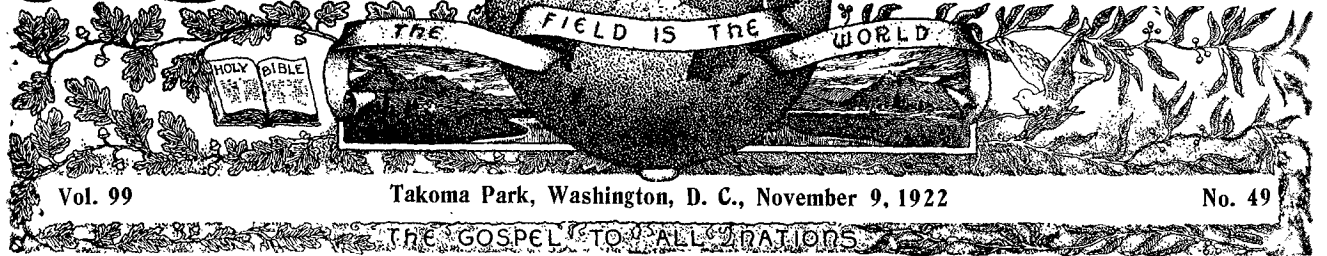


The Advent Review and Sabbath Herald



Vol. 99

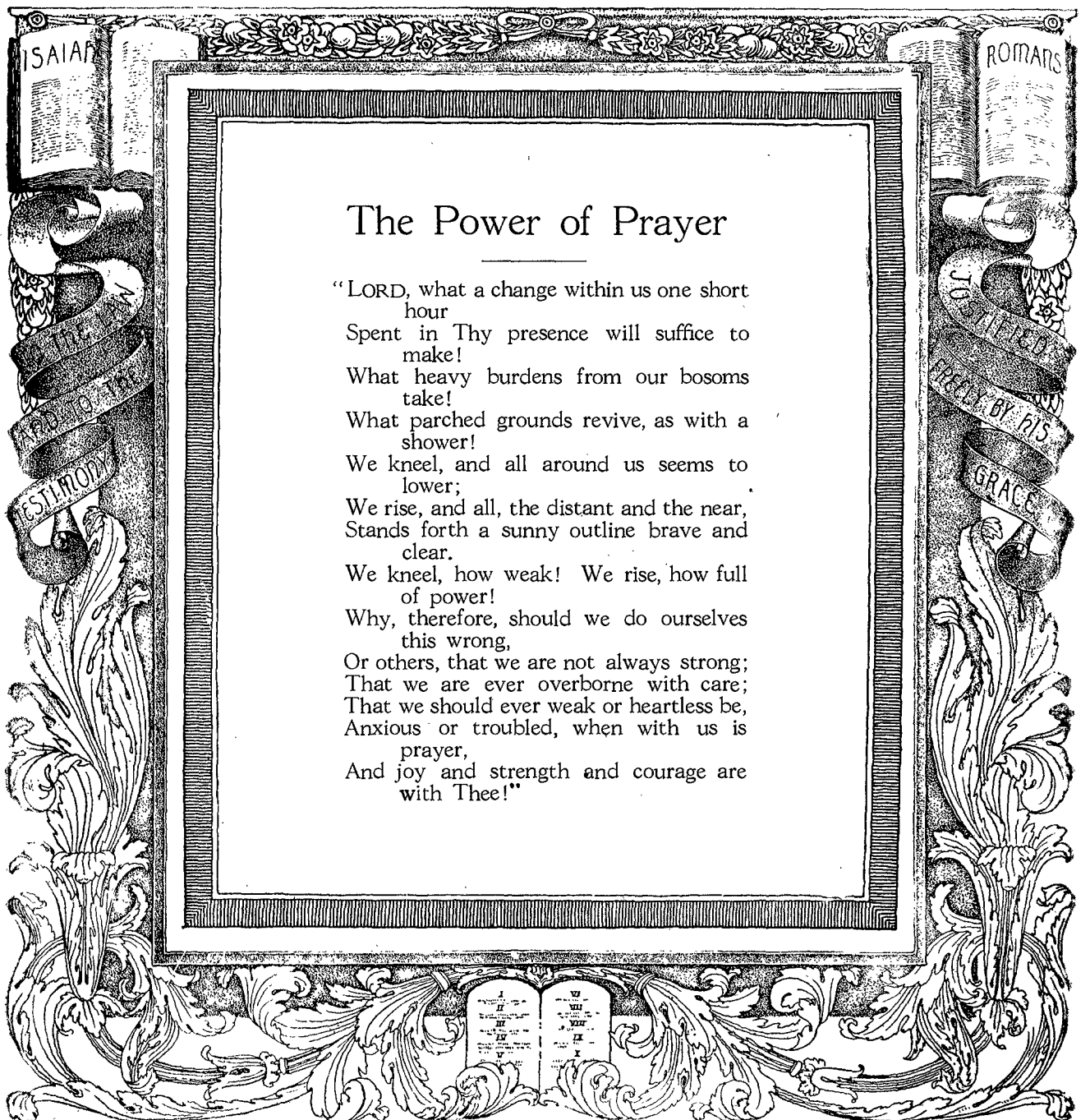
Takoma Park, Washington, D. C., November 9, 1922

No. 49

THE GOSPEL TO ALL NATIONS

The Power of Prayer

"LORD, what a change within us one short
 hour
 Spent in Thy presence will suffice to
 make!
 What heavy burdens from our bosoms
 take!
 What parched grounds revive, as with a
 shower!
 We kneel, and all around us seems to
 lower;
 We rise, and all, the distant and the near,
 Stands forth a sunny outline brave and
 clear.
 We kneel, how weak! We rise, how full
 of power!
 Why, therefore, should we do ourselves
 this wrong,
 Or others, that we are not always strong;
 That we are ever overborne with care;
 That we should ever weak or heartless be,
 Anxious or troubled, when with us is
 prayer,
 And joy and strength and courage are
 with Thee!"



A Word to Church Officers and Workers

GENERAL CONFERENCE COMMITTEE

THE Week of Prayer begins Sabbath, December 9. The readings will come into your hands, we hope, well before that date. Will not the church elder call the attention of associate officers to this annual season, and plan beforehand to make the Week of Prayer the blessing it should be to your church?

Let us pray about this coming Week of Prayer. Pray for one another, that each may do his part; and pray that the Lord may prepare the hearts of the brethren and sisters as we come up to this time. Make announcements in the meetings beforehand, and urge all to invite in any members who may not be regular attendants. There is power in united prayer, and in this Week of Prayer, when in many lands believers will be praying together, we may with all confidence ask God for the blessings we need.

Then, as we are exhorted by the spirit of prophecy, "let us work in harmony with our prayers." From the very first meeting urge the members to work for souls—to go after the straying and bring in the interested. In the Sabbath school and the church may this be a week of ingathering of souls and of refreshing to all.

Let us pray for one another—pray for those in trouble, pray for the discouraged, pray God to bless and bring in those who are merely interested in the truth. Pray that the angels of God may go during this week to speak to the lost, and let us pray the Lord to pour out His Spirit into our own needy hearts. Showers of refreshing are falling over the earth. We see the heaviest showers in the neediest, darkest spots. Pray that the Lord may see the depth of our own need, and melt our hearts with love for Christ and for others.

Let us make it a *week of prayer*. Let a few pray in one season, then rise and sing, possibly speak a word of exhortation, and then pray again. The Lord will help us. Speak the word of cheer and courage to all. We have a Saviour in heaven who is able to save.

Announce well beforehand the Annual Offering for missions, to be taken December 16. On Sabbath, December 9, give out special notice of this annual gift to missions, and distribute the envelopes for the offering. Pray God for the mission fields. Let the prayers ascend for the great continents where the millions must hear the message. God has given it to us, and Christ looks to us to send it to those whom He loves. Let us pray the Lord of the harvest to send forth laborers into His harvest. The workers are kept back by lack of means with which to send them. Pray God to open new treasures. Pray for our brethren in business, that they may be prospered so they may have that with which to respond to Christ's call in such a time as this.

We Seventh-day Adventists have been called to finish Christ's work with all we have and are. Let us pray God to use us. Speak the word of courage to the brethren. Again and again tell how wonderfully God is working. Never had we such reports as came at the General Conference. Never, with all our growth, did we seem to come so far short of meeting the calls. It is because the doors are open everywhere, and God is ripening the harvest. May the Lord bless in the Annual Offering. Send in the cash gifts to your conference treasury quickly, for the money is needed in the fields.

A request has come to us from the field that readers of the readings be asked to read straight on through, without comment, so hearers may follow the thread of the reading unbroken. Comments may be made at the close.

Now may the Lord bless you as shepherds of the little flock. While you are working and praying for others, may He fill your own hearts. The Good Shepherd loves the undershepherds, and we pray that He may bless you as you seek to help others.

* * *

"Children First"

VESTA J. FARNSWORTH

AGAIN the Week of Prayer! In every time of danger it is a recognized law that children have first claim, and other lives are sacrificed, if necessary, that they may be rescued.

No argument is needed to show that Seventh-day Adventist children are in peril. The world, the flesh, and the devil seek their eternal destruction. Therefore it seems fitting that during this week of humiliation and of seeking God, the younger members of the Lord's family should receive special care and labor.

This work may be most effectually done in each home where there are children. The time has come when the hearts of fathers and mothers should turn to their own children. Set apart some portion of each day to study with them the lessons prepared for them. After secret prayer in their behalf, lovingly and faithfully study and pray with them. Be not discouraged if they seem hard and impenitent. Confess to them your own impatience and faults in dealing with them, and ask their forgiveness. This will melt their hearts as nothing else can.

Leaders should be appointed in the churches to work for the children, and time set apart for their meetings. Our space forbids giving long lessons or illustrations, so the outlines prepared are simply suggestive.

Do not hold long meetings. Sing the songs the children love. Let every exercise be short, spirited, spir-

(Concluded on page 29)

The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

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

VOL. 99

TAKOMA PARK, WASHINGTON, D. C., NOVEMBER 9, 1922

No. 49

Readings for the Week of Prayer

To Be Read in All the Churches, December 9 to 16, 1922

(Reading for Sabbath, December 9)

God Calls for a Spiritual Revival and a Spiritual Reformation

ARTHUR G. DANIELLS

FROM the record of our Saviour's ministry, given us by the apostles, we understand that His last sermon before His betrayal and death was concerning the signs of His second coming and of the end of the world. In this sermon the Great Teacher pointed to certain events that were to take place at certain times, and declared they would be sure signs of His immediate return.

Having pointed to each one of these events specifically, and having made their meaning very plain, the Saviour then directed the attention of His people to themselves. He said:

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

Admonished to Take Heed

This admonition must be very important: "Take heed unto yourselves." I have given you signs of My return; I have directed your attention to sun, moon, stars, and earth; I have explained and stressed the meaning of certain events and conditions. They are of great importance. You should pay good heed to them. But while looking at these signs, be careful that you do not lose sight of yourselves. It is more important to take heed unto yourselves, than to know the meaning of the signs. It is more important to see that your heart is right, than to see that these events are signs. It is more important to be prepared for My return, than to know by signs that it is near at hand. Therefore, above all things, take heed unto yourselves. Watch and pray, that you may be accounted worthy to escape the perils of the hour, and to stand in My presence when I appear.

This counsel is in full harmony with all that is given in the word of God to those who shall be living when the Saviour comes. "Prepare to meet thy God," is in substance the counsel given by all the Bible writers. Malachi says:

"Behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire. . . . And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver." Mal. 3: 1-3.

From this statement we are shown very clearly that it is the Lord's purpose to burn out all the dross He may find in the hearts of His people. He will purify them as gold is purified from dross.

The apostle Peter gives us the same impressive instruction. To those who are to witness the end of all things, he says:

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

"Without Spot, and Blameless"

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3: 11, 14.

Take heed unto yourselves, watch and pray, that ye may be accounted worthy to escape all these things, and to stand when Christ appears. Neither sin nor sinners will be able to stand in the presence of the sinless and glorified Saviour when He comes to gather His people. Only His saints, His people, purified and purged as gold is refined, will be able to stand. Those who cherish and harbor sin to the hour of His coming will flee from His presence, and call for the rocks and mountains to fall upon them and hide them from His pure and holy gaze.

In order to arouse and awaken the generation that will be living when the Saviour returns, and to prepare them to meet Him with joy, the gospel is to be

proclaimed in the peculiar and striking setting in which it is recorded in Revelation 14:6-14. When proclaimed as there given, it will lead men and women in all parts of the world to "keep the commandments of God, and the faith of Jesus." Verse 12. This is the highest standard of Christian character set forth in the Scriptures. This was the life that Abraham and Moses lived. Jesus while on earth lived this life.

Thus it is evident that those who will be able to stand when Jesus comes, must be living the deepest, fullest religious experience ever lived by any people in the history of the church of Christ. As revealed to John on the isle of Patmos, they will have the Father's name written on their foreheads. They will be sealed with the seal of the living God. They will not be defiled. In them will be "found no guile [no lie, says the Revised Version]: for they are without fault before the throne of God." They will "keep the commandments of God, and the faith of Jesus."

What a standard to be met! What a life to be living here in the flesh! No wonder many conscientious people among us are filled with fear lest they may be found wanting; and little wonder that many who discover what seems to them such a great difference between the high standard set by the Lord, and the common standard reached by the people, are sorely troubled and perplexed!

No wonder the Lord sends us messages of warning, admonition, and appeal. In the Laodicean message He sets forth our failures. He rebukes us. He counsels us to reform, to gain a better, truer experience. He warns us of the great danger we are in, and shows us the way of escape.

Although the severe reproof administered in this Laodicean message is unpleasant to the natural heart, it is most important. It is given by a faithful and true witness, and it must be received and obeyed. If rejected, or even carelessly neglected, the consequences will be fatal.

Thus far we have dealt with the theory of the truth as set forth in the Scriptures. But we have come to the hour when we can say, "This day are these scriptures fulfilled in our experience." The great three-fold gospel message of Revelation 14 is now due the world. For some time it has been recognized as due, and has been received by thousands in all parts of the world. Its high spiritual and moral standard has been acknowledged. That message is our message. Its standard of righteousness is our standard. By it our lives are tested and judged.

And believing in the faithful and true Witness, we are convinced of our failures and shortcomings. We confess that we stand condemned by the reproof. We are lukewarm in our Master's cause, when we should be on fire. We are poor, whereas we should be rich. We are blind, at a time when our vision should be clear and keen. The shame of our nakedness is all too conspicuous, when we should be fully clothed with the garments of righteousness.

Called to Genuine Reformation

In full harmony with the prophetic reproof of sin harbored by the Laodicean church, and the call to a better, truer religious life, the spirit of prophecy a few years ago called the church to genuine reformation. Here is a very definite and impressive message addressed to those who are professing to "keep the commandments of God, and the faith of Jesus:"

"God brings against ministers and people the heavy charge of spiritual feebleness, saying, 'I know thy works, that thou art neither cold nor hot: I

would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.'

"God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children. A revival and a reformation must take place, under the ministration of the Holy Spirit.

"Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend. . . . God loves His church. There are tares mingled with the wheat, but God knows His own."

"God rebukes His people for their sins, that He may humble them, and lead them to seek His face. He will strengthen them in reformatory action, lifting up for them a standard against the enemy. His rich blessing will rest upon them, and in bright rays they will reflect the light of heaven. Seeing that God is with His people, multitudes not of our faith will unite with them in serving the Redeemer."—*Special Testimony, 1905.*

Our Most Urgent Need

In another message given a few years later, the impressive statement is made, "A revival of true godliness among us is the greatest and most urgent of all our needs." These messages are too plain to be misunderstood, and they are too serious to be set aside or treated with indifference. They declare that God calls for a spiritual revival and a spiritual reformation, and that these are the greatest and most urgent of all our needs. They warn us that this is our only hope. They also assure us that the Lord will bless us and strengthen us in our efforts to reform. And they give us the promise that when God's people experience this great change, "multitudes not of our faith will unite with them in serving the Redeemer."

The great spiritual improvement this revival will bring to the church, is set forth as follows:

"When this reformation begins, the spirit of prayer will actuate every believer, and will banish from the church the spirit of discord and strife. Those who have not been living in Christian fellowship will draw close to one another. One member working in right lines will lead other members to unite with him in making intercession for the revelation of the Holy Spirit. There will be no confusion, because all will be in harmony with the mind of the Spirit. The barriers separating believer from believer will be broken down, and God's servants will speak the same things. The Lord will co-operate with His servants."—*"Testimonies," Vol. VIII, p. 251.*

What a triumphant movement, and how sorely it is needed in this perilous hour to which we have come!

God's people must have this experience to enable them to triumph in the fierce conflict through which they are to pass. We have already entered the conflict, and many find themselves unprepared for it. They are unable to stand. Their feet are slipping, and they are falling before the enemy.

Seeing, then, that this reformatory movement is God's way of leading His people in triumph through the perils and conflicts of the last days, why do we not see this movement in full action now? Why the delay? This question is pressing hard on many hearts among us. But one answer can be given: We are unprepared for it. *The time is ripe, the Lord is waiting; but we are not ready.* We must have a spiritual revival. Our spiritual life must be renewed. Our minds and hearts must have a resurrection from the spiritual declension that has come upon us. This spiritual revival must work a great and permanent reformation in our lives.

And this great work can be wrought in us only by the Holy Spirit. We cannot revive ourselves. We cannot reform our lives. Only the Lord can do this. But we can choose to let Him do this work in us. He has promised to strengthen us in reformatory action. He will respond to our desires for this revival and reformation. He will answer our prayers. He will accept our heartfelt confession of our sin. He will baptize us with the Holy Spirit as soon as we permit Him to lead us to love righteousness and hate iniquity as did our Saviour.

O brethren and sisters, shall we not begin today to seek with full purpose of heart this spiritual revival and reformation which the Lord calls for? Shall we not give this momentous question the earnest, whole-hearted attention required to bring us into this glorious experience? We must turn to the word of God and the messages sent to us through the spirit of prophecy, for instruction and help. We must pray for victory in this struggle. We must open our hearts for the Saviour to come in and abide with us. When we seek this victorious life with all our hearts, we shall find it. Let us do this without any delay.

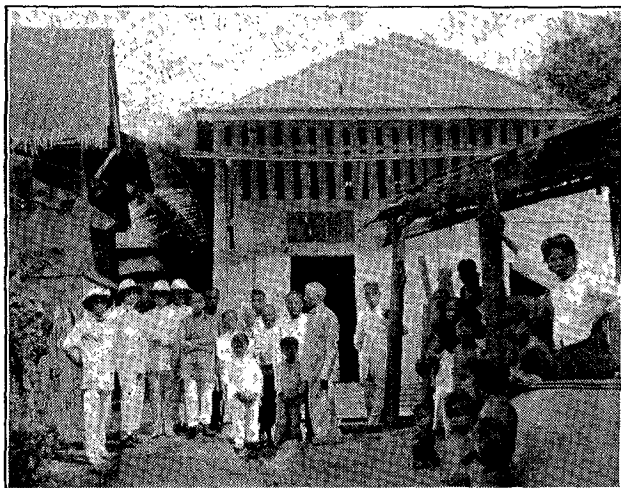
* * *

The Children's Lessons — No. 1

Sent to All the World

MEMORY TEXT: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

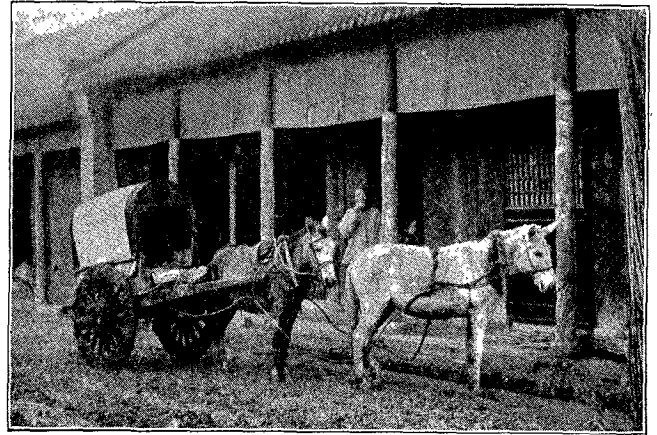
Talk about the Week of Prayer for a few moments, and tell how it should be different from other weeks. Ask the children what they would most like to have the Lord give them. Permit them to name some of



Company of Sabbath Keepers at Bangkok, Siam

the things they desire, and then quote one or two of the promises given to those who seek the Lord with all the heart.

In all the meetings give opportunity for the children to pray. On this first occasion let all ask that this



Donkey Cart Before the Mission House in Shangtsai, China

week may be a great blessing to all, and that they may be helped in getting ready to meet Jesus.

Sing one or two verses of a missionary hymn, then ask how many ever had father or mother say, "Go," do this or that. It is not always pleasant to go, is it? You would rather play or sit by the fire and read.

What is the first word of our text? Who says "Go"? What to do? "Go work." Matt. 21:28-30. One boy said he would work, but did not; the other refused, but soon became sorry and did what his father bade. Which shall we be like?

"Go preach," Jesus says. Where? Everywhere, even among all nations of earth. Some can teach, and to some He says, "Run, speak," which shows we are to be in a hurry when going to do work for God.

But some countries are so hot. Some are very cold. It is hard to leave comfortable homes and dear friends. Jonah did not wish to go when God sent him to Nineveh. Tell what Jesus left when He became a missionary. None of us can leave as much as He did.

Jesus will go with us anywhere. He will give help and power, and will say "Well done" when the work is finished.

Little Maggie wanted to do something for Jesus. Her mamma was ill and they were very poor. She had four brothers and sisters who were noisy and quarrelsome. One day she came into the room where they were making mamma's head ache with their noise, and she asked them if they wouldn't like to go into the other room and learn to sing a new song; and then she taught them, line by line, these words:

"Little ones, little ones, stop and think!
What have you done for Jesus?
Always, you see, for you and me,
There's something to do for Jesus.
Brave little hearts, you must not delay;
There is so much to do today;
Even a word! — it may be heard
Up at the throne of Jesus."

Maggie explained how they could work for Jesus by helping mamma get well, and letting their words be such as they would like Jesus to hear.

Children may do many things at home that Jesus will count as work done for Him. Even a little song sung for Him brings joy on earth and in heaven. Remember —

"Even a word! — it may be heard
Up at the throne of Jesus."

(Reading for Sunday, December 10)

The Imminence of the End

IRWIN H. EVANS

"WATCHMAN, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." Isa. 21: 11, 12.

The picture here presented is that of a city guarded by a loyal watchman. The anxious citizen appeals to him, "What of the night?" There may be war threatening; the destructive storm cloud may be blackening the darkness of the night; marauding bandits may have been seen about the outskirts of the city. It matters not so much about the cause of the anxiety — the worried, overanxious citizen, sleepless because of his fears, makes inquiry of the watchman, "What of the night?"

The answer is peculiar and striking, a sort of double answer, "The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." In this answer the watchman assumes responsibility as guardian of the city and the lives of the people. He encourages the inquirer not to rest satisfied nor to cease seeking to know conditions, but he says, as it were, "My fellow citizen, I am glad for this interest on your part. Come again from time to time, question me, and I will answer. You shall know what the night may bring forth."

This illustration beautifully sets forth the privileges of the church at the time when Christ is to return. The watchmen are to guard the people of God, and give them warning of the times in which they live. But from this answer we know that the church has a duty to keep individually informed concerning passing events, and neither to sleep nor to leave wholly to the watchman the responsibility of keeping watch. Suppose the watchman were asleep, neglecting duty, and doing what our Saviour suggested some would do when He said:

"If that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. 24: 48-51.

What would become of the unwatchful, sleeping church if the watchmen were asleep in the hour of danger and failed to give warning? If the watchmen are asleep, and drunken with the cares of this life, and swallowed up in pleasure, what becomes of the sleeping church? They must all perish together. But here the faithful, wakeful watchman says, "If ye will inquire, inquire ye." And this is the answer God's ministry should give to all who anxiously inquire, "What of the night?"

This scripture well applies in the last days, foreshadowing conditions when the end of the world is come. Thank God that among His people there will be some wakeful watchmen who will give the inquiring Christian definite answer concerning the passing of the night and the coming of the day! When we sing,

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

do we realize the meaning the writer had in mind? The Bible plainly teaches that it is something grand, sublime, to be living in the very end of time, to see the close of all earthly things.

Finishing His Work

The "time of the end" is the time during which the Lord finishes His work on the earth. His work must be completed. In the Scriptures, other than the book of Daniel, the time of the end is often referred to as the "last days." The signs of the second advent cluster around or take place during this period. All the last-day prophecies apply in a special way during this time. The "time of the end" is like a great axis into which many lines converge, all pointing with unmistakable evidence to the one supreme event, the coming of Christ. During this "time of the end," the last warning of mercy is to go to the world. It is the final struggle between the forces of heaven and the forces of darkness. The destinies of all mankind are centered in this intense, final struggle. When the end comes, victory rests with the church.

God's People to Know the Times

The people of God are to know the times — the meaning of passing events. The word of God makes clear to them that which is mysterious to others. Like the ancient Israelites who had light in their dwellings when the plague of darkness covered the Egyptians, so the true people of God are not in darkness concerning the end. As Paul wrote the church at Thessalonica,

"Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5: 1-6.

So the church of Christ is not in darkness concerning the coming of the Lord. It knows not the day of His coming, but it knows the end is near; it knows the meaning of passing events, and sees clearly what is coming upon the earth.

Prophecies of the End

Let us take a brief survey of some of the prophecies foretelling the end, and let us ask, "Watchman, what of the night?"

In the world outline of coming events, the book of Daniel sets forth in chapters 2 and 7 the rise and fall of nations, bringing us down to the setting up of the kingdom of God. All these prophecies concerning the rise and fall of earthly nations have been literally fulfilled, down to the final act, which is to take place at the second coming of Christ. The next event in these great lines of prophecy is the coming of the kingdom of God.

The prophecies of Daniel, chapters 8 and 9, are also history, and the world marvels at the wonderful revelations showing the foreknowledge of God. In these chapters we have the 2300-day period, the longest

prophetic period of time in the Bible, which brings us to the cleansing of the heavenly sanctuary. This great prophecy met its termination at the opening of the most holy place in the heavenly sanctuary in 1844. Seventy-eight years have passed since the judgment began in heaven. The last prophetic period of definite time has passed. Every other detail of these chapters has long since become history.

We are now living in the time when the last verses of chapter 11 concerning the king of the north are being fulfilled. Then comes the standing up of Michael, the awful time of trouble, and the deliverance of God's people. The whole book of Daniel stands out as an almost fulfilled prophecy, leaving the child of God looking for the standing up of Michael, the breaking forth of "the time of trouble such as never was," and the coming of Christ.

When we take a bird's-eye view of the book of Revelation, we find ourselves in a similar position,—we are in the last of each great line of prophecy. The seven churches, the seven seals, the seven trumpets, also chapters 12, 14, 17, and 18, are all fulfilled or in process of fulfilment. The other parts of Revelation deal largely with the future state, save the seven last plagues, and those come after the close of probation.

If we call to the watchman, "What of the night?" with his eye on these two great books of prophecy he will answer, "The morning cometh, and also the night."

Christ's Own Teachings Concerning His Coming

If we search the prophetic utterances of Christ concerning His second coming, and the signs that are to show His coming near, we are convinced that the end is right upon us. It is 142 years since May 19, 1780, when the phenomenal darkening of the sun and moon took place. It is eighty-nine long years since Nov. 13, 1833, when the stars fell from heaven as a sign of the end of the world. But few, compared to the masses of humanity, are living who can remember that startling event! But these remarkable phenomena were signs of the end. They were waymarks pointing unmistakably to the second coming of Christ. The church is never to forget them, and must hold to them as fulfilled signs showing that the end is at hand.

The other sign mentioned by Christ—"upon earth distress of nations, with perplexity"—is in evidence before our very eyes. Never has the world been in such turmoil, strife, and confusion as now. Crime and lawlessness run riot, love of gain and pleasure is almost unchecked, and civilization and morality seem to have belonged to other times than ours.

Christ said the last days, those just before His coming, would be like the days of Noah:

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

Of the days of Noah we read:

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

How like our own days were those days of Noah! There was sin and crime till that generation was utterly destroyed by the flood. We are living in a like period, when men are depraved, lawlessness rules,

and crime seems everywhere, breaking out in the most unexpected places.

When we call to the watchman, "What of the night?" the answer rings out clear and strong, "The morning cometh, and also the night." We stand with all Christ's prophecies concerning the signs of His coming fulfilled, facing the morning's dawn, looking for our Master's return.

The Epistles Show His Coming Near

The epistles abound with isolated statements, some of which are prophetic, concerning the second advent. All that is set forth in these writings concerning the perilous times of the last days,—the mockers ridiculing His coming, the accumulation of riches,—every prediction relating to the moral condition of the people in the last days, has been met. There is nothing lacking. Look at the daily record of crime, divorce, the social evil, the seeking of pleasure, the accumulation of wealth, the oppression of the poor, and every other evil in the category, and what is lacking? What you find among the Western peoples in abundance, you find greatly increased among the heathen peoples. The whole earth is a fulfilment of these prophecies. Everywhere we read the signs of the end. All nature groans with the agonies of decay and death. The people are drunk with wantonness and pleasure and sin.

Then truly we may well ask, "Watchman, what of the night?" Where are we in the dark night of sin? Is the dawning of the day at hand? And the answering watchman cries, "The morning cometh, and also the night."

Yes, the morning and the night are coming. Strange as it may seem, they appear together. Which it is to you and to me depends upon our Christian experience and our personal faith in God. What was glory and victory, the dawning of a better day, to Noah and his family, was desolation and ruin to all about them. Safely sheltered within the ark, Noah escaped the ruin of the earth and the destruction of the rest of the human family who refused all his earnest warnings and entreaties. What to him was salvation and an evidence of God's loving care, to others was sorrow, ruin, and eternal loss. That which was the morning for Noah, was the black night of despair for a lost world.

The same contrasted picture is set forth by Christ in the parable of the ten virgins, recorded in Matthew 25. This illustration pictures two classes,—those who are ready when the bridegroom comes, and those who are unprepared. How sad for those five foolish virgins! They intended to be ready; they had waited with the others who were ready; they had no intention but to attend the wedding; only when the bridegroom came did they discover they had no oil in their vessels. The very fact that they importuned those whose lamps were trimmed and burning to give them oil, is evidence that they wanted to attend the wedding. But they were too late. Then Christ charges His hearers, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." The day when His judgment work ceases in the heavenly sanctuary, no man knows. To all, that comes suddenly.

Watch

So often the Master exhorts His followers to watch for the coming of the Son of man. Speaking to His own people, He says:

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman

of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24: 42-44.

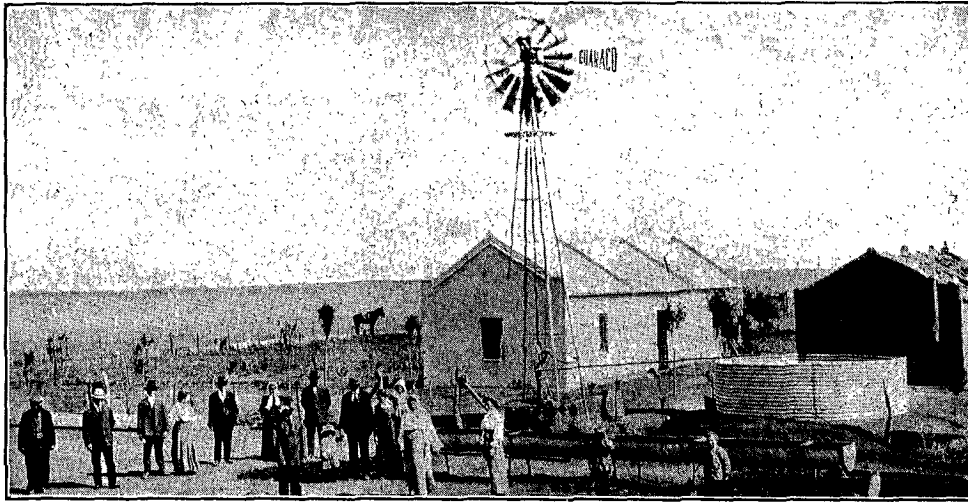
"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning: lest coming

eral Joab thought the young man unfit to go, and sent another to tell the story.

Give main points of narrative found in 2 Samuel 18: 19-32.

Ahimaaz did not know what to say, even though he could run faster than Cushai. This shows we should *get ready* before we start as witnesses for Jesus. We must learn what He says, and be so well acquainted with Him that we can tell what we ourselves know of Him.

It was so with James and John. When they spoke of Jesus, they told what they knew. They had lived with Him and learned to follow Him before they began to bear witness. Long before they were sent out to preach they were sitting in a boat one day with their father. A man came down to the beach. He watched the men working a while, then He called James and John, and asked them to follow Him.



Home of One of Our Brethren on the Guatrachi Pampa, Central Argentina, South America

suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13: 35-37.

The church is now in the watching time. We have entered upon the tarrying, waiting time. It becomes the church of Christ to have on the wedding garments. It is time to awake out of sleep and to watch. We must ask ourselves, Are we ready for our coming King? Have we victory in our lives, and are we truly waiting for the coming of the Lord?

"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 honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Rom. 13: 12-14.

"Coming, yes, He's coming,
The Dayspring from on high;
Coming, yes He's coming;
The hour is drawing nigh;
Coming, yes, He's coming;
Let all the ransomed sing;
The hills are bright with holy light;
All hail the coming King!"

* * *

The Children's Lessons — No. 2

His Witnesses

MEMORY TEXT: "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8.

A witness tells what he knows. Describe how testimony is given in court. One cannot guess, nor state what he has not experienced or known, for such testimony is worthless.

There was a great battle fought while David was king. His enemies were defeated. A young man wanted to run and tell the news to the king, for there were no telephones or telegraphs to carry it. Gen-

Some way these men knew that meant a different life for them. Here were their nets, boats, a lovely lake full of fish, their home, and comforts.

But the young men answered the call to go with Jesus. Their father stayed behind and mended nets. The sons suffered with the Saviour, but they brought thousands to love Him by telling what they knew and had seen. They lost their homes and their fishing business. They "forsook their nets and followed Him," but they gained immortal crowns, and their names will forever be in the foundation wall of the New Jerusalem.

At one time Paul was preaching in Philippi. A girl kept following him and the other workers through the streets, saying, "These men are the servants of the most high God, which show unto us the way of salvation." What the girl said was true, but the Lord did not wish that kind of person to witness for His workers, and Paul told the wicked spirit to come out of her.

When brought before the Jewish council, Peter said, "We are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." Acts 5: 32. The Lord does not wish those who are disobedient and unholy to teach the truth.

Where were the disciples to witness? First at Jerusalem where Jesus had suffered, and where it would be hardest for them to labor. Sometimes it is harder for us to do right at home than in any other place, but that is where we should begin. From Jerusalem they were to go to the country near, to Samaria, and after that to places far off.

Bible examples may be given to show how faithfully this instruction was carried out by the apostles.

In our homes, in school, and in Sabbath school we may now witness for Jesus, all the time preparing for work in any place the Lord would have us go.

In this meeting let special prayer be offered that we may be made true witnesses, and willing to go wherever Jesus may call. Also that those who have already gone as missionaries may be faithful witnesses for the truth.

(Reading for Monday, December 11)

The Greatness of the Task

WILLIAM A. SPICER

THE task is so great that if we looked at ourselves and our own numbers and resources, we should have no courage to face it. But we are "workers together with Him." 2 Cor. 6: 1. And He has power sufficient.

This is the word that Jesus left with us as He set the task:

"All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations: . . . and, lo, I am with you alway, even unto the end of the world." Matt. 28: 18-20.

The promise of all power in heaven and in earth, and the blessed presence of Jesus with us, even unto the end, encourage us to lift up our eyes and look squarely on the task.

Only the Lord can measure the greatness of it. He has set it before us in words of Scripture and symbols of prophecy and in messages of the spirit of prophecy. The task is to carry to all mankind the last message of "the everlasting gospel."

The judgment hour is nearing its close in heaven above. Before it shall close, the judgment-hour message must be sounding to "every nation, and kindred, and tongue, and people." And that judgment-hour message is committed to Seventh-day Adventists. It has given rise to this people. The only reason for our existence is that a special soul-saving message is now to be quickly carried to the world.

The greatest responsibility ever laid on the church of Christ in any generation comes to us when this task is laid upon us of this last generation. Here is a paragraph from the spirit of prophecy setting forth the greatness and importance of this work for the last days:

"A great work is to be accomplished in setting before men the saving truths of the gospel. This is the means ordained by God to stem the tide of moral corruption. This is His means of restoring His moral image in man. It is His remedy for universal disorganization. It is the power that draws men together in unity. To present these truths is the work of the third angel's message. The Lord designs that the presentation of this message shall be the highest, greatest work carried on in the world at this time."—*Testimonies*, Vol. VI, p. 11.

It is no light matter, brethren, to find ourselves in such a work. We are a simple people and few, of no attainments or resources that the world recognizes as at all great. Yet the Lord designs that this movement which you and I are called upon to engage in, shall actually be "the highest, greatest work carried on in the world at this time."

May God fit us, brethren and sisters, to touch such a work. Only He can do that. And only His can be the grace and power to make the work what He

designs it to be. In this very time when all the ends of the earth are to see and hear of His salvation, He calls to us, "Be ye clean, that bear the vessels of the Lord." Isa. 52: 11.

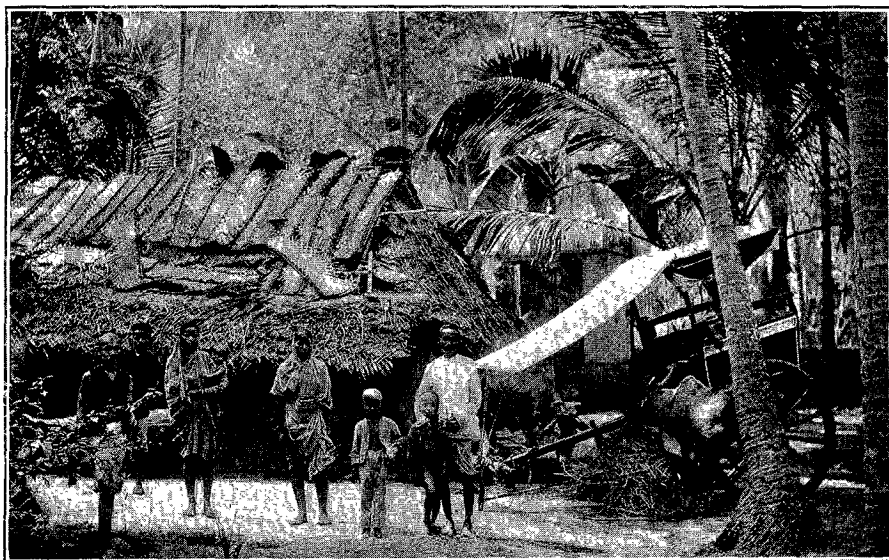
We simply must seek God to be a cleansed church. For it is a cleansed church that is to be used in the final work, as this fifty-second chapter of Isaiah shows.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?" 2 Peter 3: 11, 12.

Let us each cry in our prayers this Week of Prayer, "O God, cleanse me; wash my heart from selfishness, and hardness, and love of my own way; cleanse me from worldliness, and from forgetfulness of what it means to be a Seventh-day Adventist before the world in these closing moments of probation; cleanse my heart, dear Saviour, and make me wholly Thine."

The task we face is terrible in its immensity. We cannot settle down, as do other denominations, looking forward to generations of growth and development. We have a message to carry now in this generation to all nations. We must resist every temptation to take our time at it and settle down in this world. The man who yields to that thought has lost the way. We must think progress and winning souls and pushing on the work in every thought. All about in the older fields are unworked areas, souls that have never heard. We must reach these while pushing on to newer fields. And our great mission divisions can never settle down to working the older portions, and possibly the more productive portions, leaving untouched their remoter regions yet beyond.

While building up all the older bases, we must



A Native Home, India

ever strain forward. There are the hundreds of tongues and tribes yet beyond. And the Lord commands us to go on planting the leaven of truth in all this vast lump of perishing humanity. That is our hope for the finished work. Christ's marching orders are, "Into all the world," "to every creature,"

"to every nation, and kindred, and tongue, and people."

Honest, truth-seeking hearts are waiting for us to come. They may be next door, or in the next street. And in every land our workers find them. Years ago we were told by the spirit of prophecy:

Weeping and Praying in Secret Places

"In secret places they are weeping and praying that they may see light in the Scriptures, and the Lord of heaven has commissioned His angels to co-operate with human agencies in carrying forward His vast design, that all who desire life may behold the glory of God.

"We are to follow where God's providence opens the way; and as we advance, we shall find that Heaven has moved before us, enlarging the field for labor far beyond the proportion of our means and ability to supply. The great want of the field open before us, should appeal to all to whom God has intrusted means or ability, that they may devote themselves and their all to God. We are to be as faithful stewards, not only of our means, but of the grace given unto us, that we may be brought under the blood-stained banner of Prince Immanuel.

"The purpose and ends to be attained by consecrated missionaries are very comprehensive. The field for missionary operation is not limited by caste or nationality. The field is the world, and the light of truth is to go to all the dark places of the earth in a much shorter time than many think possible." — Mrs. E. G. White, in *General Conference Bulletin*, 1893, p. 294.

Never as in the last few years have we had such evidence of the truthfulness of all this. The fields have opened, and Heaven has moved before us.

At the last General Conference the reports presented before us as in moving panorama the peoples of many tribes and tongues pleading with us to send them our light.

And the providences of God reported — such providences in missions as we have never before heard of or seen — show that verily the light of truth "is to go to all the dark places of the earth in a much shorter time than many think possible."

These providences in all the world are God's signals to us to hurry on. We are told:

"It is now that we are to expect a refreshing from the presence of the Lord. We should watch for the movings of God's providence as the army of Israel watched for 'the sound of a going in the tops of the mulberry trees,' — the appointed signal that Heaven would work for them." — *Testimonies*, Vol. V, p. 728.

With the refreshing showers of the latter rain falling here and there over the earth, let us personally open our hearts to receive the refreshing to our souls. Do you love Jesus? Tell of it. Praise Him for His grace.

And as these wonderful providences appear, let us recognize them as the appointed signals that Heaven will work for us as we go forward. These providences, like the sound of a going in David's time, perhaps the rustling sound of the gathering angels by the mulberry trees, indicate to us that our heavenly allies, the angels of God, are with us, and going before us from home to home and city to city, and into all the unentered fields. Events in all the world proclaim the shortness of time. The crisis hastens upon us. Hear again the solemn summons to action as the Spirit appeals through the "Testimonies:"

A Gospel of Action

"Let the gospel message ring through our churches, summoning them to *universal action*. Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by Him, will *catch the steady tread of the events* ordained by Him to take place. Inspired with the Spirit of Him who gave His life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that His omnipotence will supply their need." — *Volume VII*, p. 14.

Truly, as the Revised Version puts it in 1 John 2:18, "It is the last hour." And the task is not yet done.

"The sunset burns across the sky;
Upon the air its warning cry
The curfew tolls, from tower to tower.
O children, 'tis the last, last hour!"

"The work that centuries might have done
Must crowd the hour of setting sun;
And through all lands the saving Name
Ye must, in fervent haste, proclaim.

"The fields are white to harvest. Weep,
O tardy workers, as ye reap,
For wasted hours that might have won
Rich harvests ere the set of sun.

"We hear His footsteps on the way!
O, work, while it is called today,
Constrained by love, endued with power,
O children, in this last, last hour!"

In this Week of Prayer let us pray for ourselves, for our dear ones, for souls all about us, and for the cause and work of God that must not fail of sweeping ever onward. And pray to Jesus to come quickly. He Himself sets us this prayer in the last verses of the Revelation. "Surely I come quickly," He says; and the church in all the world and in all languages is to respond, "Amen. Even so, come, Lord Jesus." Let us pray this prayer. It is not sufficient to pray about Christ's coming. Let us lift up our hearts to Him and pray, Come quickly, Lord Jesus.

* * *

The Children's Lessons — No. 3

The Unworked Places

MEMORY TEXT: "Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work." John 4:34.

In this lesson the leader may help the children to see what a great work is yet to be done in warning the world before Jesus comes. A map can be used, showing where most has been done.

Facts concerning the needs of other countries may be gleaned from our periodicals, and the reading for the older people giving the review of the world field in this paper.

Illustrate by the care we give a garden. We do not plow and sow and tend only one part of the ground, but all is cultivated. We do not spend all our time hoeing and weeding one little place, and leave all the rest for weeds to destroy the crop. So one

country must not claim all the workers, all the labor, and all the money. Show how few laborers have gone to Africa, Asia, and South America, and compare with other countries where there are more workers.

God wants the children to become helpers with Him. They can begin at home. Isaac carried wood for his father. Joseph went on errands. The little captive girl worked in Naaman's home helping his wife. Jesus worked with Joseph as a carpenter, and as He worked He sang, and so comforted any who were sorrowful and troubled. By learning to be useful, little

Christian children are preparing themselves to work in other places.

The special objects for prayer in this meeting should be that God will help us to be workers for Him; that He will bless the missionaries in India, China, Korea, Japan, and other lands; that He will make many others willing to go where work is greatly needed; and help us to give our money to support them. We should also pray that we may be so unselfish that we shall be willing to give ourselves, our friends, and all we have, that God's work may soon be finished.

(Reading for Tuesday, December 12)

The Sacrifice Needed

JOHN L. SHAW

THE word "sacrifice" is strong and beautiful. The Latin word *sacrificare*, from which it is derived, means to make sacred. It was used of victims put to death in the temple offerings. A serious word—it makes us think of blood. In the Old Testament its fullest significance is seen upon the altar where continually the life and blood of many animals was offered day after day and year after year. In the New Testament its fullest significance is seen on the cross where Christ, of whom these slain animals were a type, poured forth His precious blood.

Sacrifice finds its foremost example and highest achievement in the life and death of Jesus Christ, our divine Lord and Saviour. He is the "Lamb slain from the foundation of the world" to give man as a free moral agent a second chance of life.

The Outstanding Event of Eternity

The spirit of prophecy sets forth in a telling manner the marvelous sacrifice of Christ, the outstanding event of the universe for all time and eternity:

"Not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which 'angels desire to look,' and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which 'seeketh not her own' has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto." — *The Desire of Ages*, pp. 19, 20.

Because of Christ's self-sacrificing love, sin will be no more. Forever the government of heaven stands justified. Its Maker is known as the God of love. Anarchy and rebellion will eventually be done away, and done away forever. "Rebellion can never again arise. Sin can never again enter the universe. Through eternal ages all are secure from apostasy. By love's self-sacrifice, the inhabitants of the earth and heaven are bound to their Creator in bonds of indissoluble union." — *Id.*, p. 26.

The spirit of sacrifice leads to the renunciation of self, and finds joy in service for others.

"There is nothing save the selfish heart of man, that lives unto itself. No bird that cleaves the air,

no animal that moves upon the ground, but ministers to some other life. There is no leaf of the forest, or lowly blade of grass, but has its ministry. Every tree and shrub and leaf pours forth that element of life, without which neither man nor animal could live; and man and animal, in turn, minister to the life of tree and shrub and leaf. The flowers breathe fragrance and unfold their beauty in blessing to the world. The sun sheds its light to gladden a thousand worlds. The ocean, itself the source of all our springs and fountains, receives the streams from every land, but takes to give. The mists ascending from its bosom fall in showers to water the earth, that it may bring forth and bud.

"The angels of glory find their joy in giving,—giving love and tireless watchcare to souls that are fallen and unholy. Heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ which is even closer than they themselves can know.

Giving the Law of Life

"But turning from all lesser representations, we behold God in Jesus. Looking unto Jesus, we see that it is the glory of our God to give. 'I do nothing of Myself,' said Christ; 'the living Father hath sent Me, and I live by the Father.' 'I seek not Mine own glory,' but the glory of Him that sent Me. In these words is set forth the great principle which is the law of life for the universe. All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life." — *Id.*, pp. 20, 21.

In Christ's sacrifice upon the cross is written the great commission to His disciples to follow His example. John's Gospel lays bare the heart of Christ and the spirit which should actuate His followers: Jesus came "and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He showed unto them His hands and His side. . . . Peace be unto you: as My Father hath sent Me, even so send I you." John 20:19-21.

Years later, following the example of his blessed Master, the once self-seeking and self-righteous Peter died upon the cross. His last request to his execution-

ers, we are told, was that he might be nailed to the cross with his head downward. One after another of the early builders of the church died as martyrs. Stephen was stoned; James was killed with the sword; John was exiled; Paul, the chief of apostles, at the hands of the cruel Nero was condemned to a martyr's death.

God's leaders have been self-sacrificing. Abraham, answering to God's call, left his country, his people, and his father's house, to go into a land he knew not. Moses, with the throne of Egypt in sight, chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Nehemiah, Esther, and Daniel risked their lives for the cause of truth.

The apostle Paul tells us of three stages in his life as a Christian: "That I might know Him," the first; "and the power of His resurrection," the second; "and the fellowship of His sufferings," the third. Paul's marvelous life was worked out through suffering. The chief leaders in missionary history are men who suffered. Huss and Jerome, who sealed their testimony with their blood, speak for many honest souls who died as martyrs for their faith during the long reign of papal persecution.

It was the spirit to do and dare and give for God that ushered in the era of modern missions. William Carey, Adoniram Judson, Alexander Duff, Henry Martyn, David Livingstone, and others are shining examples of those who, leaving all, suffered untold hardships and even death that they might make known the cross of Christ amid the darkness of heathen lands. Their self-sacrificing service brought its reward. Darkened minds beheld the glory of God, and turning from their heathen ways, became followers of the cross among their own people. Among these are those willing to suffer as martyrs for their faith.

The Martyred Apostle to Afghanistan

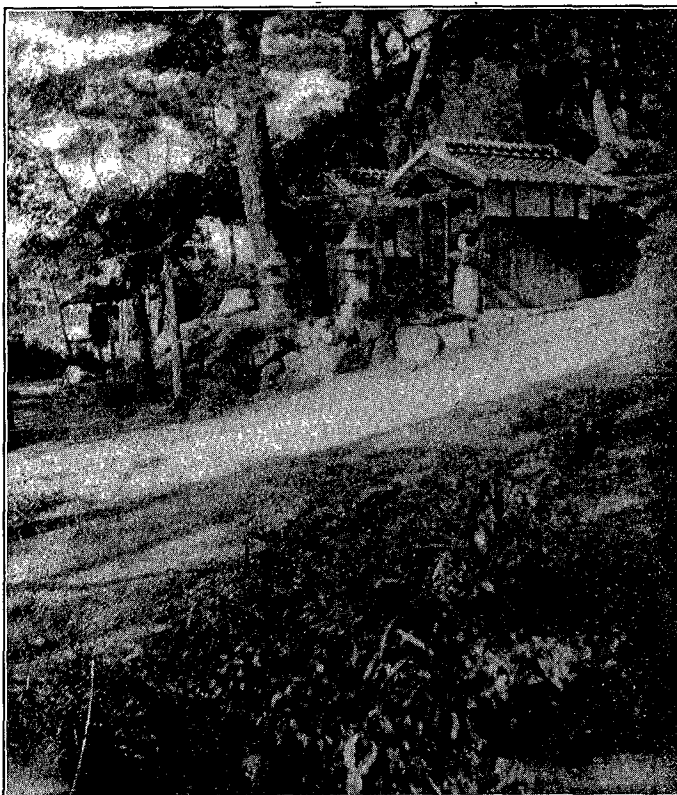
Dr. Pennell has told of Abdul Karim, a baptized Christian, who ventured alone into Afghanistan with the message. "He was dragged to Kabul as a prisoner, laden with chains, dismissed with a soldier guard to go back to India, was waylaid on the road and told, 'You shall revoke your belief; you shall say with your own lips, 'Mohammed is God's apostle.' 'I will never say it,' he answered. They cut off his right hand. He repeated: 'I never will say it,' and they cut off his left hand; and then while he still witnessed, they pulled out his tongue, and he tried to mutter, 'Jesus Christ my Lord.' Then he died."—*Students and World-wide Expansion of Christianity*, p. 132.

Such a spirit of sacrifice will carry the gospel anywhere. Every door will fall back upon its hinges as men risk all for God.

The founders of the Advent Movement experienced self-denial and self-sacrifice. Joseph Bates said, when the Sabbath truth came to him, "I am going to write a book. I am going to circulate it, and spread the Sabbath truth before the world." "Well," said Mrs. Bates, through blinding tears, "what are we going to live on?" "The Lord is going to open the way," was Captain Bates' smiling reply.

Self-Denial Not Known

The Lord's servant has said, "Those who enter the work at the present time know comparatively little of the self-denial and self-sacrifice of those upon whom the Lord laid the burden of His work at its beginning. The experience of the past should be told them again and again; for they are to carry forward the work with the same humility and self-sacrifice that characterized the true workers in the past."—*Review and Herald*, June 3, 1902. Of Elder James White she writes, "My husband left the railroad, and with his ax went into the woods to chop cordwood. With a continual pain in his side he



Little Shinto Shrines of Japan

worked from early morning till dark to earn about fifty cents a day. He was prevented from sleeping nights by severe pain. . . .

"We received a letter from Brother Chamberlain, of Connecticut, urging us to attend a conference in that State. We decided to go if we could obtain the means. Husband settled with his employer, and found that there was ten dollars due him. With half of this I purchased articles of clothing which were much needed, and then patched my husband's overcoat, even piecing the patches, making it difficult to tell the original cloth in the sleeves. We had five dollars left to take us to Dorchester, Mass. One trunk contained nearly everything we possessed on earth. But we enjoyed peace of mind and a clear conscience, and this we prized above earthly comforts."—*The Great Second Advent Movement*, pp. 266, 267.

Simple faith and willingness to sacrifice led them on. When the time came to begin to print a little paper, with assurance that means would be provided to carry it forward, Elder James White bargained to mow with a hand scythe forty acres of timothy grass at seventy-five cents an acre, to be able to produce the first number of *Present Truth*, and would have done so if Sister White had not advised him to arrange otherwise for printing the first number.

In those early days men went forth preaching the message with little, and in many instances without any, visible means of support. Amid great opposition, with hardly any facilities, in the poorest sort of meet-

ing places, they preached the word. In 1848, when predictions were made concerning the rise and spread of the Sabbath truth, from a human viewpoint the undertaking seemed impossible. "One man remarked to one of our laborers soon after the prediction was made, 'It will take you 144,000 years to do what you propose.' 'What!' they would say, 'three preachers — Elder White and wife, and Elder Bates — all penniless, with less than one hundred adherents, all of whom are destitute of money, going forth with a few hundred copies of an eighty-page tract on the Sabbath question, to give a warning message to all the world! *Preposterous assumption!*' While those thus reasoning said, 'Impossible!' faith in the message and the testimony of assured success, said, 'In the name of Israel's God it *will* be done!' and trusting in His strength it *must* be done!" — *Id.*, p. 275.

Our foreign mission work has been a ministry of love for peoples in other lands. Elder J. N. Andrews, going to Europe, said: "I firmly believe that God has much people in Europe who are ready to obey His holy law, and to reverence His Sabbath, and to wait for His Son from heaven. I came here to give my life to the proclamation of these sacred truths concerning the near advent of Christ and the observance of God's commandments. I hope to walk circumspectly, and not to count my life dear to myself." — *Review and Herald*, Nov. 17, 1874.

Mission Work a Record of Sacrifice

Is not our foreign mission work largely a record of self-denial and self-sacrifice amid hardships? Earnest men and women have left their friends and comforts in answer to what they firmly believed was God's call to some trying field where an unknown language, new faces, and strange customs greeted them. They have labored long without much visible result; many have lost their health, and some have died. The number of missionary graves in foreign fields continues to increase. But, thank God, the price has not been too dear. The prophecy of the Lord's servant is being fulfilled. The jets of light amid the moral darkness are steadily increasing.

"In my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, 'Look!' I looked to the world as it was in dense darkness. The agony that came over me was indescribable as I saw this darkness. Again the word came, 'Look ye.' And again I looked intently over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the star-like lights were increasing. And the angel said, 'These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ.' . . . I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world." — *"Gospel Workers," pp. 378, 379, old edition.*

Will not the message go with still greater power as the spirit of willing sacrifice shall continue to develop among us? "Gather My saints together unto Me: those that have made a covenant with Me by sacrifice."

Is money the greatest need of the cause today? Or is it that spirit of love for perishing souls that caused Jesus to give His life for us? That spirit will provide all the funds which our world-wide work requires. With all our giving, our people as a whole are more prosperous than ever before in our history. At the same time the cause is in greater financial need

than ever before. The mission goal is sixty cents a week. We can more than meet it as God's love fills our hearts, and by one means or another, to the point of self-denial and sacrifice, we freely give. The facts of the case are, however, that as we write these lines only an average of twenty-five cents per capita has been received. We confidently expect this average will increase; yet the situation plainly is extraordinary. It will be met as a new experience of self-denial and sacrifice comes to God's people. This is what we should earnestly pray God to give. We are told that "we are nearing the end of this earth's history, and the different lines of God's work are to be carried forward with much more self-sacrifice than is at present manifest." — *"Testimonies," Vol. VII, p. 52.*

The scars of Jesus Christ, the print of the nails and the mark of the spear, must be upon our aims, our decisions, and our daily lives. What is there in us which shows the tears and agony of Gethsemane and Calvary? Is the shadow of the cross upon our lives and our homes? Is it upon our bank accounts? If so, there will be no lack of means.

"See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet?
Or thorns compose so rich a crown?"

"Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

* * *

The Children's Lessons — No. 4

"He That Overcometh"

MEMORY TEXT: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3:21.

We all wish to overcome sin. Some try to do so by punishing themselves and doing penance. Others think they must overcome in their own strength.

You have read the story of how the walls of Jericho fell. If you should go out today to a tall building with heavy brick walls, and blow a horn and shout, you would not expect it to fall down. But the strong, high walls of Jericho fell. Why? The people who marched around the city were obeying God. They believed what He said would be done, and they were willing to do their part. Their faith and obedience gave them the victory.

So when we have sin as hard to overcome as were the walls of Jericho to throw down, there are two things for us to do: First, we should believe what God says; second, we must obey what God says. Believing will enable us to obey.

Read this text: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. The Lord says if we confess, He will forgive. Do you believe that? Think what you have done that you ought to confess. "But I don't like to confess," you say. Do you want forgiveness badly enough to do something hard? Will you obey what God says?

A little girl went to children's meetings where she was taught what she should do to be a Christian. She knew she had been a naughty girl, had done many things to grieve Jesus, and she wanted Him to forgive her. He told her He would, if she would confess her sins. Then she told Him how sorry she was because

she had done wrong, and she mentioned things she had done and said. She believed she was forgiven because Jesus had promised.

Then the Saviour helped her remember that she ought to confess to others as well as to Him. She went to her mamma, threw her arms around her, and said, "O mamma, I have been so cross to you sometimes, and did not want to do what you said. Will you forgive me?" The mother kissed her and told her that she herself had not always done as she should, that she forgave all, and that from that time on they would try to help each other live as Jesus did.

Then the little girl remembered she had not done right at school. She confessed to her teachers, and asked them and others to forgive her. She went away alone very often to talk with Jesus, to tell Him that she loved Him, and what she had done to make everything right. She knew He heard her pray, and she asked Him to help her in many ways. She began to ask Him for things she wanted very much, and He sent them to her, and her prayers were answered.

The strong walls of sin were broken down, and victory came because she believed and obeyed God.

We are all prisoners of Satan, but we need not remain his captives. Illustrate by the pilgrims in Doubting Castle, and how they obtained their liberty by using the key of promise.

Show photograph of a child. Read from "The Desire of Ages," in the chapter, "Go Teach All Nations," these words: "Christ is sitting for His portrait in every disciple. . . . In every one Christ's long-suffering love, His holiness, meekness, mercy, and truth are to be manifested to the world." Jesus wishes to see a photograph of His life in ours. When people look at our life, they should see Jesus. We may reflect His image. Show how Jesus overcame sin by earnest prayer and perfect trust in God's word. Even so may we overcome.

Give time in this meeting for all to pray for victory over their sins, to confess their wrongs, and to bear testimony. This should be a time of thorough heart work for both leaders and children.

(Reading for Wednesday, December 13)

The Gospel of Health and Perfection of Character

ARCHIBALD W. TRUMAN, M. D.

"Ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." Ex. 23:25.

It is plain from the study of the Scriptures and from the life and teachings of Christ, that God desires His people to enjoy the precious blessing of health. Jesus came and "took our infirmities, and bare our sicknesses." "The burden of disease and wretchedness and sin He came to remove. It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character."—*"The Ministry of Healing,"* p. 17.

Surely the present world-picture of human suffering, misery, and physical and moral degeneracy again grieves His heart. The desire of our heavenly Father for His earth-born children is expressed in the tender words, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. And to Israel of old it was said, "The Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee." Deut. 7:15.

Heaven Not Taken by Surprise

Has Heaven been taken by surprise in the awful harvest of human wretchedness and misery which our eyes behold, and which is but the fruitage of the evil seed that for millenniums men have been sowing in the world? God in His infinite wisdom foresaw the conditions that would obtain in the physical world just before the second advent of Christ; and in mercy He provided a remedy, a present truth, fully adapted to meet every human need.

Among the signs given as heralds of His soon coming, the Saviour said, "There shall be famines, and pestilences, and earthquakes, in divers places" (Matt. 24:27); and Habakkuk tells us that "before Him went the pestilence" (Hab. 3:5).

In the time when the world is swept with pestilences and plagues, the Lord has promised to be a refuge for His people. "Thou shalt not be afraid for the terror by night; . . . nor for the pestilence that walk-

eth in darkness; nor for the destruction that wasteth at noonday." "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:5, 6, 10. In the protection of His people the Lord respects obedience, which is the basis of character building. "His truth shall be thy shield and buckler." Verse 4.

What phase of present truth might naturally be a shield for God's people against disease and pestilence? Would it not be the precious counsel and instruction He has given concerning the laws of life and health? What will it mean to stand unmoved when "a thousand shall fall at thy side, and ten thousand at thy right hand"? Shall we at that time expect the Lord to save us from the results of wilful or ignorant violation of physical law, "since God has placed it in our power to obtain a knowledge of the laws of health"?

Rightly understood, the health reform is a part of God's love message to His children. It is designed not merely to increase our physical and mental vigor, and to shield us from disease, pestilence, and plague, but "he who cherishes the light which God has given him upon health reform, has an important aid in the work of becoming sanctified through the truth and fitted for immortality. But if he disregards that light and lives in violation of natural law, he must pay the penalty; his spiritual powers are benumbed, and how can he perfect holiness in the fear of God?"—*"Christian Temperance,"* p. 10.

Seventh-day Adventists should be the most thankful people in the world because of the light with which Inspiration has flooded our pathway, revealing the devices and pitfalls of the enemy. The accumulated light of the ages is focused at our feet. Every ray of this light is precious, and we have none too much. It is all needed to light our pathway through the darkest hour of human history, when the deceptions and delusions of Satan will be strongest and our natural powers of resistance weakest. God purposes to take a remnant from the fag-end of the human race, after six thousand years of sin and sickness have done their

worst, and make of them a monument to the power of the complete gospel, the very essence of which is restoration, physical, mental, and spiritual.

Light in Advance of Our Age

Much of the instruction given us concerning the laws of life and health is in advance of the age in which we live. Today many of the principles given to us more than fifty years ago are being thundered from the laboratories of science, and no doubt science will yet demonstrate the soundness of every health principle given us. But shall we wait for the tardy sanction of scientific opinion before we are willing to act upon the counsel of the True Witness, and thus delay or defeat for us the happy results of obedience to revealed truth? The representation of the Great Teacher is an all-sufficient revelation. If all the discoveries of science and the writings of men on health subjects were lost to view, we could still find in the Bible and the Testimonies of the Spirit of God the very help we need to guide our feet in the path of health.

God has established the laws of health, but His laws are not arbitrary exactions. The way of His commandments has always been the only way of life. To ancient Israel the Lord sent the message, "O that there were such a heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children forever!" Deut. 5:29.

"Ye shall diligently keep the commandments of the Lord your God, and His testimonies, and His statutes, which He hath commanded thee. And thou shalt do that which is right and good in the sight of the Lord: *that it may be well with thee*, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers." "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, *that He might preserve us alive*, as it is at this day." Deut. 6:17, 18, 24.

"He said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; *because it is your life*: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it." Deut. 32:46, 47.

No less specific or solicitous is the instruction God has given to Israel today. "I saw that our heavenly Father has bestowed upon us the great blessing of light upon the health reform, that we may obey the claims which He has upon us, and glorify Him in our bodies and spirits which are His, and finally stand without fault before the throne of God."—"Testimonies," Vol. I, p. 488.

"Our heavenly Father sees the deplorable condition of men who, many of them ignorantly, are disregarding the principles of hygiene. And it is in love and pity to the race that He causes the light to shine upon health reform."—"Christian Temperance," p. 9.

"Our heavenly Father sent the light of health reform to guard against the evils resulting from a debased appetite, that those who love purity and holiness may know how to use with discretion the good things He has provided for them, and that by exer-

cising temperance in daily life, they may be sanctified through the truth."—*Id.*, p. 52.

"Those who act as teachers are to be intelligent in regard to disease and its causes, understanding that every action of the human agent should be in perfect harmony with the laws of life. The light God has given on health reform is for our salvation and the salvation of the world. Men and women should be informed in regard to the human habitation, fitted up by our Creator as His dwelling-place, and over which He desires us to be faithful stewards. . . . God,



Children Belonging to the Reykjavik (Iceland) Sabbath School

who formed the wonderful structure of the body, will take special care to keep it in order, if men co-operate, instead of working at cross-purposes, with Him.

"These grand truths must be given to the world. We must reach the people where they are, and by example and precept lead them to see the beauties of the better way. The world is in sad need of instruction along these lines. The time has come when each soul must be staunch and true to every ray of light God has given, and begin in earnest to give this gospel of health to the people. We shall have strength and power to do this if we practise these truths in our own lives. If we all followed the light we have received, the blessing of God would rest on us, and we should be anxious to place these truths before those who know them not."—*Mrs. E. G. White, in Review and Herald, Nov. 12, 1901.*

Perfection of Character the Aim

When it becomes clear to us that the great object of the health reform message is not merely perfect health, but perfection of character and fitness for translation, this phase of present truth assumes a commanding importance. Our adversary understands the relation between morbid physiology, unsound thinking, and heart stains. He knows that a sour stomach and a sweet disposition are seldom combined. He understands the relation—even if we do not—between poorly selected or poorly prepared food, poor digestion, a poor quality of blood, and shattered nerves, loss of temper, and discouragement. He knows that "the body is the only medium through which

the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here means the surrender to evil of the whole being."—*"The Ministry of Healing,"* p. 130.

Therefore among other prerequisites, spiritual health depends upon obedience to physical law. "Perfection of character cannot be attained when the laws of nature are disregarded; for this is transgression of the law of God. His law is written by His own finger upon every nerve, every muscle, every fiber, of our being, upon every faculty which has been intrusted to man. These gifts are bestowed, not to be abused and corrupted, but to be used to His honor and glory in the uplifting of humanity. . . .

"The blessing that God gives as the result of obedience to the laws of health, is a healing power, a balm for many of the evils that are cursing the world



Natives of Bolivia, South America

today. Satan's strongest hold on man is through disobedience to these laws. . . .

"We are living in a most solemn, awful moment of this earth's history. Not a soul whose life is one of careless self-degradation, through transgression of physical laws, will stand in the great day of trial just before us. There is a terrible account to be rendered to God by those who have but little regard for the human body, and treat it ruthlessly. . . . Reform, continual reform, must be kept before the people, and by our example we must enforce our teachings. True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind. Men and women must be taught to take a careful review of every habit and every practice, and at once put away those things that cause an unhealthy condition of the body, and thus cast a dark shadow over the mind. . . .

"We may rest assured that Satan will do all in his power to prevent anything like a message of reform

from being given to the world at this time. Shall God's people be found on the enemy's side, either by failing to heed it themselves, or by neglecting to give it to others?"—*Mrs. E. G. White, in Review and Herald, Nov. 12, 1901.*

While it is true that no one can eat or drink his way into the kingdom of heaven, it is also true that "those who are slaves to appetite will fail in perfecting Christian character."

Surely we are in the time of the latter rain, and how much we need the refreshing which God has promised! The greatness of the task before us and the shortness of time demand the anointing of the Holy Spirit for the finishing of the work. But have we made all the preparation necessary for the reception of this heavenly Guest? "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 8:19, 20.

Cleansing the Temple

When Jesus was upon earth, He one day went into the temple and cleansed it, casting out the traders and gamblers; and immediately the sick gathered in and were healed. This may be taken as an object lesson of the mission of Christ among men to cleanse and purify the body temples, the heart temples, to make them fit places for the abiding presence of the Holy Spirit.

"The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—*"Testimonies,"* Vol. I, p. 619.

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost."—*"Testimonies,"* Vol. V, p. 214.

"The health reform, I was shown, is a part of the third angel's message. . . . God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work; one cannot do it for another. 'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.'

"Gluttony is the prevailing sin of this age. Lustful appetite makes slaves of men and women, and beclouds their intellects and stupefies their moral sensibilities to such a degree that the sacred, elevated truths of God's word are not appreciated. . . . In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the psalmist to exclaim, 'I will praise Thee, for I am fearfully and wonderfully made.' They should ever have the appetite in subjection to the moral and intellectual organs."—*"Testimonies,"* Vol. I, pp. 486, 487.

Health Not Accidental

Health is not a matter of chance or accident. It does not drop down from the blue, and seize upon

one and spare another. Nature does not do her work at random, without regard to physical law. Many are suffering from physical infirmities which are the result of inherited weaknesses, but a greater number are suffering from maladies which can be traced to indiscretions in eating, drinking, dressing, thinking, working, and worrying.

Worry is distrust of God. It is one of the worst enemies of health. It has its foundation in fear. It causes indigestion in the daytime and insomnia at night. It depresses the blood-making organs, and dries up the bones. Instead of fear and worry, should not our faith lay hold of the promises of God, and ripen into perfect trust? "Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103:2, 3.

But let us remember that in healing disease He "satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's" (verse 5); also that "it is labor lost to teach people to look to God as a healer of their infirmities, unless they are taught also to lay aside unhealthful practices." "Many persons bring disease upon themselves by their self-indulgence. . . . If God were to work a miracle in restoring these persons to health, He would be encouraging sin."—"The Ministry of Healing," p. 227.

There is something of far greater importance in our day than to be healed by a miracle,—which the Lord may and often does graciously perform for His children,—and that is an intelligent understanding of the laws of health, and a consistent, faithful conformity of the life habits and practices in harmony with them. Such a co-operation of human effort with the divine brings the restoration of health, and at the same time the will is strengthened, the heart is disciplined, and character building is promoted. A proper understanding of health principles, the causes of disease, and God's approved method of treatment as outlined in the instruction sent us, is vitally essential at this time to safeguard us against all spurious forms of miraculous or mechanical healing.

* * *

The Children's Lessons — No. 5

The Calls for Help

MEMORY TEXT: "Then came she and worshiped Him, saying, Lord, help me." Matt. 15:25.

Begin the lesson with the story of the poor woman who came to Jesus with the urgent request that He heal her daughter. If a person had fallen into a river or was in a burning building where he could not get out, he would call, "Help! help!" How anxious we would be to save people in such circumstances. Some have even lost their own lives in trying to save others. Illustrate by some incident you have known or read.

But it is more important to save people so they may live with Jesus forever than simply to lengthen their lives for a few years now.

Every one needs help. The heathen are all the time seeking it from false gods who cannot deliver them when in trouble.

The Story of Little Chang

He shivered as he wrapped his thin coat closer about his aching little body. It was dark and, oh, so lonesome! No fire, no rice, no padded coat—just cold and hunger for the motherless lad. For two days now he had lain before the family gods and worshiped. He

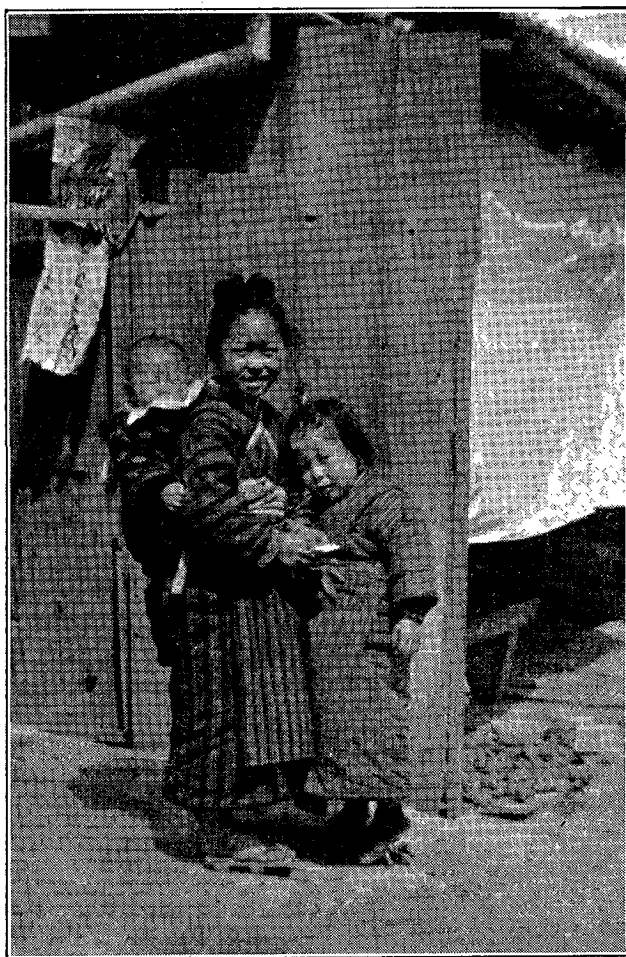
had even denied his own famished stomach that a spoonful of rice might lie before the grinning image up on the shelf. He had told all about how much he needed something to eat, but the god of his family had just smiled back indifferently.

At last, weary and heartsick, he crept out of the hovel to go—where, he didn't know nor care. He might have died that night if it had not been for some missionaries. They found him and took him to the mission. Now Chang tells our heavenly Father about all his needs, and He answers.

There are thousands of other boys and girls in far-away lands who need just as much to know the God who answers prayer as little Chang did. We must send some one to tell them about the God who hears and answers.

Some people in Macedonia were needing to know Jesus. Paul had been trying to go to different places, but could not. Tell what he finally saw in vision. Acts 16:6-13.

The same call is coming to us now from almost every country on earth. The people want some one to come and teach them the truth. Schools must be



Three Japanese Children

started and maintained, so the children can be trained as missionaries. Give some of the calls that are most urgent now.

In this meeting pray for the children in heathen lands. Remember the little widows of India, the people who are starving in Russia, the poor people where there is war and their homes have been destroyed. Pray that good and able men and women may be willing to answer the calls for help, and that money may be given to help them to go, and to keep them in their fields.

(Reading for Thursday, December 14)

Unity

J. C. RAFT

UNITY is of divine origin. What wonderful unity there is in heaven! The Father, the Son, and the Holy Spirit are one, and in them the angels are united. Our first parents were one. Gen. 2:24; Matt. 19:5. It was the plan of God that the earth should be inhabited by human beings in harmony with Himself and with one another. But sin entered, and with it came disunion, strife, and division. As soon as Adam sinned, he placed the blame on his wife; and after a few years had passed, sin had developed to the extent that one brother killed the other.

Unity is an essential requirement for success and progress. Upon this condition depends whether a kingdom shall stand or fall. Jesus says, "Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth." Luke 11:17. The restless and unstable conditions of our day corroborate in a most striking manner the truth of this statement.

As the world appeared at the beginning of 1914, everything seemed to indicate prosperity. Farming, commerce, and industry flourished; art and invention had reached unprecedented heights of attainment. Outwardly, everything looked bright and promising,

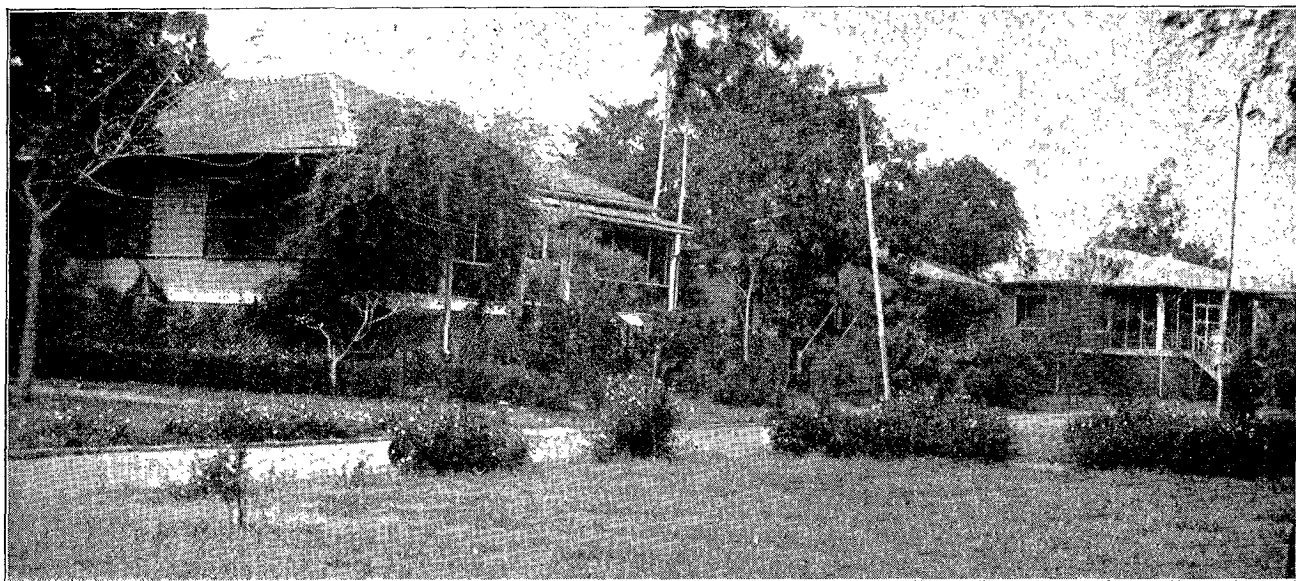
One with Christ

During the thirty years that Christ walked here below, He lived His life according to the will of God, and we in the same manner should live our lives. He is our true Pattern. He has, as Peter and John write, given us an example which we by His power should follow. 1 Peter 2:21; 1 John 2:6.

Though in His humanity Christ was surrounded by the same temptations that we are, He was always united with His Father. "I and My Father are one," He said to the Jews. In this connection lay His strength, and here we have the key to the power that ever filled Him and accompanied the words which He spoke. He and the Father were one. The Son sought not His own will, but the will of His Father. John 5:19, 30.

The Father, the Son, and the Holy Spirit are one. The Father worked by His Spirit through His Son, and the wonderful works which Jesus did, testify of what God will do for those who are one with Him.

The same spirit of unity which exists between Christ and His Father, should exist among believers. The works which Christ did, we shall do (John 14:12); but the condition is, that He be in us, for without Him



Home of Foreign Workers, Manila, Philippine Islands

and multitudes dreamed and spoke of a soon-coming millennium. The fact was, however, that notwithstanding this high state of development, the nations were not united in 1914, and the result was a terrible war which drew almost the whole world into the vortex.

Society is disintegrating. The lack of unity affects lawmaking assemblies; it is growing within the various societies and organizations, religious, social, and political. Many homes where peace, happiness, and joy once bore sway, have become homes of unhappiness. Thousands sigh for unity, but where is it to be found? Perfect unity is to be found in but one way, — by coming into harmony with God and with His Son, Jesus Christ. And this condition can be attained only through a living faith in Christ and unconditional and absolute obedience to the commandments of God.

we can do nothing. We must be cleansed from all sin (1 John 1:9), and be clothed with the righteousness of Christ; we must become "partakers of the divine nature." 2 Peter 1:4. When this takes place, we shall be one in Him.

A United Church

The first condition for the growth of the church is that the members become united with Christ. For this Christ worked when He was on earth. He also sought at every opportunity to bring home to the hearts of His disciples the necessity of being one in Him. This was the great burden of His heart when He was about to leave them. In His prayer in the garden, just before He was betrayed, He prayed that His followers might be one:

"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me. . . . I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John 17: 21-23.

When we as a church become one in the sense that Jesus meant when He prayed this prayer, then the world will have the witness that Christ is sent of God. Then the gospel of Christ will shine and unfold itself in its full glory.

The great apostle Paul understood how necessary it is that the church of God be united. Listen to what he says:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10.

The apostle compares the church to a body:

"As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. 12: 12, 13.

In verses 14-26 he explains this intimate connection which exists between the different members of the body, and shows how dependent they all are one upon another, and the care they have for one another; and in verse 27 he concludes, "Now ye are the body of Christ, and members in particular."

This body which God has joined together has one head, Christ, whom the Father has placed "to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." Eph. 1: 22, 23. The connection between Christ and the church should be just as full and complete as that between the head and the body, and will be when the Holy Spirit gets full control over us and we become one in Him.

A Still Higher Unity Needed

Thanks to the truth which the Lord has given us, we are a united people. But we must be united in a still higher sense. We must reach unto perfect unity in faith and works. We must reach the same degree of unity which the disciples reached on the day of Pentecost. The great work which the Lord has committed to our hands can never be finished so long as there is lack of unity among us. The world can never be lightened with the glory and brightness of the three-fold message so long as strife and discord exist within our ranks, or while we criticize and speak evil one of another. Perfect unity and true brotherly love in our churches, among our laborers, and in our homes, is the goal we must strive for, and which by the grace and power of God we must and shall attain.

It is not enough that we believe and love the truth. Nor is it enough that we preach to others, or give of our means for the advancement of the message. All this we may do, and yet not be wholly united. Re-

member the disciples. They left everything and followed Jesus, believing that He was sent of God. Matt. 19: 27; John 17: 8. There was contention among them as to who should be the greatest, and so long as they were out of unity, they could not receive the power and fulness of the Holy Spirit, a power that was necessary to enable them to do the great work to which they had been called by the Master.



A Tent-Meeting in Progress in Brazil

Here is an important lesson for us. Our time and our work in several respects have much in common with the time in which the apostles lived and the work they did. As they were called to proclaim the message of the first coming of Jesus, we are called to preach the message of His second coming; as they were unable to do their work without special power from on high, through the outpouring of the Spirit, so is it impossible for us to do our work without a special outpouring of the Spirit from heaven. And just as they were unable to get possession of this power, this outpouring of the Spirit, until they came into complete accord, so it is with us. We cannot receive the latter rain until we come into perfect unity.

The disciples became one when they were united in prayer to God and in the study of the Word. They confessed their sins and repented of them. Sincere prayer and humble confession, as well as the study of the Holy Scriptures, are the means through which the unity of the church may be brought about in Christ Jesus.

The result of the season of prayer of which we read in the first chapter of Acts, was that the church became one. Then followed the revival sermon by Peter, and three thousand souls were converted in a single day. A wonderful power attended the preaching of the word. The number of disciples increased daily, and many powerful works were done by the servants of the Lord. When they prayed, the place where they gathered was moved, and the sick were healed when they laid their hands on them. The church had become one in Christ; "the multitude of them that believed were of one heart and of one soul."

It is wonderful to read of how great things the Lord does for His children when they become one in Him and work together with Him. The great work of re-

building and restoring, of which we read in Ezra and Nehemiah, was done by men who stood together "as one man" (Ezra 3:1); and the revival spoken of in the eighth and ninth chapters of Nehemiah, took place when the whole people were gathered to read the word of God and to confess "their sins and the iniquities of their fathers." The apostolic church received the Holy Spirit when the believers were "all with one accord." Acts 2:1.

We stand face to face with problems similar to theirs. The threefold message must be proclaimed to all nations, kindreds, tongues, and peoples, and the work must be finished in this generation. The Lord has everything in readiness, and the great day is nearing rapidly. If there was ever a time when the people of the Lord should press together and seek God, it is now. We must have a living connection with the Lord; and we must know Christ and be the possessors of life in Him; we must be one.

"True religion unites hearts, not only with Christ, but with one another, in a most tender union. When we know what it means to be thus united with Christ and with our brethren, a fragrant influence will attend our work wherever we go."—*"Gospel Workers,"* p. 484.

The work of preparation spoken of in Malachi 4:5, 6, begins in the home. Husband and wife become one, and the hearts of parents and children are united. It is the "spirit and power of Elijah" which moves upon the hearts of the children of God, as was the case in the time of Elijah and of John the Baptist. There must not be one family of Adventists that are not united, nor a single church of Adventists where the members are not one in Christ.

On the Verge of an Awakening

The time has come for us to experience this higher unity. The message is to be proclaimed with power. We stand on the verge of an awakening such as the world has never witnessed. The signs and wonders which followed the preaching of the word in the time of the apostles, are also to follow our work, and during this awakening we are to sanctify ourselves to the service of the Lord, and give of our means to the advancement of the work to the same extent that the apostolic church sanctified themselves and gave of their means to the cause of God. We are to give ourselves unreservedly to the Lord, to become one in Him and perfectly united with Him; then we shall be united with one another.

May the Lord make this Week of Prayer to us what the season in the upper room was to the apostolic church!

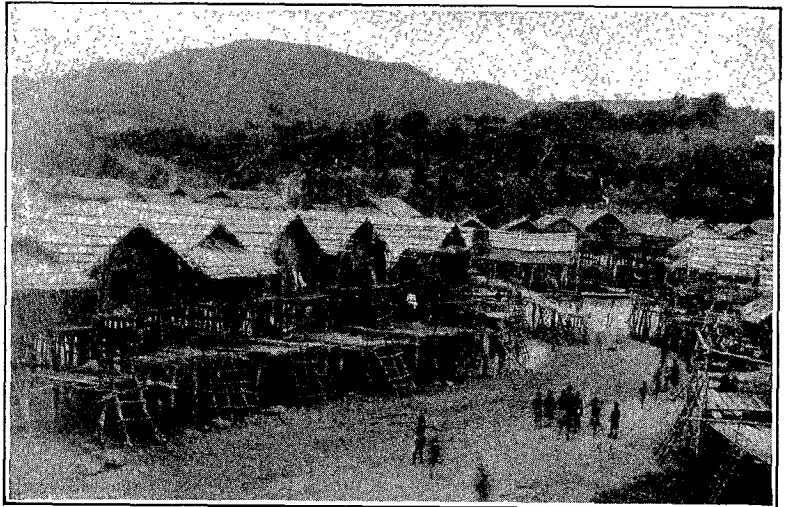
The Children's Lessons — No. 6

"Let Him Deny Himself"

MEMORY TEXT: "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." Luke 9:23.

Tell how soldiers obey and follow their leader. Jesus is the Christian's captain. He does not ask us to go anywhere that He has not gone before us. He is our example. 1 Peter 2:21. We are to walk in His steps.

Jesus denied Himself. He (1) gave up His home and friends; (2) became poor for our sakes; (3)



The New Coast Village of Papua, New Guinea

worked for others instead of for Himself; (4) glorified not Himself; (5) even gave His life for us. 1 Peter 2:21; Phil. 2:7, 8.

What shall we do if we walk in His steps?

Give examples of those who have followed the example of Jesus in denying themselves riches, friends, and fame as did Moses. The martyrs are examples of self-denial and suffering. Heb. 11:36-38.

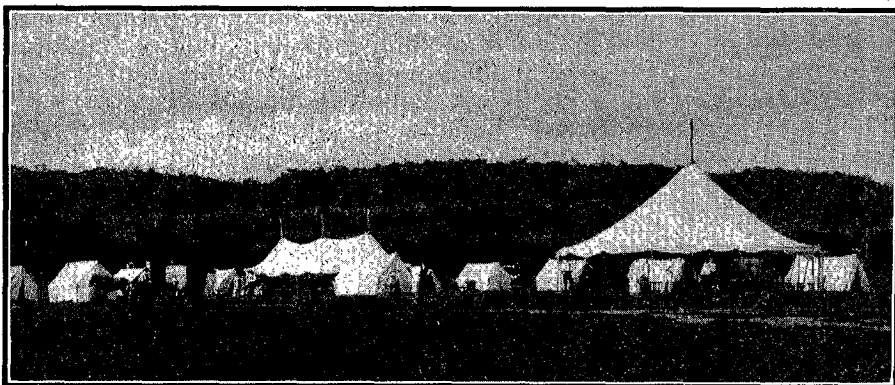
How can we deny self that we may help finish the work? What shall we give that people in other lands may be warned of their danger and saved at Jesus' coming? Speak of things we naturally love,—expensive food, clothing, pleasure, etc. We can and should do without these for Jesus' sake, and so follow in His steps.

This week we are to bring an offering to the Lord for His work. It will be of value according to the love and self-denial that goes with it. Tell how Mary brought a precious and costly gift to Jesus. The ointment was worth much money. She thought nothing was too good for Jesus. She might have used the ointment herself and enjoyed its fragrance, but she poured it all out on Jesus.

There was a poor woman who also brought an offering of two mites. It would take eight mites to make a penny. She gave all she had. Jesus measures our gifts by what we have left after they are given.

The leader can tell a story of how some have given when very poor, to illustrate self-denial in giving to the Lord.

In this meeting let all pray that they may overcome selfishness—the disposition to please



A Camp-Meeting in South America

ourselves and to use the best and most for self instead of giving to Jesus. We should also pray that the Lord will help those who have money to give it to finish His work. We have now reached the place

in the third angel's message where it is like a beautiful building on which much labor and money have been spent, but now funds and workers are greatly needed to finish it.

(Reading for Friday, December 15)

What the Youth Can Do

MEADE MAC GUIRE

WHAT could be more encouraging than to know that God has planned a glorious career for every one of our children? As parents and as a church, we could not be fully satisfied if our children were merely good — we want them to be good for something. Many unbelievers, as well as Christians, have high ideals and noble ambitions for their children, but all fall immeasurably short of our heavenly Father's own plans for them.

God's Plan

"Higher than the highest human thought can reach is God's ideal for His children." — *"Education,"* p. 18.

"God's purpose for the children growing up beside our hearths is wider, deeper, higher than our restricted vision has comprehended. From the humblest lot those whom He has seen faithful have in time past been called to witness for Him in the world's highest places. And many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings." — *Id.*, p. 262.

It is a fact well known to us that the youthful heroes of sacred history received a special training for the life of extraordinary service to which God called them. Again and again heavenly messengers were sent to reveal to parents God's glorious purpose for their children, and as a result of the co-operation of these parents the children were prepared, under God, for their divinely appointed mission. We think of Abraham and Moses, of Joseph and Samuel, John the Baptist, and Timothy, as illustrations of this fact.

To us as a people God has revealed His plan for the army of youth intrusted to us. He has also given us, through the spirit of prophecy and other sources, the most complete and detailed instruction for their training ever recorded. Through the recognition of this heaven-sent instruction and hearty co-operation in the divine plan, we shall glorify God and shall more than realize our highest expectations for our children.

It is not to be expected that our young people will rise much higher than the ideals and aspirations held before them in the home. It is therefore of the utmost importance that they be shown the way of the new birth and victory over sin in their everyday home life. How many children and youth have been urged and pushed into so-called missionary work, such as distributing literature and doing Christian help work, when their own lives were so sinful and inconsistent that they could hardly

claim to be Christians at all. Such forced efforts are of little value. What these young people need is to understand the true principle which underlies successful and joyous service for Christ.

"When the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden. Its holy influence will be felt by all with whom we come in contact. The Spirit of Christ in the heart is like a spring in the desert, flowing to refresh all, and making those who are ready to perish, eager to drink of the water of life." — *"Steps to Christ,"* p. 82.

The Precious Results

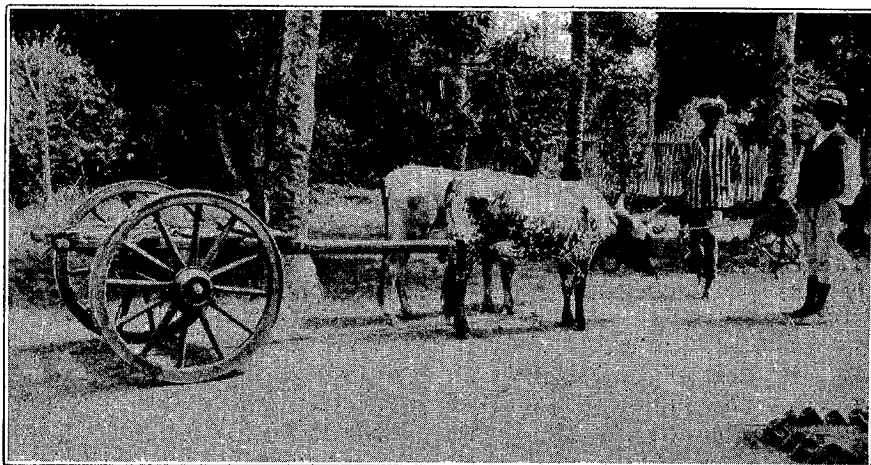
As we hold up these principles we see more and more of the precious results, as witnessed by the following letter:

"I am glad to tell you that I have had peace the past few weeks which I have never known before. I have much to tell you about the personal work I have been doing. It is like ringing a doorbell. Often you do not hear it ring outside, but all the same it is ringing inside, and sooner or later there will be a response. When we ring at the door of the heart, we may not appear to be welcome, but the answer will come if we are patient.

"Recently my brother came home, and I had a chance to speak to him. He has not been reading his Bible. After a good talk with him I got out my little copy of 'Steps to Christ' and gave it to him, and he promised to read it. I have also been talking with several friends who work at the same place I do. My great desire is that in all my words and actions Jesus shall be revealed, so that my associates will seek Him who is dearer than all the world to me."

The successful finishing of our work depends so largely on the proper training of our great army of youth that we cannot put too great emphasis upon a right beginning.

"The parents are to guard their children with wise, pleasant instruction. As the very best friends of these inexperienced ones, they should help them in the work



Cart Made by Students in a West African Seventh-day Adventist Training School

of overcoming, for it means everything to them to be victorious. . . . With loving interest they should teach them day by day what it means to be children of God and to yield the will in obedience to Him. . . . This must be a daily, hourly work. Parents, watch, watch and pray, and make your children your companions." — *"Testimonies," Vol. VI, pp. 93, 94.*

The importance of this instruction is emphasized by such testimonies from the young people as the following:

Finding Rest of Soul

"Perhaps you would be interested in knowing something of my recent experience. The evening after our conversation, for the first time I found real rest of soul, because for the first time I enjoyed the certainty of Christ's presence in my heart. Why is it that I have been so slow in gaining this experience when it is



Moro Market Day, Philippine Islands

what I have so long needed and desired? It has been a tremendous struggle with me ever since I gave my heart to the Lord when but a child. All the while I have wanted Jesus to possess my life and impart His victory over sin, but I did not understand the way."

And in homes where this instruction from the spirit of prophecy was faithfully followed, we have observed the remarkable influence for good exerted by the children throughout the community. The gratifying results of such a course are illustrated in this letter:

"I am reading the 'Testimonies' through, and am now in Volume III. They are certainly very interesting. Formerly I had a passion for reading fiction. Five years ago this summer I averaged reading five storybooks a week. But my taste for reading has been directed into right channels. Those storybooks certainly did not elevate my mind nor make me want to live closer to the Lord. As I read the 'Testimonies,' I am writing in a notebook quotations that are especially helpful to me. I am also reading the Bible through. I am just coming to realize how important it is for us to know these doctrines. I am determined not to fall back into my former indifferent attitude."

With this right foundation in the home, we may expect the youth to do a noble work.

In the Church

The special work to which our youth are called of God has been explicitly and repeatedly stated in the "Testimonies:"

"We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth." — *"Missionary Volunteers and Their Work," p. 11.*

"Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath keepers, but for those who are not of our faith?" — *Ibid.*

Every effort should be made to focus all the interest of the young people on the work of personal soul-winning. Active, earnest prayer bands should be maintained, for this is the dynamo where spiritual power is generated. If young people are provided with plenty of inspiring literature on personal work and the best methods of soul-winning, they can and will get results. There are various ways through which a contact may be made that will open the door for this personal evangelism. One of the most thrilling revivals the writer ever saw, was in a large Sabbath school where several earnest young teachers set out to lead each child in their classes to a saving personal knowledge of Jesus. They were amazingly successful.

Others have made this contact through distribution of literature. It seems to us that far better results come from definite personal effort with literature than from the wholesale methods. Young people need to be encouraged to work and watch and pray for definite results. The organized bands in the Missionary Volunteer Society are for the very purpose of training the youth in definite service leading to the salvation of souls. The organization of these bands for prayer and personal work at camp-meetings has accomplished untold good, reclaiming hundreds who were backslidden or discouraged, and giving an invaluable training to those who engaged in such service.

In the Schools

It is most encouraging to know that in a large portion of the field nearly one half of our young people are now attending our schools, receiving a Christian education. While the schools are doing much for them, the students are in many instances achieving much for the cause of God. The very method of securing a scholarship by selling our literature has not only been an immense help to our publishing work, but it has resulted directly in bringing many to accept the message, and has at the same time sown the seed for a harvest of souls to be reaped later by the evangelist and Bible worker. After reaching the school, the young people who are seeking sincerely to please God have a noble work they can do.

"If they are students in the school, they will feel that they are enlisted to make the school the most orderly, elevated, and praiseworthy institution in the world. They will put every jot of their influence on the side of God, on the side of Christ, and on the side of heavenly intelligences. They will feel it to be their duty to form a Christian endeavor society, that they may help every student to see the inconsistency of a course of action that God will not approve. . . . They will form Christian endeavor meetings to make plans that will be a blessing to the institution of learning, and do all in their power to make the school what God designed and signified that it should be. They will have in mind the value and efficiency of Christian endeavor meetings, in preparing missionaries to go forth to give the warning to the world." — *Review and Herald, Jan. 16, 1894.*

Many young people, like the writer of the following letter, are catching the vision of this nobler and larger service in school, which means so much more than merely acquiring knowledge:

"I am just back from the field where I succeeded in making two scholarships in my two-months' holiday.

I shall start for school in a few days. I want to tell you how I got along with my prayer band last year. Before school closed I had twenty-eight in my band, which was just double the number I started with. I sent for more tracts, and got a book entitled, 'Getting Things from God,' which was a great inspiration to us. I have been corresponding with half a dozen of the boys who were members of my band. Five went out canvassing who had never intended to. They always mention how thankful they are for our prayer band at school. I was also in the ministerial band, and had to prepare four talks, and this was a help to me this summer in speaking on Sabbath in the church I was visiting. I intend to start a prayer band as soon as school opens this year."

From the instruction given, it is apparent that God expects the youth to do much to make our schools an example to the world. It is also evident that there is an experience to be gained in all this which will furnish a most valuable training for the many young people who are called to carry the message to

The Regions Beyond

In the mission field one is immediately impressed with the fact that the great majority of the workers are young people. This is also true of the native workers who have been raised up and trained in their own fields. Thousands of our young people must have a practical training that will fit them to go out where the millions are sitting in darkness.

There are also the sanitariums and medical school where hundreds of young people receive a training for medical missionary work. Wherever these medical workers give themselves whole-heartedly to the work of soul-winning, they are exerting a mighty influence for good. Everywhere there are indications that God is speaking to the hearts of our dear young people. He has spoken wonderful things concerning them.

"It shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy." Joel 2:28.

"The great day of the Lord is near, it is near, and hasteth greatly." And a world is to be warned.

"With such a preparation as they can gain, thousands upon thousands of the youth and those older in years should be giving themselves to this work. . . . There is no line of work in which it is possible for the youth to receive greater benefit. All who engage in ministry are God's helping hand. They are co-workers with the angels; rather, they are the human agencies through whom the angels accomplish their mission. Angels speak through their voices, and work by their hands. . . . With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,—the end of suffering and sorrow and sin! How soon, in place of a possession here, with its blight of sin and pain, our children might receive their inheritance where 'the righteous shall inherit the land, and dwell therein forever.'" — "Education," pp. 270, 271.

As the divine Spirit strives with the hearts of the youth, changes are wrought which must cause rejoicing in heaven. Many today are passing through experiences similar to that of the writer of this letter:

"I think I can almost begin to say now that 'every day is better than yesterday.' Really the Lord has worked for me in a very wonderful way, and has given me some amazing victories. I cannot begin to describe to you the wonderful change that has come into my

life. Ever since I started to be a Christian I had been utterly dissatisfied, restless, and at times weary and disgusted with myself over my failures to carry out my resolutions. I have concluded over and over again that I was too hard a problem for the Lord. It was no use; He could do it for others, but I had too many weaknesses and He never could make a wholly victorious person out of me. O, why has the Lord let me go all these years before opening my eyes to see the way into this victorious experience? I have experienced definite outward victories, but little victory in my own heart, and not until now have I been able to lay hold of complete victory in Christ.

"I gladly join you in the resolution to 'put self aside,' and let Him do what all my resolutions have failed to accomplish. I want to be *all* like Him *all* the time, so that I can always bear effective witness for Him. It is not for any selfish purpose, but that I may be a soul-winner. This is the one consuming ambition of my life—that I may reach the highest point of efficiency in winning souls to Christ."

Let us pray for the blessing of God upon our youth and their ministry.

* * *

The Children's Lessons — No. 7.

The Power of God

MEMORY TEXT: "Truly I am full of power by the Spirit of the Lord." Micah 3:8.

Ask the children if they have looked into the sky on a clear, dark night, and have seen the multitude of stars. Why do they not fall down? What keeps each in its place? They are the work of God's fingers (Ps. 8:3), and every star is upheld by the wonderful power of God.

That power is in the word of Jesus. He upholds "all things by the word of His power."

Strength, or power, to do right is given by the Spirit of God. We may not understand how. Neither do we know how power is given through electricity to do the wonderful things we see.

Perhaps the children have seen a power house where electricity is generated and stored. Wires from it connect with trolley cars and buildings. We touch a button or turn a crank, and the house is flooded with light or wheels begin to turn. It is the energy that comes from the power house that works these wonders.

There are three things we must do if we have electricity to use,—we must *ask* for it, *pay* for it, and *receive* it.

It is so with spiritual power which comes from God. We want to overcome sin, but we lack power. We would work for Jesus because we love Him, but we have no strength. Before He went away, Jesus said, "All power is given unto Me in heaven and in earth." To us He is our "power house," the source of strength and grace.

But we are like the electric bulbs that give no light of themselves. Have picture of pole with electric lamp at top, but no light. As the lesson is developed, draw yellow rays to represent light streaming out.

But we shall have no power if we do not *ask*. It is likened in the Bible to rain, which gave power to the grain nearing harvest time to grow. In this time the Lord says, "Ask for rain." Zech. 10:1. If we do not receive power, we shall not grow, shall give no light.

What shall we *pay* for this heavenly power? Tell how Simon thought he might receive the Spirit by paying money for it, as found in Acts 8:14-24. It takes more than money, but all can pay the price. If we give ourselves, as the electric lamp does, to be used by the current, God will give all the power we can use to His glory. He must use us, and we must be willing to be used.

Sometimes the wires of an electric lamp get out of order; it may be a very small thing that hinders the current from touching them. Then there is no light. So it will be with us. A very little sin shuts away the power of Jesus. We are unwilling to pay the price, and then we have no power to overcome sin, and give no light in the world.

Illustrate by a man owning a house where electric wires, charged with electricity, pass his door; but he has no light. He may ask for it, but he will not pay the price nor *receive* it. He might have his house and grounds flooded with light, but all is dark. He will not *take* the power provided. So though we may ask, and even be willing to pay, yet if we do not accept the Holy Spirit by faith, we have no heavenly power.

In this meeting earnest prayer should be offered that we may be willing to give up sin and take the power Jesus has promised and longs to give. We should also beseech the Lord to grant this heavenly gift to the missionaries. Pray that each of us may become lights, somewhere, for Jesus.

(Reading for Sabbath, December 16)

The Consecration of Ourselves and Our Means to God

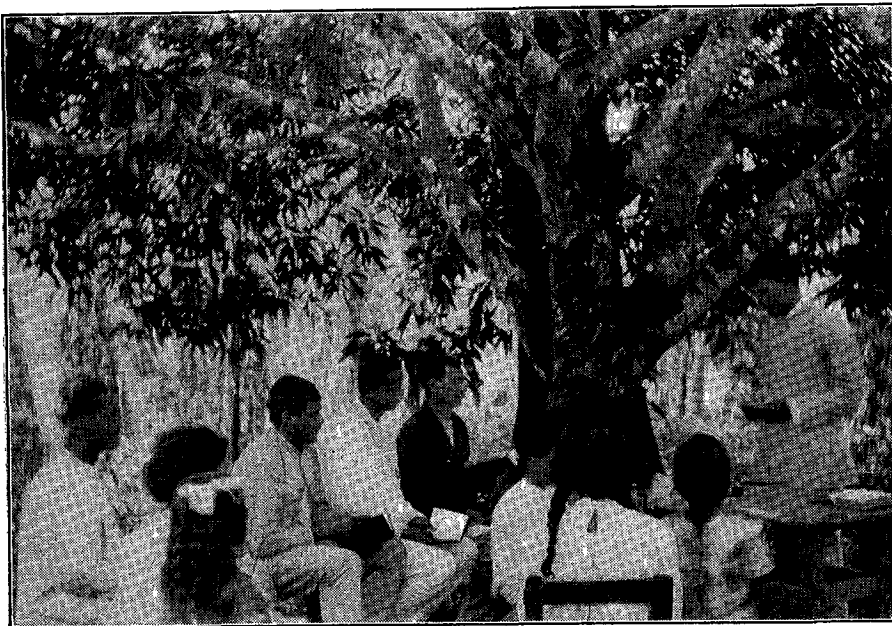
OLIVER MONTGOMERY

THE act of consecration is twofold: First, the free, deliberate act of a person in giving, dedicating, his life wholly, unreservedly, to God forever; second, the act of God in receiving, possessing, controlling that life, and never withdrawing Himself unless separated from it by sin. It is therefore a most sacred, solemn, all-embracing covenant relationship that must at once comprehend every faculty and possibility of the soul. Consecration implies infinitely more than a passive yielding, a meek submission. It is a positive, deliberate act of the soul, guided by faith and aided by the Spirit's power, placing at God's disposal, setting over on His side, giving to Him without reserve, every faculty, every ability, every talent, every ambition, every purpose, every desire, every possession, to be used by

carnal mind, the heart which "is not subject to the law of God, neither indeed can be," that is given to God for service. True, we must yield these to Him, but for cleansing rather than for service. These are not consecrated in the sense that we are here considering consecration. They are simply surrendered. We yield the unregenerate heart to Him, that we may receive a new heart; we give the sin-polluted life to Him, that it may be washed by the precious blood of Jesus from every stain of sin, that we may receive a new life, even the life of God ministered through the Spirit. We yield the carnal mind to God, that it may be cast down and its dominion in the life broken, and that we may receive a new mind, even the mind of Jesus. This is conversion; this is regeneration; this is cleansing.

Setting apart unto God this redeemed, cleansed, new life for service is included in consecration. Jesus did not say, "For their sakes I *cleanse* Myself," for cleansing implies former impurity, guilt of sin, and Jesus knew no sin, no impurity; therefore He needed no cleansing, and so could not say, "I cleanse Myself;" but He could and did say, "I sanctify Myself," that is, I set Myself apart unto My Father to do His will—I dedicate Myself unto Him who is the Holy One. "On their behalf I consecrate Myself, in order that they may become perfectly consecrated in truth." John 17:19, Weymouth's translation.

It was "for their sakes," "on their behalf;" Christ said, that He sanctified or consecrated Himself. It was not for Himself, but for others; it was not that He might gain an experience, but that others might know the Father. So there can be no true consecration, no true setting apart of one's self unto God, apart from the thought of service; a complete surrender on our part, that there may be



Sabbath School under Mango Trees, Honduras

Him absolutely as He will and when He will, for the glory of His name, the upbuilding of His kingdom, and the accomplishment of His work in the earth.

We must not confuse the thought of consecration with that of forgiveness, or cleansing from sin. It is not the unregenerated heart, the sin-polluted life, the

a complete control on His part. "Not to do Mine own will," said Jesus, "but the will of Him that sent Me."

This brings us to a consideration of the divine side of this experience of consecration, for we cannot consecrate ourselves unto God by any ability which we possess. No inherent power in human flesh is able to move itself toward God. Every step of the way to God is a work of grace. Conviction of sin is of the Spirit. Repentance is the gift of God bestowed through the Spirit. Faith, through which we obtain forgiveness of sin and cleansing from unrighteousness, also is given us of God; so also the desire, the will, and the ability to consecrate or set ourselves apart unto God for service, are given us of Him. We dedicate to God; He appropriates unto Himself. We give; He takes. We surrender our position of possessing and controlling; God Himself comes in by His Spirit, to take full possession and control in the life. Our act of setting ourselves apart unto God is not all there is of consecration. The surrendered heart, the emptied vessel, is to be possessed of Him. This is His part of the transaction, so in truth we are consecrated of God. The prayer breathed forth in the hymn beautifully expresses the thought:

"Consecrate me now to Thy service, Lord,
By the power of grace divine."

A Forceful Lesson

This lesson is forcefully taught in the consecration of the tabernacle. When Moses had reared up the tabernacle, he put the testimony (the law) into the ark and laid the mercy-seat above it. He then brought the ark into the most holy place within the tabernacle, and set up the veil of the covering. He put the table on the north side in the holy place, and set the bread in order upon it; and he put the candlestick over against the table on the south side, and lighted the lamps. He placed the golden altar before the veil, and burned incense thereon. He set up the hanging at the door of the tabernacle, placed the altar of burnt offerings before the door of the tabernacle and the laver between the tabernacle and the altar of burnt offerings, and put water therein. Then he put a court around it all, and placed the hanging at the gate of the court.

When the work was finished in the smallest detail, then Moses took the anointing oil and anointed the tabernacle and all that was therein, and hallowed them. He also took Aaron and his sons, and washed them with water before the door of the tabernacle; then he put holy garments upon them and anointed them with oil, that their anointing might be "an everlasting priesthood." When Moses had finished this service of sanctifying, or dedicating, all to God, then God took complete possession. "A cloud covered the tent, . . . and the glory of the Lord filled the tabernacle," so that Moses was not able to enter.

Later, when Solomon's temple was completed, all was in order; the altar of incense, the table, the candlestick,—every vessel was in place. The elders, the

heads of tribes, the fathers of Israel, were gathered unto Solomon in the city of David to dedicate the temple. And the priests brought into the most holy place the ark containing the tables of stone. "It came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because



Traveling in the Interior of China

of the cloud: for the glory of the Lord had filled the house of the Lord."

What striking examples, or symbols, are these two experiences of the dedication or consecration of the soul temple to God. With anxious, painstaking care, Moses saw that the most minute detail of each requirement was fully and perfectly met. All that human hands could do, was finished. Now man must vacate, that God might possess. As Moses withdrew, God came in. He dwelt between the cherubim, from where He spoke to His people. And so at the dedication of the temple, as humanity walked out, the Divine Presence walked in.

Thus it will be with the human temple. "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them." When the last particle of self is surrendered; when every purpose, desire, ambition, and possession is laid bare before Him; when we absolutely, unreservedly, abandon ourselves to Him; when we dedicate ourselves, spirit, soul, and body, unto God, then it is that He comes in and takes possession of the whole being thus consecrated to Him, that we may "be filled with all the fulness of God." Jesus, the lovely Jesus, lives in us by His Spirit, the controlling, directing power in the life. He it is who keeps us from falling.

Truly it was such a heart-searching, such a consecration, that the disciples found in the upper chamber, and which led on immediately to Pentecost. The coming of the Spirit's power into the heart thus given over to it, is not long delayed.

An All-embracing Consecration

It is to this all-embracing consecration, which comprehends every faculty, possibility, and possession, that we are called, to a "heart renunciation of everything which we are sensible does not lead to God." When this is fully done, it is our blessed privilege to accept by faith and actually receive into the heart, the fulness of divine power, the life of triumph over self, of victory over sin's power, of deliverance from every temptation. "This we know, that our old self was nailed to the cross with Him, in order that our

sinful nature might be deprived of its power, so that we should no longer be the slaves of sin. . . . By the death which He died, He became, once for all, dead in relation to sin; but by the life which He now lives He is alive in relation to God. In the same way you also must regard yourselves as dead in relation to sin, but as alive in relation to God, because you are in Christ Jesus." Rom. 6: 6, 10, 11, Weymouth's translation. "Take Christ at His word, and let your lips declare that you have gained the victory."

Both Hearts and Means on the Altar

But how can such a consecration be thought of apart from the laying of our earthly possessions upon the altar for the advancement of His cause? The Pentecostal consecration will surely be met by the Pentecostal baptism of the Spirit's power. The cleansed soul will be filled with the Holy Spirit, and there will just as surely be seen the Pentecostal sacrifice. One of the striking features of Pentecost was the believers' giving of their earthly possessions. They sold their property, and brought the sale price and gave it gladly.

Never has the need been so great, never the call so earnest, never the appeal so touching, as now. Our Mission Board is in great perplexity, not knowing how to answer the urgent, nay, almost frantic, calls that are pressing in upon them for men and means to maintain the work already established, to say nothing of answering the heart-touching appeals that are constantly coming from unentered sections where doors are standing wide open on every side. Scores of consecrated men and women stand ready and anxious to press on to the regions beyond. Many are under appointment, waiting to go forward, but there is no means with which to send them.

In the homeland the conditions are serious. The tithe is low; funds are scarce. In many cases, conferences cannot maintain their own force of laborers. Strong, trained, consecrated young men and women who have dedicated themselves to this cause cannot be placed in the work.

The Remedy in the Crisis

Brethren, we appeal to you. What is the solution? What is the remedy in this hour of crisis? Shall we draw in our far-flung lines of missionary activity? Shall we withdraw from that frontier mission post? Shall we abandon this or the other mission station, calling in the workers so as to strengthen the work closer in? Shall we sound a retreat? No, no, never! "Go forward," is the marching order. The Caleb spirit must possess our hearts. The Caleb shout must be heard in the camp.

The great problem of our world-wide work is not primarily a question of dollars and cents, nor of the earning power of this people, but it is rather a question of consecration, of spiritual life, power, and victory in Christ Jesus. When the Pentecostal consecration is made, when the "all" of each individual is laid upon the altar, not to be withdrawn or preserved, but to be consumed as He may direct, then there will be an abundance of means for the finishing of His work.

"Who then is willing to consecrate his service this day unto the Lord?" Shall we not one and all respond today with our whole hearts to this call, first giving ourselves, and then laying upon His altar an offering that will meet the need and that will be well pleasing unto Him who hath loved us and given Himself for us?

The Children's Lessons — No. 8

How Do We Know?

MEMORY TEXT: "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." Rev. 13:16.

Show a tag or label and explain its use. It shows to whom a parcel or any article belongs, and where it is to go. A lady once sent her little boy a long way on a train with simply a tag fastened to his clothes, showing his fare was paid and where he was going.

A poor man in Europe came to America to make a home for his wife and boy. The wife died, and so the father worked hard to send money for his little boy, only four years old, to come to him.

A ticket was bought and tied around his neck, containing his father's address. A few words were added, asking Christian people to give the child food and drink, and care for him. He was placed on a long train with his little bundle of clothes beside him. The conductor found him all alone, and was first to feed him. When he cried for home, some women rocked him to sleep and cared for him. After days of travel he was placed on a big ship, but there was some one always ready to care for him, and to wash and mend his clothes. When he reached New York, a telegram was sent to his father, he was placed on a Pennsylvania Railroad train, and at a station his father found him and carried him home. He was tagged, or *marked*, so he reached his destination safely.

The time will come when every one will be marked as servants of God or servants of Satan. Speak of some of the signs by which we know that time is near. Signs in heaven, earth, sea, and sky have been fulfilled.

Jesus wants all His children to come home. He says, "Father, I will that they also, whom Thou hast given Me, be with Me where I am." It matters not where they have lived in this world, their home city is the New Jerusalem. Their Father and Elder Brother are waiting for them. They will be marked with God's name and their destination, and every one who is truly His will reach heaven safely. Rev. 3:12.

Satan also has a mark. Those who serve him will reach their destination, which is the lake of fire, where they will be destroyed. Satan's mark will be placed either on the forehead or in the hand, and it can be plainly seen to whom they belong.

The leader may explain the seal of God and the mark of the beast in a way suited to the ages of the children taught. Help may be obtained from "Early Writings," in the chapters on "My First Vision" and "The Mark of the Beast."

In this, as in other meetings, let time be given for prayer and testimony. The subject of special prayer should be that we may have God's mark, and refuse to let Satan brand us as his subjects. Also pray that we may become earnest workers and so help others to choose the right mark.

"Who is on the Lord's side?
Who will serve the King?
Who will be His helpers,
Other lives to bring?
Who will leave the world's side?
Who will face the foe?
Who is on the Lord's side?
Who for Him will go?"



OUR HOMES



Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes. Conducted by Miss Lora E. Clement.

GOING HOME

R. HARE

GOING home when the work is done,
Going home at set of sun,
Going home to rest at last,
With toil and storm and tempest past,—
Home for the resting, home for peace,
When sorrow and pain and care shall cease.

Going home, and the pilgrim feet,
Wearied, shall find the resting sweet;
The burden that weighed, forever laid down,
The cross exchanged for the starry crown,
The trial over that long oppressed,
The journey ended, the long, sweet rest.

Going home into heaven's own light—
A healing balm to the darkened sight;
A holy peace for endless strife;
For death's dark shade, eternal life;
Joy's full cup for sorrow given,—
Going home, to rest in heaven.

* * *

A Boy and a Dog

WAS there ever a happier combination? Angelo Patri, in a recent newspaper article, tells how one mother solved the problem which comes in time to every household where there is a real hundred-per-cent boy:

Harry presented himself at the kitchen door. He had his arms clasped about a struggling bundle buttoned under his jacket. A moist black snout protruded just under his chin, and a curly black tail wagged wildly just below it.

"Mother, I know where there is a dog. He's a clean dog, mother. He's an awful good dog. He doesn't bite nor anything. And he's a nice dog, too, mother."

His mother tried not to see the pleading eyes and the wistful mouth of the boy begging for the stray dog he held under his coat.

"A dog, Harry? We don't want a dog. They are a great deal of trouble, scratching things up and maybe biting people. They have to be fed, too, and looked after just like children. No, son, we don't want a dog."

Harry made another effort. "But he's such a kind dog, mother. And I know where to get him, and he hasn't anything to eat."

"Well, you might take him a bone or a piece of bread, but don't bring him home."

Harry turned toward the gate and slowly made his way to the street, where he set his prisoner free. The dog jumped and frisked joyously about the boy, who went down the street with him.

"Not such a bad-looking dog," said Harry's mother, peeping through the curtain. "But I can't have him bringing all the animals he finds home. I'd soon have a menagerie."

That evening Harry was very sober, and went to bed early. The house was still and everybody asleep when there came a barking and scratching at the back door. Harry tumbled out of bed and went downstairs and held a conversation with the dog.

"I'm awful sorry, but you have to go and sleep in the barrel over in Bink's yard. You're my dog, but you have to sleep over in Bink's. Now, run back and go to sleep. That's a good dog. Go to bed now."

The door closed, and Harry went back to bed. When this had happened the third time, his mother called, "Harry, perhaps you'd better put that dog in the old basket, and let him sleep in your room tonight, so you can get some sleep."

No sooner said than done, and quiet settled once more over the disturbed household. In the morning when Harry's mother went into his room to call him, he lay fast asleep with his arm

over a curly black bunch that lay snuggled against him. It stirred and wagged a tail when she came closer to look.

"Well, I suppose you'll have to stay. But you'll have to have a bath if you are going to sleep in the bed."

"Whatever you say, madam," wagged the curly black tail. "It shall be just as you say."

* * *

The Letter He Was Ashamed of

[The following letter was written by a young man just after college commencement. After he had dropped it into the mail box, he thought of what he had written, and felt ashamed to have written what seemed but the rushing sentiment of a boy. Eighteen years later his mother died. Among her most treasured possessions he found this letter, worn almost to shreds with much handling and blotted with many tears. Then this man confessed of this love letter to his mother: "It is the most fruitful letter I ever wrote." May it stir every young person who hears it read, to do his full duty to his parents.]

MY DEAR MOTHER:

My college days are over. The other students have gone. The future is uncertain. The campus is still, and I have been thinking of you, with a heart too full to talk much, if I should see you, but I do want to write. I have been thinking how you must have felt when the last of us had gone and you were alone after the years of patience and anxiety in raising a large family. What a life you have lived, so full of sorrow and sacrifice and suffering! You have given so much, and have received so little. . . . But tonight, with the college days and college friends gone, I can see how you have hovered over me all along the years. I remember, when I was so small that I wore the little red-and-white dress, that one day, playing barefooted, I stepped on a piece of glass, and when the blood gushed I screamed. You had me in your arms in a minute, the blood from my foot running down the front of your apron. You soon had the gash cleaned and bound, and then you took me in your arms and pillowed my head on your breast and rocked me to sleep and contentment.

There is no place so restful as a mother's breast, and tonight I wish that I were a child again, pillowed in the same warm nest, with your arms around me, and could hear the soft tones of the old familiar hymn, "There's a land that is fairer than day," which you used to hum to us. . . .

And then the typhoid came, and we were all sick but you. The fever ran its course with each of us, and you, mother mine, did all the nursing for many months, except what the kind neighbors did to help; and when there were no more of us to feed upon, the fever left. But some of us had gone, never to return, and the rest were poor and young. I should think that would have broken your spirit, if not your heart. But I can see now that sickness and death are not the worst things that can happen, and that the worst was yet to come. The days which tried your courage and faith were the days when we came into our teens and fell into temptation.

It is a triumph to rear a boy to manhood with a healthy body. It is a greater triumph to rear one to manhood with a healthy soul. And when I look back over my life, I wonder how a boy without a mother to love him ever comes through to a manhood of honor. It seems to me that you have saved me a hundred times; and since I have been away from home, your faith and confidence in me and your love for me have gone with me all the way.

Do you remember when I found the purse with six dollars in it, and how I wanted to keep it because we needed the money so badly? But you said, "No, my son, we must find the owner. It does not belong to us."

For several weeks we failed to learn whose purse it was, and every day I became more hopeful that we would never learn, but you would not let me spend the money. And the day we did find the owner was about the bitterest day of my youth, until I went with you to deliver it to the gentleman who had lost it, and then somehow my grief turned to joy.

How wise you were to take me with you! In that hour you taught me not to covet what might come into my possession by accident, and not to conceal and hold anything for myself which was not mine.

Do you remember when Henry took me into his father's cellar and gave me some wine? I was worried, because you had talked to us a great deal about the evil which liquor does in the world. I think you knew there was something on my mind. I tried to tell you that night before I went to bed, but couldn't. I was afraid it would break your heart. I lay awake nearly all night, thinking, and next morning, after prayers, when you had prayed in your simple way that God would go that day with your boys and hold their hands and keep them from evil, I couldn't stand it; and when we had started to school, I ran back and threw my arms around you and told you about the wine.

O mother of mine! it must have been almost a death stroke. I could feel your body grow rigid, and then your arms closed about me and held me frantically, as if you feared I would be snatched away. For a long while you said never a word, and we did not hear the "last bell," but when I could look into your face, it was white and drawn and old, and all the soft lines were gone out of it, while your eyes were brimming with tears that dripped over the lashes and ran down your cheeks and fell upon your breast.

Well, there was no school for me that day. Do you remember how we talked about life and what it means, and how necessary it is that a boy should be strong enough to withstand temptation; and before the others came home, you took me to the bedroom and we both prayed about it until we found peace? When we came out of the room with your arm around me, I knew then that nothing could ever tempt me to touch liquor of any kind again. . . .

And, mother, (are all mothers as wise as you have been?) you remember my first party, when I was to take my "first girl"? I remember it in every detail. It was an epoch in my life, as it is in every boy's. I was very nervous and very anxious, and a little bit ashamed, and very, very proud, and pretty badly frightened, with all of it hidden, as I thought, beneath a demeanor of indifference and scorn. But you understood me and many other things as well, and the evening before the party you had me go with you to Mrs. Homer's house, nearly a mile away; and when we were returning, the stars were coming out and a soft wind was blowing, and we sauntered slowly, chatting in a familiar way. You led the conversation around to the subject of the party. . . .

Mother of mine, at home in your old rocker, these and a thousand other things I have been thinking about. And tonight, with college days behind and life before, I want to tell you that now I can see what your life has been through the years of suffering and service and sacrifice.

I want you to know that I know what a wonderful mother you are.

And, mother, I love you. I love you, and shall love you always.—*Church Officers' Gazette.*

* * *

Be Practical

THE *Journal of Education* tells an amusing story, which has a pointed application, somewhat as follows:

A partridge Leghorn hen, tired of the old conventional way of raising her brood, resolved to start a new fashion. Her previous family had been reared with due regard to the traditional custom of hens. This season she evidently had a notion that a nest built high up in a tree would produce a flock of chickens far above the ordinary lot, for one day Madam Newfangled Hen flew high up into a pine tree, built an elaborate nest of green pine needles, laid a baker's dozen of eggs, and sat thereon in the conventional fashion until the chicks appeared.

Then Madam's troubles began. The feeding process was not to her liking. She wanted her brood to come to earth and let her scratch for them, but she had no way to get them there. However, one by one, aided or unaided, they balanced themselves on the edge of the nest, and fell to earth and an untimely death. The only trouble with Madam was that she gave no thought to the future of her brood when born. She just consulted her own sweet will, cared merely for doing as she wished to do,—and her one ambition was not to be conventional.

In the domestic, social, industrial, educational world there are many parents who resemble Madam Leghorn. The one great need of the American mother of today is to subordinate her ambitions for her child to the practical needs of his life. To teach young children languages and music, while neglecting the fundamental principles of education, is like feeding them exclusively on desserts, and little in the way of sturdy mental growth can be expected from such a course.

The child must be trained during the early years in the home,

in right habits, right principles, and in the fundamental branches; and if it is in him, he will build upon this foundation the structure of a useful and beautiful life. The mother will then have done her part. In furnishing the child with good and wholesome books, she is placing in his hands the most important tools for his future success.

* * *

How to Take Care of Your Phonograph

IN the *Delineator*, Mr. Horace Johnson gives the following helpful suggestions on this topic, which are of more than passing interest to those who have such machines in their homes:

With every phonograph there comes a book of instruction on how to oil the motor; if you haven't such a pamphlet, I would advise that you get one from your phonograph dealer before you attempt to overhaul your machine. This book will tell you how to unscrew the winding crank, remove the turntable, move the tone arm out of position, and unscrew the motor board, making sure, however, not to take out the screws which hold the motor suspended to the motor board. I cannot caution you too seriously to do all this correctly according to the diagram plotted for you in the instruction booklet, for even the slightest variation in the method of procedure may cause great damage to your phonograph.

Having accomplished the breathless feat of lifting the motor from the cabinet, wash all the parts in kerosene to remove all foreign substance. Then oil the motor thoroughly with machine oil. Do not be afraid of using too much oil for this treatment, for any superfluous fluid will drain off, and you can do no damage to the machine, because all parts of it are metal. It is well to do this three times a year.

Never attempt to take your motor apart. It has more parts than a clock, and is much harder to put together. Also much serious damage may be done to you and your household furniture if the coiled motor spring should slip out of its position and escape. Therefore, I suggest that once a year you ship your motor to its manufacturer or the dealer from whom you purchased the machine, and let him overhaul it thoroughly. Such attention costs about two or three dollars plus the shipping charge.

Almost all phonograph breakdowns are centered in this dangerous mainspring. Many times a defect in the tempering of the steel from which the spring is made, results in its breaking. The manufacturer is not to blame for this, for such a defect is discernible only through usage, and it may happen to any machine. Overwinding also is the cause of the breaking of many springs. Treat your phonograph as gently as you care for your watch or the clock in your front hall.

One other common motor trouble is what is known as "knocking," a perceptible jolt or jar which becomes apparent while the phonograph is being played. This is due either to lack of or the hardening of the graphite in the spring box, or to the congealing of the grease around the bearings and sprockets because the motor is cold. Just as an automobile motor freezes in cold weather, so also the phonograph motor is affected by low temperature. It is often necessary to allow the machine to run freely for several minutes until the motor has warmed up and the congealed grease has expanded before the records can be played.

The reproducer into which the needles are fitted must always be handled with care. It is very sensitive, and the mica shield cracks easily. If such an accident happens, the reproducer can be removed from the tone arm, in case your dealer is not at hand, and taken to a watchmaker, who may be able to fix it. This part of your phonograph can always be replaced at a slight expense, varying with the quality of reproducer desired.

Needles should be changed after they have played two records. It has been found that repeated usage of the same needle wears channels which impair the tone of the record. Be watchful that the used points are thrown away. If left loose upon the motor board, they often crawl under the turntable, and their vibrations, when the machine is in motion, cause the records played to give forth mysterious blasts which are attributed to the reproducer. In changing needles be sure that the new point is fastened securely in the socket of the reproducer. Loose needles are very often responsible for the poor tone of a record.

As a last word, I would suggest that you dust the surface of each and every record of your library with a piece of velour or Wilton carpet once a month. This can be done best by placing the records on the turntable of the phonograph, starting the machine, and holding the duster on the surface of the record. Such attention will greatly lengthen the life of your disks.

"The Father in Child Training"

UNDER the above caption Frederick Arnold Kummer writes in the magazine *Good Housekeeping* of the duty resting upon fathers of growing boys to keep in close touch with them, and do everything possible to help them understand this strange, marvelous world into which they have emerged. Mr. Kummer says in part:

Every child looks upon his father as a remote and somewhat superior person whose interest he is constantly seeking to enlist. His mother's interest he already has; she is closer to him, and for that very reason not so important a figure. The questions he desires to ask relate largely to material things, and he is apt to think—usually rightly—that his father knows more about such things than his mother does. The stage is already set for the father to play the part of the oracle, and any father who fails to avail himself of this opportunity to the limit of his time and ability, is wasting one of the choicest privileges of fatherhood.

Real Explanations Are Needed

It has been the writer's observation that too many parents make no effort really to explain things to their children. They are content to answer the numberless questions the child may ask with the stock phrase, "You are too young to understand." The result is that the child becomes discouraged, and either stops asking questions altogether, which would mean stultification, or else asks them of others, who through ignorance or lack of interest, or both, fill the child's mind with a stock of rubbish. Further, those parents who think, or say, that their children are too young to understand, are usually to lazy or too indifferent to try to help them understand. They would be amazed to find out how very much children *can* understand, if only some one has the patience to put things before them in an understandable way.

It may be set down as an axiom that the questions asked by the child should never be evaded, never be answered untruthfully. The parent, the father, should endeavor above all things to establish in the child's mind a supreme belief in his truthfulness. When a child catches a grown-up in a lie, his respect for that particular grown-up vanishes, and cannot readily be restored. As an example, one of the writer's children, a boy of seven, wanted to know where the rain comes from. To say, "From the clouds," would have been easy, but not sufficient. It seemed better to explain, by means of the teakettle, how heat turns water into steam; how the heat of the sun, falling on lakes, the ocean, slowly evaporates the water; how this water vapor, being warmer than the air and lighter, rises, forming clouds; and how these vapor clouds, when chilled by the cold upper air, turn back into water again and fall in the form of rain. All this is, of course, very elementary, and no doubt most parents have done it. Simply explained, such ideas are not difficult for even a very young mind to grasp. So far, so good.

But not long after, the same child asked a nurse what caused thunder, and was told that it was the noise made by the clouds when they knocked together. Instantly the child's sense of logic was outraged. If clouds were vapor, like steam, how could they make a noise by knocking together? Either the nurse had lied to him, or his father. He demanded an explanation. What really *did* make thunder?

Right here we have an example of the importance of the proper answering of the child's questions. The first explanation, the one about the rain, had set up in the child's mind a logical train of thought. He had learned the secret of one of nature's great elemental processes. How to connect the thunder explanation with the previous one in a logical and convincing manner, was the problem. It was finally solved by walking briskly across a large rug and producing an electric spark by presenting a knuckle to one of the metal radiators. The spark, it was explained, was a tiny lightning flash; the crackle made by it was miniature thunder. When the clouds, which carry electricity, become too full of it, the surplus flashes back to the earth in the form of an electric spark many hundreds of feet long, and its crackle, many hundreds of times louder than that of our tiny spark at the radiator, is the noise we call thunder.

It required a little ingenuity to put the answer in just this way, but it was worth many times the effort involved, for the child really understood. From that time he refused to pay serious attention to anything told him by the nurse; she had become discredited in his eyes. In similar circumstances, how serious it would be were a father to become discredited!

The writer's efforts with his children have all been along the lines of linking each bit of knowledge, as it is presented, to some other bit already understood. In this way the child be-

gins to form in his mind a definite picture. This interests him, and makes him eager to learn more. Each fact, as he fits it into place, becomes part of a growing, understandable whole.

As a boy I was told that flies can walk on the ceiling because they stick to it with their feet. The explanation did not go far enough, and gave rise to an impression, persistent for many years, that the feet of flies were equipped with some sticky, fly-papery compound which enabled them to cling to the ceiling. It would have been comparatively simple to explain the tiny suckers on a fly's feet—to come right out with an explanation of the vacuum. Such an explanation will save a deal of trouble in the long run, for our old friend, the vacuum, is bound to crop up many times again, whether in relation to pumps, vacuum cleaners, the cause of storms, or why you can suck lemonade through a straw. The writer has found it better, wherever possible, to give the child basic principles; before long you find him hanging his facts on them like ornaments on a Christmas tree.

There are times, of course, when you will be faced with embarrassing questions not easy to answer. When you are, you should rejoice in the fact, because it shows that your efforts have begun to bear fruit. The child accepts, let us say, the fundamental fact that iron and steel, being heavier than water, will sink. Presently he learns, in your little talk about boats, that modern ships are built of steel. The child who has not been taught to think will accept this without question. Facts to him are merely facts, isolated bits of knowledge that bear no relation to one another. But the child whose mind has been trained to reason, refuses to accept what is to him an apparent contradiction. If iron sinks, how can an iron ship float? You will be obliged to show him, perhaps by means of a tin cup floating in a basin of water, that metal, when rolled out thin and inclosing a large amount of air, will float because of that air and of the heavier water it displaces. He may not always understand the scientific explanation, but he will usually get a fair idea of the principle involved.

The responsibility of the father in the training of the child is one which he should welcome. It is not only unfair, but often inadequate, to leave the entire duty of home training to the mother. The growing child sees his father as a vastly important character, who vanishes from his little world early in the morning, and usually returns to it in the evening, tired, hungry, with no time for his children except to bid them good night. This, of course, is not right. Neither the child nor the father is getting out of their relationship what he should. If, slowly but surely, the child grows up to exclude his father from his little world, what hope can there be of mutual understanding when the days of childhood are past and real problems take the place of imaginary ones?

The writer fully understands how little time the busy father usually has, but even a half hour of intimate association with a child daily, a kindly interest in his affairs, a helping hand with his lessons, a suggestion as to the books he should read, would be of the utmost value in establishing a basis of comradeship. And on holidays, hours devoted exclusively to the child's interests will bring their own reward.

One should try to put the youngsters on a plane of equality, to become their interested friend—a friend who has something real to offer in the way of sympathy and help. It is not always easy at first, because children are naturally inclined to be secretive with their elders; but when it has been done, when this confidence has been established, it will be found that the children will come to you at once with their problems and will listen eagerly, gratefully, to your advice.

"Children First"

(Concluded from page 2)

itual. Encourage all the children to take part in the meetings, especially in prayer. This week should begin a real revival in their hearts, and lead to earnest seeking for a new and better Christian experience.

The children now living must meet and overcome temptations and tests such as those of no other age have experienced. If they learn to gain victories now, they will be better prepared to stand in the greater trials of the future.

Name each day special objects for which prayer may be offered at home, then let all unite in the meetings, seeking God for the same things.

Let all not simply talk about praying, but earnestly pray.

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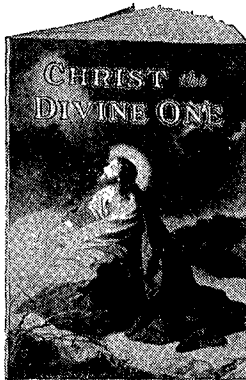
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OPEN DOORS

RECENT letters to the Mission Board indicate that the Lord is wonderfully moving on the hearts of heathen peoples. This is not a day of closed doors. Everywhere there are abundant openings, illustrating that we are in the day of God's power, and that His people, many of whom are still like scattered sheep, are willingly responding to the call of the Good Shepherd. Two letters especially forceful in their appeal, have lately come to the Mission Board office.

Writing of the work in Bolivia, Brother T. L. Oswald says:

"The work among the Indians in Bolivia has opened up in such a remarkable way within the last three or four weeks, that I am compelled to write and tell you about the needs of this field.

"There are scores of places from which the Indians have come pleading for schools. Of course that is almost an everyday occurrence, but at present in five different vicinities some have begun to keep the Sabbath. At these different places there are thousands of Indians, and no doubt a large number can be won to the truth.

"On the fourth of March, when Elders Peterson, Eastman, and Cone were here for the workers' meeting, we baptized twenty-six Indians from one of these places. These converts have been very bitterly persecuted. Some have lost their property, others have been imprisoned, and one was killed. Still they are holding out. In the four other places the same thing has been done with the Indians, and this will go on until we have a man stationed in each of these five places.

"Our schools are the entering wedge for our work in Bolivia; that is what appeals to the men in power. Somehow I am compelled to believe that this is our opportune time in this field.

"I appreciate the fact, brethren, that the General Conference is hard pressed for finances, and that the calls from all parts of the world are many. Yet I cannot help but believe that it is in the providence of God that we must establish our work among these Indians in a stronger way, so that the government will understand the good work we are doing.

"Those of us who are here have been working day and night, but we cannot take care of these places. At present we have a large interest among the Indians in this city. We are doing all we can, but we must have more help. We shall longingly hope and pray the Lord that you brethren will provide help for Bolivia, where the work has already begun."

Along with this came another appeal, from Brother W. H. Anderson, our pioneer worker in African missions. Writing from Southwest Africa, he says:

"Just a line today to let you know what I am finding over here in this new field. I have never seen a new field where the whole country seemed overripe for the harvest as does this country. We ought to have been in here three years ago. Then we would have been in even better position than we are today. But even as it is now, we have more calls than we can possibly fill.

"When I was at Outjo, a native chief came to me and pleaded for us to start work with his people. He said that six years ago he sent his boy to the German school (this was before Germany lost her possessions in Africa), and he never came back. He has asked many times for help, but has received none, and now he turns to us to help him. What shall I say to him?

"While I was down the line on my last trip, there was a delegation sent here to Groot Fontein, for they heard that I was here, to see me about helping them. Three days after I returned they came back again, for in that short time the news of my arrival had gone fifty miles among the natives. I made an appointment with them, and last Monday I saw the whole community. There are more than two hundred of them, all professed Christians. They know that we keep the Sabbath, for Brother Hansen has been keeping it here for twenty years, and they know much more of our doctrines. The chief told me that they had been like lost sheep with no shepherd ever since the World War broke out, and with tears he pleaded for us to come and help him. His wife is a well-educated woman, and speaks and reads German, Dutch, and Namaquan. She was my interpreter in my interview with the tribe.

"The government has just given them a farm, and they are moving to the new place this week. It will take them some time to get their houses up, but they told me the first house they will build will be the house for the minister, and then the schoolhouse next, and they will build their own afterward. I could do nothing but promise them that the native pastor whom I have with me here would come to them as soon as they get his house ready. They have promised to send for him about the first of August, and I have instructed him to be ready to go. This native man is a fine worker, and while he is not an efficient school-teacher, he and his faithful wife can hold the fort until I can get back to the union and see the committee and get some one else who is qualified for the school work as well as the preaching service.

"Tomorrow we start the first Sabbath school here, with seven members, all Europeans. Sister Hansen is a granddaughter of old Mrs. Wessels, of Cape Town. They came over here twenty-two years ago, and since that time have been separated from our people, but they still love the truth. I have never seen a family more hungry

for the message than they are. I have been with them now for ten days. We have Bible studies every night, and I help them all I can during the day, as they have time. They are with us on every point.

"Next week they will take their wagon and we will go on a trip through Ovamboland, where there has been a call from a very prominent chief for us to start work. He has about three thousand people under him, and here is an invitation for us to come over and help them. The Ovambos are the most numerous of all the tribes in this country. They have never been counted, but the estimate is that they number about 100,000, and from all I can learn the estimate is under rather than over the mark.

"When I was in Windhoek, three natives told me that as soon as we are ready to begin work over there, they will do all they can to help us. They will interpret and help in any way they can, for they are tired of learning nothing but the catechism and the prayer book, and not being allowed to study the Bible.

"Well, brethren, this is what I find all over the country. God has gone before us and prepared the ground, and now we must sow the seed and reap the harvest; and we must hurry."

It is truly stated by Brother Anderson, "We must hurry." To lag behind the quickened step of Providence is as unsatisfactory as to try to run ahead of the Lord. We must keep pace with God. Let us brace up anew as a church during this Week of Prayer, with a determination to do the work committed to our hands,—the finishing of the work in the earth.

CECIL K. MEYERS.

* *

BOOKS SOLD BY COLPORTEURS BEARING FRUIT

In a report rendered by one of the North Michigan Conference ministers at the camp-meeting held at Cedar Lake, an experience was related of raising up a church in a rural district in the northern part of the State, where the community had previously been worked by colporteurs with two of our large subscription books. The minister stated that every family who embraced the message had purchased one or more of our books from the colporteurs, and had them in their homes.

He further stated that these believers make a practice of carrying a copy of "Bible Readings" with them to church with their Bibles on the Sabbath, and that their service, when a minister is not present, consists of a study of one or more of the subjects as given in "Bible Readings." The meetings sometimes continue two or three hours with no apparent weariness to the worshipers, while they feast upon the truths of the Bible.

Can any one doubt the results of such study? Will they not become informed in regard to the truths of the message, and having gained that knowledge, will they not naturally desire to give it to others? And surely they will be able to give an intelligent reason of the hope that is in them.

From now on to the end we shall see more and more the results of the work of our God-fearing colporteurs, who have faithfully sown the seeds of truth in the form of the printed page.

W. W. EASTMAN.