, 49, 50.



(Reading for Thursday, December 7)

Tithes and Offerings

G. B. THOMPSON

"EVEN from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." Mal. 3:7-9.

It seems fitting at this annual time of seeking God that we give prayerful consideration to these words of an ancient prophet. That this scripture has an application to the last days seems clear from the fact that, after rebuking the people for robbing God, the prophet brings before us the awful day of God, when the wicked will be consumed like stubble, and the earth cleansed from sin.

This is a fearful indictment the Lord here brings against his people. To rob our fellow man is a great sin; but surely it is infinitely worse for a man to rob his Maker.

How have we robbed God? Listen to the answer: "In tithes and offerings." Brethren and sisters, are we guilty? Have we been robbing God? Have we withheld our tithes? We must meet these questions in the judgment.

If withholding the tithe in the days of the prophet Malachi was robbery,—was really a transgression of the commandment which says, "Thou shalt not steal,"—then it is so still. The Lord has not changed; it is still robbing him to withhold from his treasury that which he has declared holy and has reserved for his own work. It brings upon the transgressor the curse of Jehovah,—“Ye are cursed with a curse.” It is a terrible thing to be under the curse of God. How can we expect a refreshing from God at this week of prayer if we fail to give to him his own? It truly must be a sad spectacle for the pure and holy God to behold a man claiming to believe in the Son of God, to be washed from sin in his blood, to be preparing for translation into a kingdom where the very streets of the eternal city are made of pure gold and its gates of pearl, yet so covetous that he robs the treasury of God of that which is holy, that he may use it for his own selfish purposes.

That some are withholding from God the sacred tithe and bringing upon themselves and the church the curse of God, the following from the Spirit of prophecy makes quite clear:—

"Many who profess to be keeping the commandments of God are appropriating to their own use the means which the Lord has intrusted to them, and which should come into his treasury. They rob God in tithes and in offerings. They dissemble, and withhold from him to their own hurt. They bring leanness and poverty upon themselves, and darkness upon the church, because of their covetousness, their dissembling, and their robbing God in tithes and offerings."—*Testimonies for the Church*, Vol. III, p. 269.

"Many" of those who profess to keep the Sabbath and to look for the Lord to come, guilty of robbing God! Members of the church, praying for a blessing, yet ruled by covetousness and defrauding the Almighty! No wonder the power of the Holy Spirit is withheld. Shall we not at this very meeting repent of this terrible sin, restore to God, so far as we can, that which we have withheld, and receive from him the promised blessing? The Lord does not ask us to pay tithe because he needs the money. He could rain gold from heaven. But he has instituted the tithing system because we need the blessed experience of recognizing God in all we do.

The example of Achan should be studied carefully in this connection. The Lord had said that all the silver and gold and all vessels of brass and iron found in Jericho were consecrated to him, and should "come into the treasury of the Lord." Joshua 6:19. But Achan said, "When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels' weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it." Joshua 7:21. How sad to think that one who doubtless had marched around Jericho and helped raise the triumphant shout of victory when the Lord gave them the city, should do this wicked thing! But covetousness caused him to do it. The Lord tells us this was sin, transgression, stealing, dissembling, and that he would be with them no more unless they destroyed the accursed thing from among them. See verses 11-13. This was why Israel could not stand before their enemies. There was a robber in the camp, one who had among his own stuff that which belonged in the treasury of God.

This record of Achan's sin should lead us to a careful examination to ascertain if we, like Achan, through covetousness have hidden among our stuff that which belongs in the treasury of God. We greatly fear that an honest search will reveal that the sin of Achan is in our midst, and that for this reason Israel today is weak and unable to push the work of God as it should be.

It is quite evident that the Saviour did not in any way change or abridge the sacred obligation of paying tithe. "Woe

unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matt. 23: 23.

"These," that is, "judgment, mercy, and faith," the "weightier matters of the law," ought ye to have done, but not to leave the "other," paying tithe, undone. The Pharisees were particular in this matter, tithing even the smallest garden herbs; and Jesus did not say they were too particular. He did not tell them that it was of no importance, that it was a part of the types and shadows which were soon to meet their antitype and pass away. He did not intimate that the Lord was not particular in such small matters. Far from it! Indeed, he said that it was an obligation that they should not leave undone. In what stronger language could he have enforced the strict payment of tithes than in the language here used? And surely if scribes and Pharisees should pay tithes, those who believe in Jesus as their Saviour, and who are looking for him soon to return in the clouds of heaven, should do so. And that which Jesus says we are not to leave "undone," cannot be left undone, except at the peril of our souls.

Further, we should not overlook the lesson taught by God's dealings with Ananias and Sapphira. The story of their sin and its punishment is recorded for our instruction fully as much as is anything else which took place under the spiritual awakening in the early church after Pentecost. They had vowed to give to God a certain amount. But Satan suggested that this was too much; that they could pretend to live up to the vow made, and yet keep back part of the price received for the land. Covetousness led them to conspire together to do this wicked thing. The rebuke administered by the Lord indicates to the end of time how the Lord regards the terrible sin of lying to the Holy Ghost and failing to fulfil one's vows.

The lesson is for the church today. "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 come up to the rules of tithing. Will a man rob God? Should means flow into the treasury exactly according to God's plan,—a tenth of all the increase,—there would be abundance to carry forward his work."—"Testimonies for the Church," Vol. V, p. 150.

It is sad to think that, regardless of the terrible judgment which God administered as a warning against this sin, it is being repeated among us. Some hearts are being hardened as were those of Ananias and Sapphira, and while pretending to pay tithe, such individuals give only a part. Some, we fear, lay down at the end of the week, or the month, or the quarter, a sum, saying, "Here is my tithe," when it is not a true tithe. Let us not pass this lesson over lightly, but by the aid of the Holy Spirit bring it into our own lives.

Notice, further, that we are told that we have robbed God not only in tithes, but in offerings as well. Not only have we withheld tithes from the treasury of the Lord, but our offerings have not been so liberal as they should have been. Of Cornelius it was said, "Thy prayers and thine alms are come up for a memorial before God." Acts 10: 4. Doubtless liberal gifts accompanied the prayers of Cornelius. His prayers were not hindered by scanty giving, because of covetousness. Here is another impressive statement from the Spirit of prophecy:—

"There is a burden upon my soul in regard to the destitute mission fields. . . . There is great need of funds to advance the work in foreign fields. Our foreign missions are languishing. The missionaries are not sustained as God requires they should be. For want of funds, workers are not able to enter new fields. . . .

"God's people are on trial before the heavenly universe; but the scantiness of their gifts and offerings, and the feebleness of their efforts in God's service, mark them as unfaithful stewards. . . .

"I appeal to our brethren everywhere to awake, to consecrate themselves to God, and to seek wisdom from him. I appeal to the officers of our conferences to make earnest efforts in our churches to arouse them to give of their means for sustaining foreign missions. The Foreign Mission Board needs to carry a continual responsibility in this line. Unless your hearts are touched as you see the situation in foreign fields, the last message of mercy to be given to the world will be restricted, and the work which God would have done will be left undone."—*Special Testimony*.

The scantiness of our gifts marks us as unfaithful stewards. This is a very sad condition. Surely, at this week of prayer, with a world in the last throes of dissolution, we should make such a liberal offering that this reproach will be wiped away.

These solemn words of the servant of the Lord, written years ago, should touch our hearts at this time;—

"The angel said, 'Destruction is coming like a mighty whirlwind.' I begged of the angel to pity and to save those who loved this world, who were attached to their possessions, and were not willing to cut loose from them, and sacrifice to speed the messengers on their way to feed the hungry sheep who were perishing for want of spiritual food."

"As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die, by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus (Matt. 19: 16-22), they went away sorrowful; and that soon the overflowing scourge would pass over and sweep their possessions all away, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven. . . .

"Then again was held up before me those who were not willing to dispose of this world's goods to save perishing souls by sending them the truth while Jesus stands before the Father pleading his blood, his sufferings, and his death for them; and while God's messengers are waiting, ready to carry them the saving truth that they might be sealed with the seal of the living God. It is hard for some who profess to believe the present truth, to do even so little as to hand the messengers God's own money, that he has lent them to be stewards over."

"The suffering Jesus, his love so deep as to lead him to give his life for man, was again held up before me; also the lives of those who professed to be his followers, who had this world's goods, but considered it so great a thing to help the cause of salvation. The angel said, 'Can such enter heaven?' Another angel answered, 'No, never, never, never. Those who are not interested in the cause of God on earth, can never sing the song of redeeming love above.'"—*Early Writings*, pp. 49, 50.

Souls dying for the truth, and we who believe the message letting them die, by selfishly clinging to our means! Such cannot enter heaven, said the angel. No wonder the sight so pained the servant of God that she begged the angel to remove it. It ought to pain our hearts, and lead us to repentance and greater liberality to advance the cause of truth.

We have been accustomed to apply the warning in James 5 to those who are amassing great fortunes, and doubtless it has its application there, but not wholly. Read the following comment:—

"I was directed to James 5: 1-3: 'Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.'

"I saw that these fearful words apply particularly to the wealthy who profess to believe the present truth. The Lord calls them to use their means to advance his cause. Opportunities are presented to them, but they shut their eyes to the wants of the cause, and cling fast to their earthly treasure. Their love for the world is greater than their love for the truth, their love for their fellow men, or their love for God. He calls for their substance, but they selfishly, covetously, retain what they have. They give a little now and then to ease their conscience, but have not overcome their love for this world. They do not sacrifice for God. The Lord has raised up others that prize eternal life, and that can feel and realize something of the value of the soul, and they have freely bestowed their means to advance the cause of God. The work is closing; and soon the means of those who have kept their riches, their large farms, their cattle, etc., will not be wanted. I saw the Lord turn to such in anger, in wrath, and repeat these words: 'Go to now, ye rich men.' He has called

but you would not hear. Love of this world has drowned his voice. Now he has no use for you, and lets you go, bidding you, 'Go to now, ye rich men.'

"Oh, I saw it was an awful thing to be thus forsaken by the Lord,—a fearful thing to hold on to a perishable substance here, when he has said that if we will sell and give alms, we can lay up treasure in heaven. I was shown that as the work is closing up, and the truth is going forth in mighty power, these rich men will bring their means and lay it at the feet of the servants of God, begging them to accept it. The answer from the servants of God will be, 'Go to now, ye rich men. Your means is not needed. Ye withheld it when ye could do good with it in advancing the cause of God. The needy have suffered; they have not been blessed by your means. God will not accept your riches now. Go to now, ye rich men.'"—*Testimonies for the Church*, Vol. I, pp. 174, 175.

In all the Book of God I know of no greater promise of reward for faithfulness than is promised to those who give to God his own. The very windows of heaven will be opened upon them, the devourer rebuked, their barns be filled with plenty, and blessing unmeasured poured out upon them. It is hard to understand how the Lord could place before us any more abundant blessings than he has been pleased to do here by the mouth of his servant. It is indeed sad that man's heart by selfishness and covetousness becomes so hardened as to withhold from the Lord his own. Surely if we fulfil our part, the Lord will make good his promise.

The Lord is coming. The year of jubilee hastens. There will soon be a time when things earthly will be of no value. Now while probation lasts should we not make the liberal contributions to his treasury which will rejoice our hearts in the day when we meet Jesus face to face? It will take all to buy the treasure in the field. We cannot have this world and the pearl of eternal life also. The time is not far distant when men will throw their silver and gold to the moles and the bats, and crawl into the cracks and crevices of the rocks to hide from the presence of the Lord. It is no time now to hold on to worldly things. "In this way, then, every one from among you who is not bidding adieu to all his own goods cannot be my disciple." Luke 14:33, Rotherham's translation.

A little time remains in which we can use the talent and earthly treasure with which we are intrusted by the Lord for the salvation of lost souls. Let our response to the call of the hour be liberal, that the work may not be hindered.

Children's Lesson — No. 6

The Lord's Prayer

"AND forgive us our debts, as we forgive our debtors."

Memory Verse: "Forgive, and ye shall be forgiven." Luke 6:37.

Every sin is a debt to God,—a debt that can never be paid; it must be forgiven.

All have sinned. Rom. 3:23.
All may be forgiven. 1 John 1:9.
God does not forgive the unforgiving. Matt. 18:23-35.

The Unforgiving Debtor

Was forgiven ten thousand talents, \$20,000,000	Refused to forgive a hundred pence, \$17
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Was delivered to the tormentors

The rabbi taught, "Forgive a first offense, forgive a second, a third, but punish a fourth."

Peter's question. Verses 21, 22.

Whatever the offense, a forgiving spirit should be cherished; never the spirit of hate or revenge. Forgiving others is the test of our fitness to receive forgiveness from God. "Take care how you offend me, for I never forgive," said a man to John Wesley. "Then," said Mr. Wesley, "I hope you never sin."

Sins forgiven:—

1. Scarlet made white. Isa. 1:18.
2. As far removed as east from west. Ps. 103:12.
3. Remembered no more. Jer. 31:34.
4. Blotted out. Acts 3:19.



(Reading for Friday, December 8)

How the Mission Fields Call Again for Earnest Praying and Liberal Giving

W. A. SPICER

TONIGHT'S topic turns our minds to the outlook in the great mission fields, with its call to earnest prayer and liberal giving for missions. It is an appropriate Friday evening topic; for it is on Sabbath eve, we are sure, that the thoughts of the missionaries turn most often toward the believers and churches in the homelands. Our prayers shall meet theirs tonight at the throne of grace, we kneeling in the old home churches and at home firesides, they at far-sundered points in the uttermost parts of the earth. Like balm to our hearts again, is the blessed truth that,—

"Though sundered far, by faith they meet
Around one common mercy seat."

Once in a week of prayer reading we could follow the line of missions round the earth. Now we can take only a few glimpses of the onward sweep of the message. And the message is sweeping onward. This advent movement is no experiment. It is a success, moving ever straight forward in its predicted course since the days of 1844. In it the power of God unto salvation is displayed, as the last message of the everlasting gospel is being hastened on to every nation and kindred and tongue and people.

"This is no losing cause
We fight for every day;
This is no hope forlorn
For which our prayers we pray."

It is a living cause, glowing with light from heaven, that has won our heart's devotion; and how we rejoice to see it bringing the same hope and blessing to other souls!

A year ago we rejoiced in the statistical secretary's report of 15,000 persons

—lacking but one—baptized during the year 1914. This time that shining column of figures runs to over 17,200, and the reports are incomplete on account of the war. This, remember, is for 1915, which was wholly a year of war over a vast portion of the field of our work. Think of it! this army of new believers coming into the ranks last year to join in lifting the voice of the message to a yet louder cry! Their number is more than was our entire membership in 1882. Well may we pray and labor for yet greater things, as the Lord makes bare his arm for the finishing of the work.

What a story these figures tell! The addition of more than one thousand every quarter in Europe, amid the desolating clash of earthly powers—how it speaks of the presence of the loving Shepherd close beside the brethren and sisters who have tried to seek and to save! The figures tell of converts coming in literally by the hundreds in the heathen Orient, and of hundreds won from the clinging grasp of Catholic superstition in the South American and other Latin fields. And more than nine thousand of these souls new-born into the kingdom found the way of life in the North American Division, the oldest field in the preaching of the message. Everywhere it is the same—souls are won as the message of heaven is delivered in this decisive hour.

Just in passing, turn the thought from the large number to each single one of these who have newly found the way. They have come, one by one, every one beloved of God, every one sought for by the loving Saviour; and over every one of these 17,000 there was joy among the angels in heaven as the old life was buried and the new life begun. And to each one who finds the Saviour, as the good hymn says, the blessedness is something that tongue can never fully tell:—

"But what to those who find? Ah! this
Nor tongue nor pen can show:
The love of Jesus,—what it is,
None but his loved ones know."

While we lift thankful hearts in prayer for these souls redeemed, God forbid that there should be one among us, old or young, this Sabbath eve, who has not found the love of Jesus. While we talk of his power to save in far mission fields, may every one among ourselves, as this week of prayer is passing by, know the joy of ceasing the struggle, and giving a sinful heart to the Saviour who pleads for it so earnestly. We do not have to beg him to be gracious. He is begging us just to let him forgive and save.

During this year 1916, now closing, the same soul-winning work has been going forward. The sounds of the closing harvest hour are heard over the whitening fields. "I wish we had double the number of native workers to put into the field," wrote Elder L. V. Finster, from the Philippines; and with but seven months of the year behind him, he added: "I am glad to tell you that thus far this year we have baptized three hundred people. There are many, many calls that we are not able to answer for lack of workers."

There is Nigeria, on the west coast of Africa—a field so new to us that really we have thought of Elder D. C. Babcock as only just getting his mission home up and a few souls gathered out as a beginning. But here is the message that our brother sent us at the time of the recent British Union Conference:—

"There are now fully five hundred believers in Nigeria, eighty-eight of these are baptized, and probably fifty to seventy-five more will soon follow. We can see and know that we are in the time of the 'loud cry.' We witness the mighty movings of God's unbounded power, and trials and perplexities sink into oblivion."

This is a word unexpected and surprising from that new field. Truly the Lord is hastening the ripening of the harvest. We hear of it everywhere. And it brings to our ears such calls for consecrated workers and consecrated money as we never have heard before. In response to these calls there will have gone out this year, by the time of the week of prayer, over one hundred and twenty missionaries. This great enlargement has been made possible only because of the faithful gifts of the believers and the consecration of the workers, leading them to offer themselves for service. Again, conferences and churches and family circles have bidden the recruits go forward. It is no light thing that adds these forces year by year. It is the hope of us all—the blessed hope—that leads our comrades out from their fatherland into unknown regions beyond.

"God guide them, then, where'er they go.
The outward bound, heroic band,
And fill their sails with airs that blow
Off heaven's eternal fatherland."

But still the calls come insistently for yet more help. Thank God it is so. It seems that the Lord is rapidly enlarging the work. He tells us to pray for yet more laborers, and that means prayer for yet larger gifts to missions.

We can list but a few of these calls, illustrative of the Macedonian cry from every quarter. Some of the plaintive cries from the byways sound month after month. The Indians of the upper Guiana wilds still send word now and then that they are waiting. This year the call from the Mosquito Indians of Nicaragua is repeated. Our first Indian convert there started to translate something on the Sabbath truth into their tongue. He began with a Sabbath hymn, and then died. The people are still singing in their Indian tongue,—

"Thy holy Sabbath, Lord,
Thy people hail with joy,"

and are waiting for us to send a missionary.

From the East Indies a brother, a native of the Celebes Islands, pleads for his people. He has sold our books among them, and they wanted to know where the missionary of this religion was. "I told them," he says, "that these books were the substitute for the minister." But they could not understand how it was the living preacher did not come. Our brother says they are "really thirsting," and he adds:—

"Remember, honored brethren, the millions of people of the Celebes who are in darkness. I feel that the message of Revelation 14 has not yet come to all nations and languages. We pray to God and ask that he will send a worker to Menado, to the people who are really hungering after truth."

How forcefully another call comes in this plea from a far part of China, addressed some little time ago to "the honorable pastors and evangelists" in Honan. Those who appealed had met a colporteur and were convinced of the Sabbath truth. They said:—

"Seeing there is this difference in your church, there must also be other important doctrines of which we are unaware. Furthermore, we know that your



AMONG THE FIRST FRUITS ON THE ISLAND OF BORNEO

teaching of the Bible is very deep, so much so that one can never finish learning the truths of the Bible as brought out by your honorable church. When we heard this great message of truth, we said in our hearts that this was almost like having Christ on the earth once more to teach us. We would be very willing to go to — to learn these important truths. What a shame it is that we live so far away, and we have not the means to travel so far! So we beseech all the honorable pastors and evangelists to pray earnestly for us, and we are praying that the Lord will open the way for us to meet each other. As soon as you receive this letter, please send us an answer as soon as possible, and teach us about your doctrines."

From South Africa, last February, came the plea, so reasonably and fully stated in a resolution that we have not time to read it here, for just two more missionaries for the native missions, to hold one outpost, it might be, or to release some stricken worker so that he might get a brief furlough in the healthful Cape region. Hard as it was, the Mission Board had to say, Wait till we see how the mission funds come in toward the end of the year. God grant that the gifts may come flowing in to add these two to that hard-pressed little force in Africa.

Up in the heights of the Andes, by Lake Titicaca, the wonderful work among the Indians is still growing and spreading. Recently, as Elder F. A. Stahl was establishing a school in a new

place, the most murderous attack yet made upon our work there nearly cost him his life at the hands of furious priests and their followers. But God delivered; and now the brethren report the interest greater than ever, and the openings fairly bewildering. In a recent letter Brother Stahl writes:—

"We are just swamped with calls. Many Indians in new places are turning to the Lord. I am getting afraid to visit new places, as I find such an interest, and we have not workers to supply. We are putting out native workers, but in most of these places we need a good man from abroad. We hope and pray that soon others will be on the ground. I know that it must be difficult to provide means and workers, but we cannot help

it. We are compelled to plead and plead. Please do not become tired or impatient with us. We have asked for seven workers. It is not all we need, but we do need every one of these at once. Please send them to help us win this part of the great field for God. What is the use of God's opening too many places if we cannot hold them for him?"

There we have it, the cry from a dark region where this message kindled the first ray of gospel light that ever shone in, and where hundreds upon hundreds are begging to be taught. Surely God must have the men and the means among us to meet the calls of his own wonderful providences. In closing, here is one more item from Peru, relating to a region near the coast. In making a plea for more help, Elder E. L. Maxwell writes:—

"The brethren at the place where Elder W. R. Pohle preached in the Catholic church three years ago, have never been visited since. They are holding faithful, some having spent six months in prison for their faith."

The story told of this place three years ago is this: A colporteur, Brother Salazar, had a controversy with a priest in the town square. Hundreds heard the disputation and called for a preacher. Elder Maxwell at that time reported:—

"When Brethren W. R. Pohle and R. B. Stauffer reached this place, they found the people hungry for the message, and some of them were already keeping the Sabbath as best they could. As there was no place large enough to hold the crowd of people that desired to hear the word preached, the city authorities proposed to use the Catholic church, which they said they had built and therefore owned. A curtain was placed before the altar, and meetings were held there every night for nearly a week. As a result of the work done, a Sabbath school was organized, with the leading officials of the town as officers, and with

a membership of eighteen men, besides women and children. Three public-school teachers are keeping the Sabbath, and the only saloon keeper in the town agreed to close out his business and quit the sale of liquor. A unanimous vote of the people approved this action of his."

How pitiful that they have been left to themselves, with no shepherding, ever since. Because of these things the brethren plead for just a few more workers.

So it would be found over the whole wide earth if we had time to call the roll of our mission fields. Truly, "they call us to deliver." Let us pray for the workers and the work; and let us give as Christ would have us in answer to these calls in tomorrow's week of prayer offering.

It is a wonderful picture that is spread before us week by week by the reports from the mission fields. Marvelous stories are told us. It is a continuation of the book of Acts. It is a moving panorama of the closing work of God that is passing before our eyes. May he help us to do our duty now, and bless us that we may be the blessing that he means his children to be to all the world in this last hour.

"God, even our own God, shall bless us.

God shall bless us;

And all the ends of the earth shall fear him." Ps. 67:6, 7.

Children's Lesson — No. 7

The Lord's Prayer

"AND lead us not into temptation, but deliver us from evil."

Memory Verse: Heb. 2:18.

God does not entice any one to sin. James 1:13.

Trials, obstacles, persecutions, hardships, are permitted, to develop character.

Our own hearts incline to do evil. Verse 14.

Satan tempts and accuses. Zech. 3:1, 2, represents the attitude of Satan toward every soul drawn toward Christ.

In offering this prayer, we surrender ourselves to the Lord's guidance, and ask him to lead us in safe paths, and to give us victory over temptation. If we venture into forbidden places, we have no assurance of protection from Satan's power.

He who prays this prayer may depend upon the promise in 1 Cor. 10:13.

Mention a few temptations "common to man." (Encourage children to answer from experience.)

"But deliver us from the evil one." Matt. 6:13, R. V.

What the "evil one" is like. 1 Peter 5:8.

Does not always seem an open enemy. 2 Cor. 11:14.

Jesus able to deliver the tempted. Heb. 2:18.

"Christ will never abandon the soul for whom he has died. The soul may leave him, and be overwhelmed with temptation; but Christ can never turn from one for whom he has paid the ransom of his own life. Could our spiritual vision be quickened, we should see souls

bowed under oppression and burdened with grief, pressed as a cart beneath sheaves, and ready to die in discouragement. We should also see angels flying swiftly to aid these tempted ones, who are standing as on the brink of a precipice. The angels from heaven force back the hosts of evil that encompass these souls, and guide them to plant their feet on the sure foundation. The battles waging between the two armies are as real as those fought by the armies of this world, and on the issue of the spiritual conflict eternal destinies depend."—Mrs. E. G. White, in "Mount of Blessing," pp. 158, 159.

(Reading for Sabbath, December 9)

A Call to Full Surrender and Consecration for the Finishing of the Gospel Work

A. G. DANIELLS

WE have surely come to a very serious and critical time. This is the view of thoughtful, sober-minded men among all classes. President Wilson says: "We are witnessing a cataclysm, and God only knows what the issue will be." Ex-President Taft says: "The future looks dark indeed." A writer in *Harper's Weekly* says: "The most critical moment in the world's history is upon us. . . . Events are transpiring to stun the stoutest mind. We are at time's meridian. . . . Men of soberness are hollow-eyed with the thought of it." Another writer says: "A cool, relentless analysis of the situation discloses little ground for hopeful anticipation. On the contrary, the prospect is one of the blackest humanity has ever faced. Such is the appalling outlook if we continue on the national line."

The situation described by these writers seems very much like the situation Jesus said would exist just before his return. He declared that there would be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

The Saviour not only foretold these serious conditions that would come upon the human family, but gave instructions regarding their meaning. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . . When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:28-31.

If the dark, appalling situation the world now faces is that which Jesus said would precede his coming, surely his professed followers should take it very seriously to heart. "It is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk becomingly, as in the day. . . . Put ye on the Lord Jesus Christ, and make not provision for

the flesh, to fulfil the lusts thereof." Rom. 13:11-14, R. V.

Writing of this same time and to the same people, the apostle Peter says: "Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and hastening the coming of the day of God." 2 Peter 3:11, 12, margin, R. V.

Thus the Scriptures abound with information regarding the time to which we have come, the conditions that surround us, and the way the Lord's people should live and serve at this time. First, every professed Christian should be thoroughly awake to the serious meaning of the situation. We should be stirred and aroused by what is taking place. Our thoughts and feelings should be quickened, our activities should be stimulated, and our pace hastened. This hour, with all its great meaning, should fill us with the greatest devotion and zeal the church of Christ has ever known.

All this may come to us in personal experience if we truly want it. But to obtain this awakened, aroused, truly zealous life for the things of the kingdom, we must turn to the Lord with the whole heart. We must proclaim him Lord and Master. We must surrender wholly to his will and way. We must consecrate all to him and to his service. Our bodies, our minds, our time, and our means must be laid upon the altar for the Lord to use where and when he sees best.

This will open the door of the heart to the Saviour. When that door is thrown wide open, he will take his rightful place on the throne of the heart. Once there, he will live his righteous, glorious, triumphant life in our flesh. A living Christ on the throne of the heart means a victorious life. No one can fail or fall while Christ abides within. One may go far astray while possessing a large, clear conception of doctrinal truths. One may go down to ruin while holding a high official position in the church. It is possible to miss the way and be lost while carrying the Bible in the hand and pointing out the way to others. But no one can possibly go down while Jesus is permitted to live in the heart. His presence is an absolute safeguard against falling. And he ever stands at the door, knocking for entrance. O then let him in!

Of course we know that it is by his divine representative, the Holy Spirit, that Jesus dwells in the hearts of his followers. While living here on earth with his disciples, Jesus said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth." And later, when about to depart, he said, "Behold, I send the promise of my Father upon you."

Thus the Holy Spirit was to take Christ's place in the church on earth. This divine Spirit was to be the Saviour's successor and representative in the world, to do even more for men than Christ would have done had he remained here. This wonderful and gracious provision for the church is very clearly pre-

sented by the Spirit of prophecy as follows:—

"Before offering himself as the sacrificial victim, Christ sought for the most essential and complete gift to bestow upon his followers, a gift that would bring within their reach the boundless resources of grace. 'I will pray the Father,' he said, 'and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth.'"

"The Holy Spirit was the highest of all gifts that he could solicit from his Father for the exaltation of his people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. . . .

"Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer."

"This promised blessing, claimed by faith, brings all other blessings in its train."—*The Desire of Ages*, pp. 668, 669, 671, 672.

The one thing which the church of Christ needs today more than all else is the indwelling presence of the Holy Spirit in full measure. Its vitalizing power will impart new life to its possessor. It will quicken the conscience, transform the character, illuminate the mind, and fill the heart with the love of God. And this will give the preparation for that high and holy service which it is God's purpose that his church shall render in behalf of lost souls. . . . *Saved to serve* is the divine plan. It is thus that the church is "the light of the world."

It is the Holy Spirit that enables Christ's followers to render this effectual service. No other phase of the Spirit's ministry in the church is made so prominent in the Word as this. In his parting instruction to the church, Jesus said, "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses."

Nothing could be plainer than that a most essential requisite to a Spirit-filled church is the consecration by the church of its time, talents, and means to the service of God for the redemption of a lost world. It is idle for the church to pray to be filled with the Spirit if she declines, or even neglects, to make this consecration. The Spirit is Christ's invisible ambassador to this world, to finish his work. The church is the Spirit's visible medium through which he is to bear witness for Christ to all men, to win them to him.

The following quotation from the Spirit of prophecy helps us to understand what it means to the church in accomplishing this work throughout the world:—

"Our work in foreign fields must constantly broaden. Our efforts in fields already entered must enlarge. As new fields open for gospel effort, the church

must act quickly in sending missionaries to enter these fields. Special efforts must be made while the angels are holding the four winds. All can now do something. Those who cannot be spared from the home field, or who are not fitted to go abroad, can give of their means; and all can pray that the Lord of the harvest shall raise up laborers. Pray, brethren, pray earnestly, that the hearts of some who are doing very little, and of others who have as yet done nothing, may be opened, and that the means which God has intrusted to them may be used wisely in sustaining his cause at home and abroad, to the glory of his name.

"The Lord is soon to come, and before his advent the message of warning is to be proclaimed to all nations, tongues, and peoples. While God's cause is calling for laborers and means to carry the gospel to lands lying in darkness, what are those doing who are living under the full light of gospel truth? There are some who feel no burden for souls. They profess to believe that the end of all things is at hand, but covetousness has blinded their eyes to the needs of the cause of God. The means that he has placed in their hands to be used to his glory, they are tying up in houses and lands, while the proclamation of the truth that God has intrusted to them to be given to the world, is delayed by a lack of means. Every believer is to do his utmost to advance the cause, and is then in faith to ask God to do what man cannot do."

"We have no reason for discouragement regarding the work in the regions beyond. Some of the fields to which we were sending means a few years ago, are now entirely self-supporting. The work begun in weakness will be carried on to a glorious termination. The truth will go to all nations, tongues, and peoples, and that speedily."—*Review and Herald*, April 14, 1910.

The hour has come for the church to give its Lord's last warning and gracious invitation to the world. And it must now be given quickly. The time is short, the final crisis has come, the message is urgent, and there must be no delay. The messengers must be awake, active, and intense. They must give the message in a manner that will quickly arrest the attention of the whole world. This can be done, for God has ways and means, methods and processes, of working that we little appreciate, by which he can arouse the whole world in a very short time.

Is it not evident that many of the inventions of these last days are designed by the Lord to be used in giving this invitation speedily to the world? The railway and steamship lines have not been brought into use simply to enrich stockholders, and to transport pleasure seekers. They are to carry God's messengers and literature quickly to every part of the world. The printing press has not been perfected merely for financial gain, or for the publication of political and commercial intelligence. This wonderful invention is to be used in every part of the world in sounding the in-

itation to the supper of the Lamb. The electric telegraph, cable, and telephone lines have not been wrapped around the world simply for the rapid transit of war intelligence or the condition of the stock exchange.

All these facilities are to serve a higher purpose than the world recognizes. Every one of them is a factor for God's use. He will yet lay his hand upon all of them, and use them to great advantage and with great power in closing up his work. Nor will it take the Lord long to do this when his people are ready. God can work today just as he did with Peter and John at the temple, when that poor lame man was healed. Let the Lord stretch forth his hand to work through his people with signs and wonders and mighty power, and it will not take long, with the facilities prepared, to arrest the attention of the whole world. As soon as God's people are ready, the Lord will make use of all these facilities for extending the last invitation to a perishing world. The latter rain will fall in copious showers, the loud cry will be heard, and the earth will be lightened with the glory of God.

The Lord has made the preparation; he has sent out the invitation; he has told us where to go; he has given us the message to proclaim; and he has supplied the power. That is his part. Our part is to make a full surrender and consecration of our lives in loving service and earnest labor.

Children's Lesson — No. 8 The Lord's Prayer

"For thine is the kingdom, and the power, and the glory, forever. Amen."

Memory Verse: "Even from everlasting to everlasting, thou art God." Ps. 90:2.

The first word of the last sentence of the prayer connects it with all that has gone before. "For" has the meaning of "because."

Why should God's name be hallowed? why should his kingdom come? why should his will be done? why should we ask him for daily bread, for forgiveness of sin, for deliverance from evil?—*Because* his "is the kingdom, and the power, and the glory, forever."

1. "Thine is the kingdom."
 - a. His title. 1 Tim. 6:15.
 - b. His throne. Ps. 103:19.
 - c. His law. Ex. 20:1-17.
 - d. His scepter. Heb. 1:8.
 - e. His attendants. Ps. 68:17.
 - f. His subjects. Ps. 103:17, 18.

2. "And the power."

Made manifest—

- a. In creation. Ps. 33:6, 8, 9.
- b. In salvation. Heb. 7:25.

3. "And the glory."

- a. Who should give glory to God? Ps. 148:11-13.
- b. Do all to his glory. 1 Cor. 10:31.
- c. Who will finally give God glory? Rev. 5:13.

4. "Forever." Rev. 11:15.

5. "Amen." Ps. 106:48.

"Amen" used in prayer or in worship means, "So may it be."

Offering for the Work Among the Colored People

(Concluded from page 2)

Provision was made at the fall council to assist in providing churches for several important centers. How much we shall be able to do depends largely upon the liberality of our brethren on November 18, when the general collection will be taken.

In behalf of the ten million colored people in the United States, who are extending the Macedonian cry, "Come over and help us." I beg of you, after an earnest season of prayer, to consider the privilege and duty of lending a substantial helping hand to this long-neglected race.

C. B. STEPHENSON.

The Bible Year

(Concluded from page 4)

twelfth chapters there is a magnificent showing of the faith of the Old Testament worthies, who believed in God, and who walked by faith and not by sight. The Jewish Christians are earnestly exhorted to an imitation of this faith in their trials. Christ, who has passed into the heavens, is their high priest, above all high priests, the Son of God, the Heir of all things, and ready to save them with an everlasting salvation."

Questions Concerning Cost

DURING the past few months, since the cost of printing materials has brought a serious crisis in our publishing work, many of our workers have kindly written us suggestions as to the best means of reducing the cost of both books and periodicals. For the benefit of all who take an interest in such matters, I will reply through the REVIEW to several of the most common questions and suggestions on this point.

1. *Could not a cheaper quality of paper be used in our subscription books?*

This would be impractical in nearly every case. Our subscription books are printed from plates made at great expense. The illustrations are printed from fine screen engravings which would not print well on a cheaper quality of paper.

Besides, there is not very much difference between the cost of cheap paper used in periodicals and the better-finished paper used in printing illustrated books. Usually the difference is less than one cent a pound between the machine-finished paper, such as is used in the printing of the Present Truth Series, and the heavy book paper used in "Bible Readings for the Home Circle" or "The Desire of Ages."

At the present time we are paying for paper for the Present Truth Series just double what we have previously paid for our best book paper.

2. *Could not a cheaper quality of leather be used for binding subscription books?*

This is quite possible. It is a good, practical suggestion. It has become very doubtful whether we can obtain a sufficient supply of morocco for binding our books during the coming year. The chief sources of the supply of morocco have been cut off by the war. Not only is the supply indefinite, but prices also have greatly advanced.

There are other qualities of leather, however, produced here in the United States, which can be obtained at only a small advance in price. It may be pos-

sible to make an arrangement for binding in cheaper leather, so that the leather problem can in this way be met.

It would still be necessary to advance the price on leather books in order to meet the paper problem.

3. *Could not the periodicals be cut down in size, and thus relieve the necessity of increasing the subscription price?*

This was our plan at first, and indeed this will be done in several cases. But the more the question was studied, the less feasible this plan seemed to be. For example, take the REVIEW. It now has twenty-four pages. When the importance of the REVIEW was considered, it seemed that its mission would be greatly crippled if its size were cut from twenty-four to sixteen pages. Even if the size of the REVIEW had been reduced one third, this would have given only partial relief, for the price of paper has increased 125 per cent.

Then again, the editorial and other general expenses would remain the same. It was found, therefore, that an increase of twenty-five cents a year in the subscription price would do more toward meeting the increased cost, than reducing the size of the paper one third. It was therefore unanimously agreed by our leading men representing the whole field, that it would be better to make this small increase than to reduce the size of the REVIEW.

The same conclusion was reached concerning several other papers, such as the *Sabbath School Worker*, which have an important mission, and whose work must not be crippled at this important time.

E. R. PALMER.

Increased Prices of Publications

IN several previous articles we have attempted to keep our brethren and sisters informed concerning the increases in the cost of materials entering into the production of our denominational literature. As prices have continued to advance rapidly, and as no relief is in sight, it has seemed evident for some time that in the near future it would be necessary to increase the prices of our publications.

We have wished to avoid this if possible. The Lord has helped us in many ways in our efforts to get job lots of supplies at reduced prices. The great war has now been in progress more than two years, and the situation has been continually growing worse; but we have not been forced until now to take any important steps in this matter. Finally a situation has developed which requires definite action. The whole situation was given careful study at the recent autumn council by members of the Publishing Department, and by the General Conference and North American Division Conference Committees. The situation, briefly stated, as presented to the autumn council, is as follows:—

The cost of paper, which is our chief item of expense, has more than doubled. All other items entering into the manufacture of books and periodicals have also increased from ten to one hundred per cent in price. The effect of this increase upon our three leading publishing houses means an increase in the cost of production during the coming year as follows:—

	INCREASED COST
Review and Herald.....	\$50,000
Pacific Press.....	50,000
Southern Publishing Association	30,000

The above calculations are figured upon conditions prevailing on October 1. Since then prices have continued to go up, and no one can tell what the end may be. If the prices of materials should not advance above present quotations, and if we should leave the subscription prices of our periodicals as in the past, the losses on Review and Herald periodicals for the year 1917 would be as follows:—

Review	\$4,248.44
Present Truth Series.....	2,705.41
Youth's Instructor.....	4,094.10
Temperance Instructor.....	2,321.18
Sabbath School Worker.....	1,044.74
Educator	618.06
Gazette	533.16
Life and Health.....	5,446.47
Liberty	185.08

Total\$21,196.64

Periodicals issued by our other publishing houses would be affected approximately the same as ours.

When all these facts had been placed before our leading brethren in council, they decided that the only proper thing to do under the circumstances was to raise the prices of our books and periodicals.

No attempt was made to cover the entire loss. The Lord has blessed our publishing houses the past few years. Our work during the most prosperous years has shown a profit of about seven per cent on the full overturn of business. There is every reason to believe that this work will continue to prosper. It seemed only right, therefore, that as much as possible of the earnings of the publishing houses should be applied to meet a portion of this increased cost of materials, and that the remainder should be met by an increase in retail prices.

In the case of the Review and Herald office, for example, the figures above show that the increased cost of materials will be at least \$50,000. It is estimated that the increases in prices agreed upon should make up from \$20,000 to \$25,000 of this amount. The rest must be met, if possible, from the earnings of the institution.

The increase agreed upon for subscription books is approximately 50 cents a copy. On tracts and other lines of literature the increase proposed is very slight. On periodicals the increase is from 10 to 25 cents on each subscription, and 1 cent a copy on magazines. In some cases it has been necessary to cut down the number of pages, but in most instances it seemed inadvisable to do this. In the near future we will issue a complete price list for 1917.

The heads of our departments will do everything in their power to give information and extend help to all our people who are affected by these changes. Our hearts are with you in this matter. We regret very keenly the necessity of taking this step, but it was a great satisfaction to us that the autumn council, made up of our leading men, was in perfect accord, and voted unanimously on this question after all the facts in the situation had been placed before them. We are not depressed at all by these conditions. The work is the Lord's, and he will care for his own. We have much to be thankful for, and the rapid progress of the third angel's message under trying conditions should fill our hearts with confidence and joy.

REVIEW AND HERALD PUB. ASSN.,
E. R. Palmer, Manager.



WASHINGTON, D. C., NOVEMBER 2, 1916

LAST week Mr. and Mrs. E. S. Jacobson, of Iowa, sailed from New York for Porto Rico, having accepted the call to school work in that mission field.

AN important meeting of the West Indian Union Committee has been called for November 24, in Port of Spain, Trinidad. Prof. J. L. Shaw, of the General Conference, has been asked to attend, and will doubtless be sailing this week. He will spend some little time in the South Caribbean field.

By the S. S. "Empress of Asia," sailing from Vancouver November 2, Elder and Mrs. A. G. Daniells and Elder and Mrs. W. T. Knox are leaving for the general meetings in the Far East, which will conclude with the Asiatic Division Conference, to be held in Shanghai, China, early in April. Elder Daniells will attend the annual meetings in the Philippines, Japan, Korea, Manchuria, and northern China, while Elder Knox attends the meetings in India, Burma, Malaysia, and southern China.

Two families for the Asiatic Division are sailing with the party November 2. They are J. S. Barrows and his wife and little daughter, for the Philippines, and Brother and Sister Nathan Brewer for China. Brother Barrows was called from the counting-room of the Review and Herald, to act as secretary and treasurer of the Philippine Mission. Brother Brewer was field missionary agent in Maine, being released by that conference to lead the publishing work in one of the divisions of the Chinese field.

SAILING from Vancouver November 2, Brother W. E. and Mrs. Gillis, with their son Ithiel, are returning to China, after furlough. By the same boat Elder J. P. Anderson is returning to south China. He was compelled to come to America with Sister Anderson last spring, as the latter was stricken with a very serious tropical malady. But Sister Anderson has made such good progress toward recovery that Elder Anderson feels it safe for him to leave for his field, allowing her to follow next year if her health is sufficiently restored.

HAVING accepted a call to the Asiatic Division, Brother C. C. Crisler, of California, is sailing from Vancouver November 2. It is expected that he will engage in editorial work, especially in the preparation of book literature for the Far East. For a number of years Brother Crisler was a helper in Sister White's office in St. Helena. The development of the publishing work in the Asiatic field has for some time made it evident that help was required to give special attention to the book literature for translation into the various tongues. We are glad to see Brother Crisler added to the Division staff. He leaves his family to follow later when the question of location is fully settled.

It is with deep sorrow that we learn of the death of Dr. David Paulson, medical superintendent of the Hinsdale Sanitarium, which occurred October 15, at Asheville, N. C., where he had gone in the hope of obtaining relief by a change of climate. A fuller sketch of his life will appear later. We extend to his devoted wife, brothers, and other mourning relatives, our sincere sympathy.

ELDER C. S. LONGACRE, Secretary of the Religious Liberty Department, has received a telegram stating that the Supreme Court of the State of Oklahoma has just handed down a favorable decision in the cases of our brethren who were prosecuted before a lower court for violating the Sunday laws. In so doing the highest court of the State reversed the decision of the lower court, and exempted our people from the obligation of observing Sunday when they have observed the seventh day as the Sabbath. We should praise God for this decision in behalf of religious liberty.

Every Week a "Week of Prayer"

DOUBTLESS many who receive great blessings during this special season for seeking God will resolve to make every week during the year to come a "week of prayer." Surely our only safety is in keeping the channel of communication open between the soul and God, "so that life from God flows into our life; and from our life purity and holiness flow back to God." It is worth everything to a child of God to form the habit of keeping a daily appointment with him.

We are glad to believe that every year there are a larger number of individuals, young and old, all around the world who are keeping the Morning Watch. Away up in the top of the Andes, in an Indian hut, our workers found a Morning Watch Calendar which was being faithfully followed.

So, in many lands, we believe, the spirit of prayer is growing. When all God's people learn to use this golden key which unlocks the boundless resources of the Omnipotent One, the great power of God will be seen in the finishing of his work.

The Morning Watch Calendar for 1917 is based on that wonderful book of devotion, the Psalms. Every Seventh-day Adventist should procure a copy and use it.

The Calls for the Gospel

OUR people everywhere are interested in the progress of the gospel message to the world. There is no subject in which they take a keener interest than the proclamation of this advent message. We believe, too, that there is no contribution more cheerfully and gladly given than the one that is to support and advance the gospel in the regions beyond. From October 10 to 20, the members of the General Conference Committee in the United States and Canada have been engaged in considering the calls that have come in from the superintendents of the mission fields for the year 1917, and have searched carefully to see how many of the plans for advancement that were asked for could be supported, if started.

It was ascertained that to meet all the calls that our brethren in the mission fields had recorded, together with the

cost of administration and departmental expenses, would demand an outlay of \$778,400.04. This amount, however, was much in excess of the estimated income. After a careful examination of the budgets it was found necessary to eliminate \$98,326.47, so that the total expense for the 1917 budget is estimated at \$680,073.57. This amount is apportioned as follows:—

Asia is to receive \$358,202.61, which is to be divided among the mission fields in that division as follows:—

General work of the Division	\$36,931.69
China Missions Training School	4,559.91
Signs of the Times Publishing House, Shanghai	3,640.13
West China	13,463.11
Central China	33,431.60
North China	7,196.37
East China	32,604.02
South China	40,779.64
Manchuria	6,528.00
Korea	27,600.00
Japan	16,865.18
Philippines	22,027.91
Malaysia	21,534.27
India	90,950.78

The South African field, including the mission stations in Central Africa, will receive \$59,573.08, and South America \$87,674.09, which is to be distributed among the following mission fields:—

South American Division, general	\$ 4,740.15
Austral Union Conference, including Argentina, Chile, Paraguay, and Uruguay	24,748.00
Brazil	22,287.50
Inca Union Mission, including Bolivia, Ecuador, and Peru	35,898.44

The West Indian Union Conference, which includes British, French, and Dutch Guiana, Venezuela, Colombia, Panama, Costa Rica, Nicaragua, Jamaica, and the Lesser Antilles, is to receive an appropriation of \$21,245.79.

To the Northern Latin American Missions the following appropriations were made:—

Northern Latin Missions, general	\$1,800.00
Cuba	7,887.44
Guatemala	2,380.00
Haiti	3,381.00
Porto Rico	5,946.79
North Honduras	663.00
South Honduras	1,315.00
Mexico	7,796.77
Salvador	1,480.00

Total\$32,650.00

The Bahama Islands will receive \$228; the Hawaiian field, \$1,800.

All the above-mentioned appropriations are in addition to that which will be contributed locally in each field.

In addition to the above expenses, there is reserved: For special appropriations, \$24,200; for publishing the Harvest Ingathering papers, \$35,000; for the Sustentation Fund, \$14,500; and for administrative, departmental, and general expenses of the General Conference, \$45,000.

We regretted that not every call could be answered, and a large provision be made for still further advance work, but that was impossible with the prospective income for missions for the year 1917.

As we contribute from our personal funds for the mission fields, let us not fail to remember at the throne of grace the workers who have gone to other fields to labor in giving the gospel message. W. T. KNOX.