

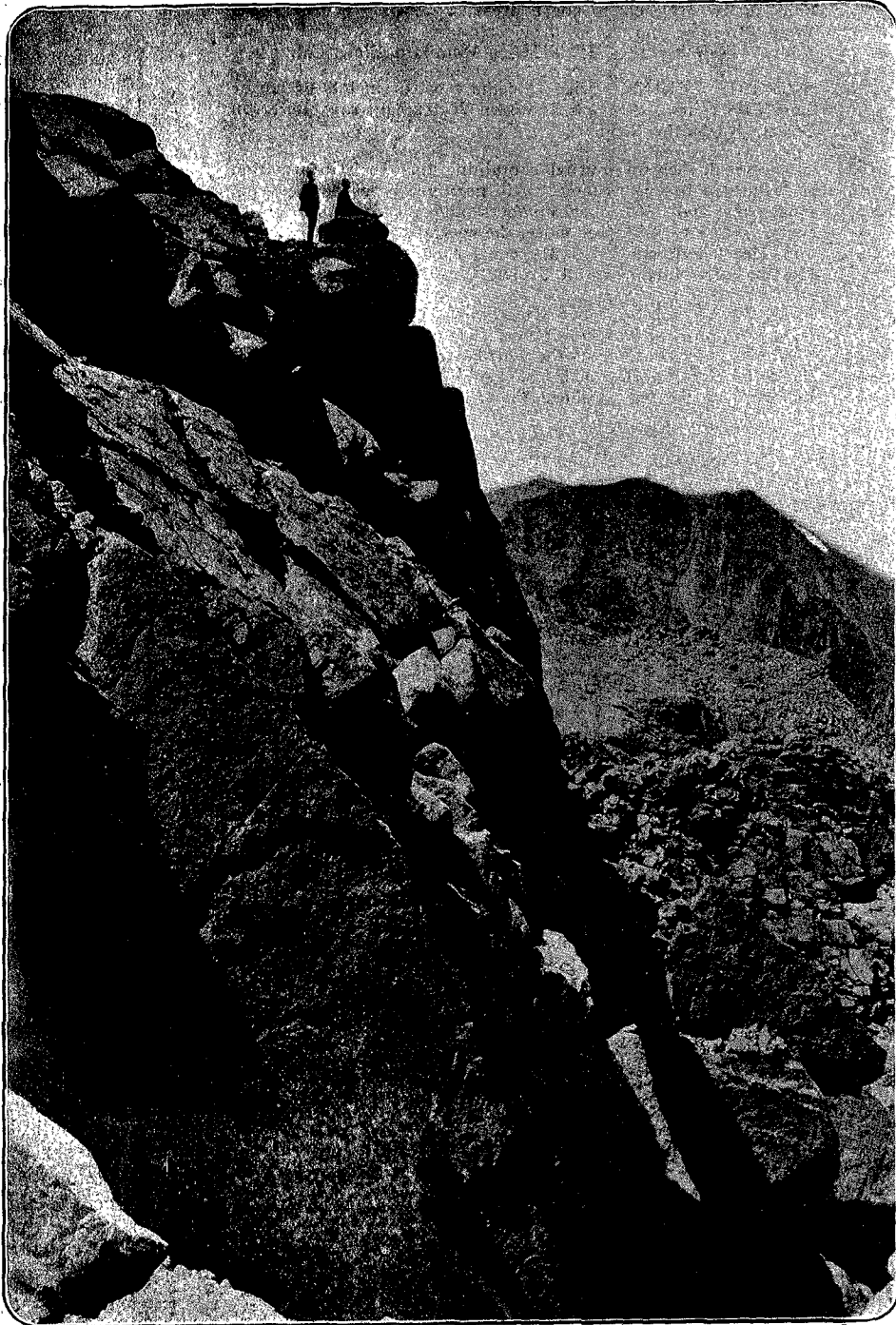
# The Advent And Sabbath

# REVIEW HERALD

Vol. 81

WASHINGTON, D. C., THURSDAY, NOVEMBER 17, 1904

No. 46



FROM 'THE FOUR TRACK NEWS'

"LET thy foot  
Fail not with weariness, for on their tops  
The beauty and the majesty of earth,  
Spread wide beneath, shall make thee to forget  
The steep and toilsome way."

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SPECIAL issues of "Life and Health" have been planned for use in the Missionary Campaign, and the November number is now ready. Though only a limited notice of this number has so far been given, very encouraging orders from all sections of the country are coming in rapidly. Besides the many single subscriptions sent to us in every mail, the following club orders will give a general illustration of the large orders daily received:—

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# The Advent And Sabbath REVIEW AND HERALD

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

VOL. 81.

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No. 46.

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## Editorial

### Believing on Christ

THERE is a kind of professed faith in Christ which is little better than sentimentalism. There are many who have no personal acquaintance with Christ as a real being, and who know nothing of his actual ministry in their behalf as their Advocate with the Father, and to whom the more common phrases of the Christian faith are merely formulas learned from others, and not a means of expressing their own experience. This form and appearance of Christianity rises little, if any, above the plane of heathenism pure and simple. The exercise of saving faith in Christ includes more than mental assent to a ready-made creed, or the acceptance of the current traditional views of an apostate or semi-apostate church. The faith which brings actual salvation from sin must lay hold of Christ in his work of saving from sin. The faith through which one is made righteous must actually receive "the abundance of grace and of the gift of righteousness." The faith which will prepare one for heaven must deal with the realities of heaven here below, and will be revealed in the heavenly life on earth. Such a faith as this must find its sure foundation in the revealed Word of God; Jesus himself must be its author and finisher; and it will involve an intelligent acceptance of Christ as the sacrifice, the substitute, the surety, and his priestly work in behalf of sinners. Genuine faith recognizes Christ as Son of man and Son of God, the man Christ

Jesus who has opened the way to heaven for humanity, and who is the personal representative of every believer before the Father. Saving faith in this generation will accept Christ as the coming Saviour, and will be revealed in loyal obedience to all the commandments of God. This is the faith which the Son of man when he comes will find in those who are waiting for the kingdom of God. "Believe on the Lord Jesus, and thou shalt be saved," but be sure that you believe on the Lord Jesus, and not on a mere verbal shadow of him. The time of testing is now upon us. "Try your own selves, whether ye are in the faith."

### A Thrilling Thought

WHEN we take time to consider the full meaning of the message which we bear to the world, we shall surely be deeply stirred by the thought that we may witness the closing scenes in the long controversy between Christ and Satan. That which prophets and wise men have longed for, we may behold. The crowning day of all the ages is almost within sight. These are the days of the voice of the seventh angel, in which the mystery of God will be finished, the reign of sin will be brought to an end, and the heavenly glory will be revealed. There is danger of becoming so absorbed with the daily routine of life that these wonderful truths should lose their vividness to us. It is possible to allow even the work of the Lord to degenerate into mechanical formalism in which the life and joy of true service are entirely lacking. We must not only talk the message but we must be the message. We do not need to live in a state of unnatural tension, but the thought of the approaching end of all things and the coming of our Saviour with power and great glory ought to thrill our hearts, and to arouse every one of us to faithful service. And in our service we may rejoice, knowing that our redemption draweth nigh.

"Keep the eye single, the head upward lifted;

Watch for the glory of earth's coming King;

Lo! o'er the mountain tops light is now breaking;

Heirs of the kingdom, rejoice ye and sing."

### Concerning Miracles

A READER of the REVIEW writes as follows about the article in our issue of November 3 with the title "Discrediting Miracles:"—

I have read the editorial in the REVIEW of yesterday's date, and am much perplexed at it. It appears to me that some mistake has been made.

Can there be a number of classes of miracles? Is it not just as great a miracle for the Lord to keep me alive as it was for the Lord to create me, or to create Adam, for that matter?

Is the whole subject of the wonders in nature simply a matter of course? The farmer plants his seed, and of course reaps his crop; has not the power of God anything to do with it?

Did it take any more of the power of God to create Adam than it does to make any man, to clothe the earth with green in the spring, or to keep the planets in their respective courses?

If more people would study histology or physiology, and find out a little more about themselves, they would certainly exclaim as did David in Psalm 139. Is this simply a matter of course just because it is an every-day occurrence?

Your statement, "The claim, therefore, that all the operations of nature are miracles, just as much as the original creation, is simply evolution in disguise," is surely rather strange. I can not understand it, neither can I find any Biblical ground to stand upon and believe it.

The chief question, to sum up, is this: Do we live by the power of God, and was Adam created by the power of God? If these questions are answered in the affirmative, is there any difference in the power? I had always supposed that it took just as much power to make a mouse and keep it alive as it does to keep the whole universe from falling to pieces.

We are glad that these questions have been asked. They indicate that the subject needs further consideration in order to meet and counteract the confusion of thought and terms brought in by a false philosophy which claims to be the newest thought in Christianity. We are assured by our correspondent that there are others besides himself who are perplexed over this subject, and we are sure that this is true. The seeds of this false philosophy have been planted in many minds. For this reason we deem it advisable to deal with these questions in the columns of the paper rather than in private correspondence.

As a fundamental proposition let us

take the statement of the psalmist: "God hath spoken once; twice have I heard this, That power belongeth unto God." There are no exceptions to this truth. There is no being in the universe who has power independent of God. This follows, without direct assertion, from the revealed truth that Jehovah is God alone, and besides him there is none else. If there was another being in the universe who had power independent of the God of heaven, there would be another God besides Jehovah. Let us, then, regard it as settled beyond question that all power belongs to God. "Thine . . . is the power."

This power of God is revealed in many ways. The creative work was accomplished by it. "He hath made the earth by his power." This power was the power of his word, for "by the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast."

The same power that created the universe maintains the heavenly bodies in their courses. "Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking." "Upholding all things by the word of his power."

The same power is manifested in all the operations of nature. "He stirreth up the sea by his power." "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." "The same creative energy that brought the world into existence is still exerted in upholding the universe and continuing the operations of nature. The hand of God guides the planets in their orderly march through the heavens. It is not because of inherent power that year by year the earth continues her motion round the sun, and produces her bounties. The word of God controls the elements. . . . It is through his power that vegetation flourishes; that the leaves appear, and the flowers bloom."

The same power of God which has created all things, and which upholds all things, is the power in the gospel for redemption. "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." This same power raised Christ from the dead and quickens the believer. "That ye may know what is . . . the exceeding greatness of his power to us ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead. . . . And you did he make alive, when ye were dead through your

trespasses and sins. . . . For we are his workmanship, created in Christ Jesus for good works." "He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait for Jehovah shall renew their strength." We are therefore exhorted, "Finally, be strong in the Lord, and in the strength of his might." And in our experience we are to be "strengthened with all power, according to the might of his glory, unto all patience and long-suffering with joy."

It was by this same power of God that the wonderful works of Christ were wrought. "And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judea and Jerusalem: and the power of the Lord was with him to heal." On another occasion he was with "a great multitude of his disciples, and a great number of the people from all Judea and Jerusalem, and the seacoast of Tyre and Sidon, who came to hear him, and to be healed of their diseases; and they that were troubled with unclean spirits were healed. And all the multitude sought to touch him; for power came forth from him, and healed them all."

This same power of God was with the apostles in their ministry. "With great power gave the apostles their witness of the resurrection of the Lord Jesus." That they claimed no power for themselves is evident from the question of Peter after the healing of the lame man: "Why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? The God of Abraham . . . hath glorified his servant Jesus." They acknowledged God as the source of all power, as is plain from Peter's answer to Simon the sorcerer: "Now when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit. But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money."

These statements of the Scripture are simple and clear. There is no difficulty in understanding them. They cover the whole field of manifested power, and teach us that it is the one power of God which has created all things, which has sustained and does sustain all things, and which saves from sin. This will be a sufficient answer to several of the questions of our correspondent. It is certainly true that we live by the power of God, and it is

equally true that Adam was created by the power of God, and that the reproduction of the seed in the annual harvest is wholly due to the power of God. Furthermore, we heartily agree with our correspondent that "if more people would study histology or physiology, and find out a little more about themselves, they would certainly exclaim as did David in Psalm 139."

What, then, is the real point at issue? It is this: Is it proper to designate all these manifestations of the power of God as miracles? When we answer this question in the negative, we do not thereby deny that it is the power of God which is revealed in all these cases. Our correspondent seems to think that if we do not call every corn field a miracle, we make the growth of the corn "simply a matter of course," and shut out the power of God altogether. So also if we do not regard the beating of the heart and the digestion of the food as miracles, it is intimated that we are in conflict with David's views concerning the human body. We are in full accord with David's statement that we are "fearfully and wonderfully made," but neither David nor any other writer of the Bible applies the term "miracle" either to the birth or growth of a human being or to any of the operations going forward in the body. And nowhere in the Bible are the ordinary operations of God in nature spoken of as miracles. Jesus called attention to the growth of the lily, but he said nothing about the miracle of growth. He told of the sower who "went forth to sow," and said that the seed "yielded fruit, some a hundredfold, some sixty, some thirty," but he said nothing about the miracle of the corn field. This is a modern and confusing application of this word.

In order that we may have a clearer apprehension of the correct use of the term "miracle" as applied to the revealing of God's power, let us note some of the miracles mentioned in the Bible. Those remarkable displays of the power of God which were seen in the deliverance of the children of Israel from Egypt and in caring for them in the wilderness were miracles, and they were such unusual evidences of God's presence and power that they constituted a special ground for faith and obedience. To doubt God after seeing these miracles was the climax of unbelief. "Because all these men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not harkened to my voice; surely they shall not see the land which I swore unto their fathers." These men had seen the ordinary working of the power of God during the whole period of their lives,

but these miracles were a different thing altogether, and they were held accountable for seeing these special revelations of God's working.

Jesus wrought many miracles while he was here upon earth. Peter on the day of Pentecost spoke of him as "a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know." His wonderful works are cited as proof that he is the Son of God, the Saviour from death. After recording a selected list of these miracles the apostle John wrote: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." It is the power of God which is revealed in restoring any person who is sick with a fever, but if there is no difference between the ordinary experience of applying the usual remedies and the healing of Peter's wife's mother, how could that work of Jesus be any special evidence of his divinity? The common people certainly observed a difference between the work of Jesus in restoring the afflicted and the usual experience in such cases. Note these instances: To the sick of the palsy Jesus said, "Arise, take up thy bed, and go unto thy house. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion." Again: "And as they went forth, behold, there was brought to him a dumb man possessed with a demon. And when the demon was cast out, the dumb man spake: and the multitude marveled, saying, It was never so seen in Israel." And yet many people in Israel had recovered from sickness by the application of remedies.

There is an experience of the great apostle to the Gentiles which is worth noting in this connection. When he was at Ephesus, "God wrought special miracles by the hands of Paul: insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out." Ephesus was the home of magic. "No city in the world had so many magicians in it as Ephesus. Astrology, sorcery, charms, exorcism, and the black art constituted one of the liberal professions,—practised, not by wandering gipsies merely, but by men and women of all classes, from the lowest to the highest." Even such miracles as Paul had wrought in other places would not meet the demands of this situation. Special miracles were therefore wrought. These and the

failure of some of the exorcists to accomplish similar results by using the name of Jesus made such an impression upon the people that "fear fell upon them all, and the name of the Lord Jesus was magnified." Those who practised magical arts were convinced of the reality of the miracle-working power, acknowledged their own trickery, and burned their books. Why did not Paul give the Ephesians a discourse on the miracle of the corn field, or on the miracles of physiology? The answer is easy enough. The circumstances demanded real miracles, and not the modern philosophy concerning miracles.

Our correspondent is especially troubled about our statement that the indiscriminate application of the term "miracle" to all the operations of nature is evolution in disguise, and thinks it is contrary to the teaching of the Scripture. We hope that what we have already stated will help to clear up this matter in his mind. There are not several kinds of power working in the things that are made, neither are there "a number of classes of miracles." There is only one power, the power of God, and there is only one class of miracles, but it will certainly lead to a wrong conception of God when we make no distinction between the ordinary and the extraordinary revelations of his power.

Modern scientists are now acknowledging an Infinite Power working in nature, but always under established laws. Some modern theologians have lost the true conception of God as a personal Being to such an extent that they accept this acknowledgment of the scientists as a confession of belief in the God of the Bible. It is really heathenism under the appearance of Christianity. Ancient heathenism regarded every revelation of power in nature as a god, and had many gods; this modern heathenism has one Power (with a capital P) in nature, and one God (with a capital G), but the difference is one of number and not of kind. Both are merely human conceptions of deity based upon observation, and not upon revelation. Both shut out the personality of God in any proper sense of that term. Science professes to believe in personality, but makes its own definition as follows: "Wherever there is manifested a plan, a design, a purposive movement, this fact alone is evidence of a personality behind the plan, a power behind the movement." Such a personality is simply Power under established law, and not necessarily a personal being who is the source of both power and law. With this view of deity, and divine power, and personality, both scientists and theologians believe in evolution, and interpret the Bible on this basis. There

must therefore be no miracles, or all the operations of this Power must be miracles, otherwise the orderly working of this Power under established law is interfered with. Some adopt the former view, and are seeking to discredit all the miracles of the Bible; some adopt the latter view, and claim that all the workings of this Power are miracles. Either view is in harmony with the essential idea of evolution. He who accepts the revelation of God as given in the Scriptures, and accords to him the privilege of working in such a way as will best reveal his glory, will not adopt either of these views about miracles.

This use of the term "miracle" as properly applying to the ordinary working of an infinite power in nature is one link in the argument to prove that the god of science is the same as the God of the Bible. This is one of the deceptions of the last days, against which the people of God need to be on their guard. In its present form this teaching seems plausible, and appears to give special honor to God and to make us better acquainted with him. In the end it will be found that it leads away from the true God, and gives us the false god of human speculation in his place. With such a god there is no barrier against sin, no salvation from sin. It is preparing the way for the revelation of Satan as the coming of Christ.

We have taken considerable space in which to present the teaching of the Scriptures concerning this question of the power of God and the proper use of the term "miracle," rather than to give categorical answers to the questions of our correspondent. Human opinions are of little value, but the truth is revealed in the Word of God. We hope this study of the subject may make the truth clear to any whose minds have been confused by this new philosophy.

### ➤ *The Blessedness of Giving* (Concluded)

ON one occasion when Israel turned from God to idols, it is written of her: "She said, I will go after my lovers, that give me my bread and my water, my wool and flax, mine oil and my drink. Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but she shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now. For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal. Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will re-

cover my wool and my flax given to cover her nakedness. And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of my hand. I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts. And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me? and I will make a forest, and the beasts of the field shall eat them." Hosea 2:5-12.

How plain it is that the power of the living God is secretly working to bestow his gifts in abundance, or to withhold them. In the book of Haggai, we have a most striking lesson before us: "Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the Lord of hosts; consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, and there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." Haggai 1:3-11.

On hearing this message "the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord." And immediately the Lord responded to the people, saying: "I am with you, saith the Lord." And he stirred up "the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God." and the Lord said "the silver is mine, and the gold is mine, the glory of this latter house shall be greater than of the former, . . . and in this place will I give peace, saith the Lord of hosts." Haggai 1:12-14; 2:8, 9.

Thus we see that, without being able to discern the secret working of God's power, Israel could feel most keenly the *results* of the working of this mighty,

hidden power. With this thought in mind, let us read farther: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." Mal. 3:8-12.

In this scripture the charge of robbery is preferred by the Lord against his people. But in mercy he directs them to cease the robbery by bringing to him all the tithes and offerings, and then promises in return to turn the tide and send them great blessings. His power to do this had been revealed to his people. "He brought them forth also with silver and gold: and there was not one feeble person among their tribes." "Yea, forty years did'st thou sustain them in the wilderness, so that they lacked nothing. Their clothes waxed not old, and their feet swelled not." Ps. 105:37; Neh. 9:21.

These are the outward manifestations of the hidden working of that infinite power. It gives fertility to the soil, productiveness to the vines, rebukes the destroyers of the products, turns the streams of silver and gold in among his people, preserves their health, provides good food, and preserves their clothes from quickly wearing out. The way we should respond to all these facts, and what will be the sure result of such a response, are clearly stated by the apostle Paul in 2 Cor. 9:6-12: "But this I say, He which soweth sparingly shall reap also sparingly; he which soweth bountifully shall reap also bountifully. Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

God has not given us all these promises and revealings of his working to appeal to our selfish motives, but to give us assurance. His people have ever been few and poor, but entrusted with a very great work that has required large sums of money. And they have always accomplished the work grandly when they have been surrendered to the will and

working of God. The Lord has required of them what would have been utterly impossible from a human standpoint. This is true of us to-day. Our Leader is demanding from us that which is infinitely beyond our power, that which is humanly impossible. But praise his great name, when he sees faithfulness marking every move, and sees us at the limit of our possibilities, then he steps in and helps us to do the impossible. ←

Brethren, we ought to be the happiest, most earnest, and the truest people in this world. And toward gospel work we ought to be the most liberal, free people of any class on earth. We have special light from God. We have a definite message, and we have wonderful promises. O, let us arise and shine! Let us respond to the love of God. Let us go forward. And let us prove by deep experience the truthfulness of the word of the Lord Jesus, that it is more blessed, more satisfying, more noble, more profitable, to give than to receive.

A. G. DANIELLS.

### Why Appoint a Week of Prayer?

THE week from Sabbath, December 10, to Sabbath, December 17, has been appointed by the General Conference Committee to be observed by Seventh-day Adventists as a week of prayer. A reading has been prepared for each day of that week, and as far as possible our people will meet together daily in the churches and in little companies to hear the reading for the day and to engage in prayer.

Now to the question heading this article—Why appoint a week of prayer? Is it done merely as an official act to perpetuate a custom? Is it to provide a "form" to be observed at the close of the year to take the place of the prayer and devotion that should have been a part of the life all through the year? Or is it because there is at this present time a good reason why we should devote a week to earnest prayer and devotion?

For one, I wish to say that never before in my experience in this cause have I seen the great, pressing need of this whole denomination's giving itself to earnest, importunate prayer as I see it now. I do feel that if ever the church of God has been called to its knees, it is at this present time. Brethren, this arrangement for a week of prayer is not dry formalism. It is not merely to keep the denominational machinery going.

Prayer is communion with God. It brings us into his divine presence. It "opens the windows of the soul heavenward." Prayer does not change God. It changes the one who prays. Our prayers for personal help do not inform the Lord of our needs, nor cause him to

pity and love us. He knows our needs, and loves us just the same before we pray as afterward. Prayer enlightens those who pray, and places them in an attitude of humility and loyalty that will lead them to make a right use of the blessings of the Lord. He knows all the time what they need, and what his love continually longs to give them.

All the praying of the week of prayer for the prosperity of the cause will not increase the Lord's interest in it. It will not increase his assurance in its final triumph. It will not give him courage to undertake to do more to hasten it. But earnest prayer will do all that for the one who prays aright. It will put him in such union and harmony with God that he will see light in God's light. His mind will be illuminated and filled with the Lord's wisdom. His heart will be inspired with the assurance and courage of his great Leader in the conflict. His soul will be filled with a love for the perishing that will lead to sacrifice and service for their salvation.

This experience, this condition of heart, this attitude toward God and humanity, is just what the church needs. It is this that will make God's people the power in the world that he intends them to be. Without this heart experience the message for this time will lose its meaning and its charm to us, the work of God will be made secondary to our personal interests, and the worship of God will become destructive formalism.

The week of prayer is intended to aid the church in reaching higher spiritual ground, and to stimulate her in missionary enterprises. When the Saviour sent the seventy out to make him known in every city, he said to them, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth the laborers into his harvest." What is the situation presented?—A large field and few laborers. What was the remedy?—"Pray ye." Here is a lesson. Prayer is the resource of the church in behalf of a destitute field—not to take the place of laborers, but to secure them.

The harvest of the whole world is now to be garnered. Truly the laborers are few. The church must pray. How appropriate, then, that a week should be set apart for the study of the Bible, the field and its needs, and for prayer.

Every believer in this message can take part in this season of devotion. There is nothing difficult nor strained in the arrangements. Preparations can be made beforehand so as to have as little of the regular work of life as possible to do during the week. All the readings will be printed this year in THE REVIEW AND HERALD. Every morning an hour can be devoted to the study of the reading for the day, and to

prayer. This will be a good preparation for the meeting that may come later in the day or in the evening. Once reading is not enough for the stirring articles prepared for this occasion. They will bear rereading a number of times.

Dear brethren and sisters, all that is true and solemn in this message calls to earnest prayer at this time. Do we need a week of prayer?—Most assuredly. Has the appointment of such an occasion at this time more in it than merely to comply with a form of long standing?—It certainly has. The earnest calls from open doors in all lands are not being answered by this people as they should be. Our comrades at the front are not being re-enforced as they must be. "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." And remember that the earnest, importunate prayer of faith will not permit the one who offers it to withhold himself, nor his children, nor his money from going forth into the harvest-field in harmony with his prayers.

A. G. DANIELLS.

### Note and Comment

FROM press items which come to our notice from time to time it is evident that the movement to enforce the Sunday sabbath is by no means dead or dying. Here is an item from a Massachusetts paper, which shows the sentiment that is shaping things in that part of the country:—

PLYMOUTH, October 21: In Plymouth county superior court this morning the case of Edwin M. White, charged with violation of the Sunday law by allowing his cranberry pickers to work on Sunday, was resumed.

Judge Lawton ruled that the gathering of berries to save them from threatened damage by weather conditions was not a work of necessity or charity within the meaning of the law. The case will be carried to the supreme court.

All Sunday laws allow the doing of works of "necessity or mercy" on Sunday, but not one of them defines what works of necessity and mercy are. Consequently it is left to the opinion of the judge or jury to settle the question whether the work complained of was of that class or not. The Sunday law, instead of clearly prescribing what a person may or may not do, compels him to shape his conduct by mere indefinite opinions, which vary as widely as do the individual characteristics of the persons who may be called to sit upon his case. The plea is often made in behalf of Sunday legislation that it is a necessity where some shops or stores are to be closed on Sunday, that all should be closed, to save those who desire to close from a little loss in trade. In this instance, however, it was deemed not necessary that

Sunday work should be performed in order to avert great pecuniary loss which was being caused by the frosty weather. The whole history of Sunday legislation shows that it has its origin and support, not in reason or human necessity, but in zeal for Sunday as a religious day.

THE customary Thanksgiving proclamation was issued by President Roosevelt, November 1. In it he sets forth that it has pleased the Almighty "to bring the American people in safety and honor through another year," during which there has been "peace within our own borders as well as between us and all other nations," and that in various other ways the nation has been favored of heaven; in view of which the author of the proclamation does, as president of the United States, appoint and set apart Thursday, November 24, "to be observed as a day of festival and thanksgiving by all the people of the United States at home and abroad," who are enjoined to observe the day by religious gatherings, "devoutly to give thanks unto God for the benefits he has conferred upon us as individuals and as a nation, and to beseech him that in the future his divine favor may be continued to us."

If it is proper that there should be a national recognition of God and a national petition to him for a continuance of the divine favor, why should not the nation also set up and enforce the divine will within its borders? If the nation may properly perform one act of religion, why not any and all other acts? Thus the National Reformers reason, and they reason correctly from the premise laid down in national and State Thanksgiving proclamations.

They ignore the difference, which is as wide as the world, between an individual's acting for himself in religion and a governmental act of religion, in which one individual acts for others. Theodore Roosevelt, as president of the United States, represents the people of the United States. In his official capacity he acts for them. The members of Congress and of the State legislatures represent and act for others in all that they do as such. They are elected by the people for that purpose. But no man, from the president down, is elected to act for the people in religion. And even were our public officials chosen for that purpose, God would not accept their service in such capacity; for "without faith it is impossible to please him," and "whatsoever is not of faith is sin." Each individual must believe and act for himself in things pertaining to God, as he must also give account of himself to God in the judgment day. One man can not speak for another at the judgment bar; so neither can one man speak and act for another now in those matters which the judgment will consider.

National Thanksgiving proclamations may work no apparent harm, but they are wrong in principle, and the indorsement of wrong principles is always a thing to be carefully avoided. L. A. S.

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## MISSIONARY CAMPAIGN

### The November Convention

THE second missionary convention was appointed for Sabbath, November 26. The readings prepared for the occasion are printed in this department. The service should be planned for in advance, so that any who read or take part in it may be prepared. The following program may be suggestive to some:—

SONG: "Safely through another week."

PRAYER, followed by announcements.

SCRIPTURE READING: Psalm 126.

SONG: "Jesus, thou joy of loving hearts."

READING: "Dedicated Books."

READING: "The Development of House-to-house Workers."

EXPERIENCE MEETING: A few very brief testimonies from those who have had good experiences with "Christ's Object Lessons," or other special literature.

SONG: "O could I speak the matchless worth."

READING: "Family Bible Studies."

General social meeting, with the idea of personal service as the keynote.

CLOSING SONG: "How sweet are the tidings."

Remember to report interesting experiences in the campaign.

W. A. SPICER, *Secretary.*

### Dedicated Books

W. C. WHITE

WE have two very precious dedicated books, and they will be of value to the sacred cause to which they are dedicated, in exact proportion to the amount of time and talent that is devoted to their circulation. These books can not do their work unless placed by willing hands in the field of their usefulness. But when thus placed in the homes of the people, they will do a work upon the hearts of human beings that will cause men and angels to rejoice.

There is much of interest to be said about the work already accomplished by "Christ's Object Lessons" and by "The Story of Joseph," although their work is but just begun. In this article we can speak of only a few things, and we hope that from time to time interesting incidents may appear in the REVIEW AND HERALD, telling more of the good done by these books.

The effort to sell "Object Lessons" in behalf of our schools has led many to dedicate themselves anew to the service of God, and has brought to them new and precious experiences.

The reading of the book has brought light and joy to the hearts of thousands, and has led hundreds to accept the teaching of our Saviour regarding his ministry of salvation, and his purpose to

return and gather his people to himself.

In various parts of the world there are organized companies, and in a few places whole churches, that have been brought to the faith principally through the reading of "Object Lessons," and the humble efforts of laymen engaged in its circulation. In the West Michigan Conference, where the churches did very faithful work, aided and encouraged by the teachers and students of Emmanuel Missionary College, about two hundred new members have joined the church. These were gathered in, one, two, and three in a place, as the result of the missionary effort of the lay members to circulate "Object Lessons."

Of less importance than the foregoing results, and more easily measured, are the financial results of this effort. There has been lifted from our schools over two hundred thousand dollars of their burden of indebtedness. That means ten thousand dollars a year less interest to pay by our schools, which ought all to be altogether free from the burden of interest paying.

"The Story of Joseph," dedicated to the support of colored mission schools, and to the erection of meeting-houses for our colored believers in the South, is a small book with a big mission, and with a very interesting record. Its sale has helped to support the teachers in our colored mission schools in Mississippi, and to build meeting-houses for poor colored congregations in many places.

#### A Golden Opportunity

The present is a golden opportunity to work with this dedicated literature. And why?

Because this is the time of the year in which there is most time for reading. The rush of summer work is over, and the long evenings are coming on.

Because at this time of the year most people have the most money.

Because *The Signs of the Times*, *The Southern Watchman*, and our other missionary papers are advertising these dedicated books so splendidly that the attention of the people is sharply called to them.

Because this is the easiest season of the year to devote time to this work.

Because the general missionary campaign helps us in so many ways.

#### What Needs to Be Done

Let us settle it in our hearts that every family within the range of our influence shall not only have opportunity to read the four special numbers of our missionary papers, but that they shall also be invited to purchase "Object Lessons" and "Story of Joseph."

Let us take some risk in this matter by buying a few books, paying cash for them, and thus have some on hand ready for use.

Let us dedicate a definite and liberal portion of time to this work.

Let us have a definite understanding with fellow workers in our church and neighborhood regarding where we are to work.

Let us prepare for successful work by

repeated, faithful study of the contents of the books, so that we can converse freely about all parts of the subjects treated, and be able to select quickly the topics most interesting to each family.

Let us study diligently Isa. 50:4-9, entering heartily into its experiences, accepting its encouragement, claiming its promises, and giving ourselves to the Master's work with the earnestness and fidelity there portrayed.

Let us confer with the librarian, and make provision at once for a sufficient supply of books when needed for delivery.

Let us enter into this work promptly, heartily, joyfully, saying with the apostle, "Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." 2 Cor. 2:14.

### The Development of House-to-House Workers

H. H. HALL

#### All to Have Part

"I AM deeply impressed with the fact that there is a great harvest to be reaped, and as we can not hire enough men to reap it, the whole family must go out and help, so that the grain may be gathered in before the storm."

So said one of the speakers at the missionary convention I had the privilege of attending last month. The speaker knew, and our readers know, what a storm in harvest-time means,—how all other work is laid aside that the grain may be saved.

As in times of crises in the harvest of grain every member of the family takes part, so in the harvest of the world, in the midst of which we find ourselves, every "man, woman, and child among us" is to have "a specific place."

#### How We May Begin

One of the easiest ways of beginning is by loaning tracts and periodicals. Following this is the sale of periodicals. Various methods for doing this were suggested at the last convention, only one of which we will refer to here. It is the plan of using tracts as an introduction.

If, for example, you are selling the *Signs*, carry a supply of a little tract like "Heralds of His Coming," and when your customer comes to the door, state that you are circulating publications on religious subjects, one of which is free. In nearly every case the tract will be readily received, and you will easily obtain a hearing, and often will receive an invitation to enter the home.

#### The Next Step

Our missionary and health periodicals are pioneers. They are the advance agents for our other publications, pioneering the way for truth-filled books, which the Lord has moved upon his servants to write.

The following is a list of books especially set apart by the General Conference Publication Committee for just



such workers. A discount of forty per cent to those who will engage in their circulation will be allowed. They will be advertised in our periodicals this fall, so that the public may be led to inquire for them:—

- "Education."
- "Mount of Blessing."
- "Things Foretold."
- "Steps to Christ."
- "Power for Witnessing."
- "Thoughts on Daniel," paper.
- "Thoughts on the Revelation," paper.
- "Great Nations of To-day."
- "Sunshine at Home."
- "Vegetarian Cook Book."
- "Cobblestones."

#### The Wider Field

After the worker has gained an experience in selling these smaller books, and has, by repeated visits, become acquainted with his customers, he may arrange with his State agent to circulate the larger books in the same territory. Such work yields good returns, as is proved by the following quotation from a letter just received from one of our brethren who has tried it for years:—

"During the past three weeks I have been following up the *Signs* work. In addition to finding many interested in the matter it contained, I have taken orders for two hundred dollars' worth of books to be delivered at Christmas time. These were taken here in New York City, where good canvassers have been obliged to give up in despair."

And this is simply a fulfilment of the following special Testimony:—

"I have been instructed that the canvassing work is to be revived.

"Our smaller books, with our journals, can and should be used in connection with our larger books."

#### Conclusion

Not all may be able to take every step mentioned in these suggestions, but certainly all can loan tracts, and nearly all can sell periodicals and some of the smaller books we have mentioned. *Because of the on-coming storm, shall we not try?*

### Family Bible Studies

S. N. HASKELL

THE work of holding Bible readings is a heaven-born method of winning souls. However eloquent may be the preacher, if he can not labor from house to house, his usefulness is greatly crippled. It is God's method of saving souls, and it is the devil's method of destroying souls. Satan entered the home of our first parents, and reasoned with Eve against what God had said, and thus opened the door for all the evil that has ever been. The voice of God was heard in the cool of the day, conversing with Adam and Eve. It was God's first method of saving souls.

The hospitality of Abraham proved a great blessing to him in the revelation of the Lord and the salvation of Lot. It was his social conversation that led the Lord to say, "Shall I hide from

Abraham that thing which I do?" So God revealed to him his purpose in going to Sodom. This led Abraham to plead with the Lord to spare the city, if there were fifty in it, then forty-five, then forty, then thirty, then twenty, and finally ten, the number of Lot's family. "And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow." This pleading was in personal labor, as a friend talking with his friend. So it was with Lot; his entertaining proved his salvation. For a large portion of the world's history, personal labor has been the chief method of saving souls.

The apostle Paul, in his last charge to the once flourishing church at Ephesus, said: "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." To the Colossian church, he writes: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily." Col. 1:28, 29.

This is the way the Spirit of God works in every man. Paul labored from house to house among all classes of people. The early disciples, under the influence of the Holy Spirit, continued "daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." It has ever been the source of power in winning souls to Christ to come in personal, social contact with them. The women who labored with Paul were Bible workers, engaging in the same work as men and women are trained to do at the present day.

Hundreds of our brethren and sisters should be engaged in this work to-day where now there is one. It is not necessary that men and women should always be supported by a conference to engage in this work. Even Apollos, an "eloquent man, and mighty in the Scriptures," was taught by Priscilla and Aquila. When they heard him, "they took him unto them, and expounded unto him the way of God more perfectly." The apostle Paul had stopped with them and instructed them, by preaching both in the synagogue and in their home. They were self-supporting missionaries.

The house-to-house worker should be instructed in this line of work, just as workers are trained in other branches.

This has been overlooked in many instances. But how can one receive this training while living at home? Shall he take the book on Bible readings and give readings from that? This is an excellent book, and a great help to read from; but this will not make a successful Bible worker, however, for it is like

reading a sermon. All should be educated to frame their own questions. *The Bible Training School*, which has been published the last two years, is a great help in this work. We have at the present time a large class of those who have promised to give one reading each week. Many of these have never given readings before. Four readings are prepared each month for this purpose. We recommend it to every one who wishes to engage in this branch of the work. The thought in the Scripture used is suggested, and it should be studied until it becomes so familiar to the individual that he can frame a question to bring out the thought. If these readings are studied thoroughly and used each week, one can not fail to become a successful Bible teacher in time. There is also much in rightly dividing the word to give what is proper at the right time.

There is scarcely an individual who could not give one reading a week, and it would be the means of watering one's own soul, and what is more, it would establish one's own heart in the truth. Why should we not take time to fit ourselves for the work of God? Time is short. Our thoughts and meditations should be upon God. To have some subject to think of and then to present to our neighbors will be the salvation of many of us. The truth of God should be as a magnet to the soul both night and day.

To present the subject of the coming of the Lord as one of the first topics will be found advantageous in many respects. If it is given properly, it will undermine many erroneous doctrines that are commonly held at the present day. The manner of his coming should be dwelt upon, how he appears, its effects upon the atmosphere and upon the wicked. It will settle the age-to-come question without saying a word about it. The prophecies should be dwelt upon. A reading should not generally be over one hour in length. It need not be formal. It is best not to ramble over many subjects, but prove something definite, so that those with whom you are reading will see it. Let a few points stand out clearly as mile-posts. Pray either at the beginning or at the close, and sometimes it is well to both open and close with prayer.

"Satan is now using every device in this sealing time to keep the minds of God's people from the present sealing truth, and to cause them to waver. I saw a covering that God was drawing over his people; and every soul that was decided on the truth, and was pure in heart, was to be covered with the covering of the Almighty God. Satan knew this, and was at work in mighty power, to keep the minds of as many as he possibly could unsettled, and wavering on the truth." "God has begun to draw this covering over his people, and it will very soon be drawn over all who are to have a shelter in the day of slaughter. God will work in power for his people, and Satan will be permitted to work also."

It is no time now to fold our hands, and to say we can do nothing. Surely we can do nothing of ourselves, but if we begin to put forth an effort to learn the truth as it is in Jesus, God will strengthen our memories, and his angel will stand by our side and also by the side of the one we are trying to instruct. And this effort to learn will take the mind from worldly things, and in a short time we shall wonder at what we have gained in the knowledge of the Scriptures, and the ability to impart to others. He that had one talent and buried it in the earth lost what he had. May God help all to improve their talent.

THERE are at work in Africa to-day 104 different missionary organizations using the Word of God, which is translated into 117 different dialects. Educationally, Africa is supplied with 8 colleges, 59 theological training-schools, 83 boarding and high schools, 63 industrial institutions, and 2 medical schools for training nurses, several kindergartens, and some thousands of primary and village schools. With all these rapid strides toward civilization and God, there are about 200 different dialects, of which about half have been given a written language and the Bible, and a very small proportion of each tribe is able to read, so that it is safe to say that not more than a quarter of Africa's dense population knows anything of Jesus. Let us continue to wait earnestly upon the Lord of the harvest for laborers who will take, first, the kingdom of God to these benighted people, and then all these things shall be added.—*Exchange.*

WRITING from Landour, North India, Mr. W. H. Greet says: "The native state of Teeree Garhwai is a country unreachd with the gospel. Preaching tours throughout the State are possible if preachers have power to climb as well as to preach. Tours have been made in times past in some parts of the State by workers of the nearest missions, but the State as a whole lies untouched. Four years ago in London we picked out its map, and, following after the will of God, we are working here. In the nearest villages they say that 'shikar' (hunting) sahibs come for bears and leopards; in the farther ones they know of 'compassi' men (compass men—surveyors) sent by government to spy from the heights that divide their wide valleys, on the sides of which their hundreds of villages lie; but a preacher of the gospel they do not know. 'Do no preachers come?' I asked in one of many places. 'O, yes,' answered the man I spoke to, 'pandits and Brahmins visit us.' He only knew of preachers of Hinduism. For some time we have been supported while pioneering, but of late we have been made to feel our inability to work alone. We are asking the Lord and his people, 'Where are the calls for Teeree's help?' and 'Where are the answers!'"—*Exchange.*

## General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

### The Song of My Life

Tune: "Lead Kindly Light"

F. A. LORENZ

O JESUS, Lord, thou precious Lamb of God  
Who died for me;  
Who through his love set Satan's power  
at naught,  
And made me free,  
Thine am I now; thou art henceforth my  
choice.  
I love to follow thy sweet Spirit's voice.

When I was in the servitude of sin,  
Estranged from thee,  
My lot was anguish, fear, and doubt  
within;  
I could not see.  
Thy ransom, Lord, has granted me re-  
lease:  
My soul is filled with gladness, joy, and  
peace.

My tongue shall sound thy praises to the  
world,  
Without dismay,  
For all thy mercies, Lord, to me unfurled  
From day to day.  
If mankind could but comprehend thy  
grace,  
They would repent, kneel down, and see  
thy face!

Exalted Prince, how could thy child  
forbear  
To sense thy worth?  
Or to admire thy universal care  
In heaven and earth?  
Why should I not re-echo, shout, and  
sing  
When vast creation's host adore their  
King?

### Simplicity in Dress

MRS. E. G. WHITE

FASHION rules the world. She is a tyrannical mistress, often compelling her devotees to the greatest inconvenience and discomfort. Fashion taxes without reason and collects without mercy. She has a fascinating power, and stands ready to criticize and ridicule the poor, if they do not follow in her wake at any cost, even at the sacrifice of life itself. Satan triumphs that his devices succeed so well, and Death laughs at the health-destroying folly and blind zeal of the worshipers at Fashion's shrine.

Not a few of our people are backsliding. They are imitating the fashions of the world. Their spirituality is dying. Step by step they are approaching world-loving. Selfishness and pride are taking possession of them, and the love of God finds little room in their hearts. Some who were once zealous reformers are now indifferent. Sisters who were once plain in dress are now conforming to fashion. God expects his command-keeping people to be distinct from worldlings, but in many instances the line of demarcation is hardly discernible.

As I have seen those of our faith becoming worldly, my heart has been saddened. Some of those who profess to believe that they have the last message of mercy to give to the world, follow the fashions as far as they think their profession of faith will allow them to do. And their influence leads others astray. Their lack of Christlikeness is apparent to all. The Lord is dishonored by their conformity to the fashions of this degenerate age. Outward display is contradictory to our profession of faith. I entreat my sisters to guard against the tendency to dress in accordance with the demands of fashion.

Many of the mother's burdens are the result of her effort to keep pace with the fashions of the day. Terrible is the effect of these fashions on the physical, mental, and moral health. Lacking the courage to stand firm for the right, women allow the current of popular feeling to draw them on in its wake. Much precious time is devoted to needless stitching and ruffling, to add to the outward adorning. Children are robbed of the time that should be devoted to gaining for them the beauty of holiness,—the inward adorning, which, in the sight of God, is of great price.

In order to follow fashion, many of our youth incur expenses that are out of proportion to their condition in life. Children of poor parents endeavor to dress as do those who are wealthy. Parents tax their purses and their God-given time and strength in making and remodeling clothing to satisfy their children's vanity. If our sisters who have an abundance of means would regulate their expenditures by their responsibility to God, as wise stewards of the means entrusted to them; their example would do much to stay this evil now existing among us. Souls whom they might have helped by letting their light shine in good works, are strengthened in unbelief by their inconsistent course.

Mothers can not be slaves to fashion and at the same time exert a sanctifying influence in the home. Too often professedly Christian mothers sacrifice principle to their desire to follow the multitude who make fashion their god. Conscience protests, but they are not brave enough to take a decided stand against the wrong.

Many of our sisters willingly bear the unnecessary burden of conformity to worldly dress. Attempting to follow the fashions, their burdens are greatly increased, yet they willingly bear the yoke, because they worship the goddess of fashion.

It is not only the privilege, but the duty of every one to increase daily in the knowledge of God and the truth. Satan's object is gained if he can invent something that will so attract the mind that God will be forgotten, and he uses fashion with great success to do this. He knows that women who constantly have a feverish desire to follow the fashions, have benumbed their moral sensibilities, and do not realize their

real spiritual condition. Worldly minded, they are without God, without hope. They take no time to pray, or to search the Scriptures in order that they may understand the truth, and teach it to their children.

When I have seen Christian women leading out in temperance campaigns, presenting to liquor inebriates a pledge to abstain from all intoxicating drinks, I have thought that it would also be well for them to present to every Christian woman a pledge to abstain from all needless display and extravagance in dress. By dressing simply, thus saving time and means, Christian women can do much to help the temperance cause. The means thus saved will clothe the destitute, feed the hungry, and will help to close the door against liquor drinking. Those who are simple in dress have time to visit the afflicted, and to pray with and for them. On all Christians rests a solemn duty to economize, that they may be better able to help those in need.

➤ We do not discourage neatness in dress. Correct taste is not to be despised nor condemned. Our faith, if carried out, will lead us to be so plain in dress, and zealous of good works, that we shall be marked as peculiar. But when we lose taste for order and neatness in dress, we virtually leave the truth; for the truth never degrades, but elevates. When believers are neglectful of their dress, and are coarse and rough in their manners, their influence hurts the truth. "We are," said the inspired apostle, "made a spectacle unto the world, and to angels, and to men." All heaven is marking the daily influence that the professed followers of Christ exert upon the world. My sisters, your dress is telling either in favor of Christ and the sacred truth or in favor of the world. Which is it? Remember that we must all answer to God for the influence we exert.

Simplicity of dress will make a sensible woman appear to the best advantage. We judge of a person's character by the style of dress worn. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of a simple, appropriate attire. The young women who break away from the slavery of fashion will be ornaments to society. The one who is simple and unpretending in her dress and in her manners shows that she understands that a true woman is characterized by moral worth. How charming, how interesting, is simplicity in dress, which in comeliness can be compared with the flowers of the field. ↙

NEVER trifle with one sin. It is like a little cloud which, as a poet has said, may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in the blighting of your life. You do not know the streams that may flow from that fountain; for sin is a fountain—not a mere act, but a fountain of evil.  
—Andrew A. Bonar.

## The Week of Prayer

R. C. PORTER

FOR a number of years this people have set apart one week in the early part of the winter for the purpose of prayer, meditation, and study with reference to the times in which we live, the nearness of the coming of Christ, and a personal preparation for that event. This year the date for this period is December 10-17.

Taking a brief review of the experience of these periods appointed for this purpose, I am reminded of many very precious experiences, and I recall a number of persons who were reclaimed from a backslidden condition, and many who, having sought and found the Saviour, date their Christian experience from one of these occasions.

One special feature of the readings during the week of prayer has ever been a review of the evidences of the nearness of the coming of Christ, as shown in the fulfilment of prophecy. Another prominent feature of the readings has been a review of our work in foreign fields, to see how we are progressing in the proclamation of the third angel's message. The advancement that has been seen from year to year in sending out missionaries, and establishing the work in new fields in distant lands has been most cheering. Many a time we have been led to say, "This is the Lord's doing; it is marvelous in our eyes."

This extension of the work has necessarily made greater demands upon our conferences in the home fields. I have noticed, however, that a call for means to extend the work in distant lands is always received joyfully by our brethren and sisters in the older conferences. Many a time I have seen the tears of joy stream from their eyes as these calls have come, and I have heard them say, from full hearts, "This begins to look as if we are nearing home."

The increasing calls for workers and means to hasten the message in all the world on its closing mission, is the strongest evidence that this people is fulfilling the prophecy of Revelation 14.

Elder James White was reviewing the signs of the second coming of Christ in one of the last meetings in which I met him before his death. After reviewing the prophecies of the second, seventh, eighth, and ninth chapters of Daniel, the twenty-fourth chapter of Matthew, and the twelfth of Revelation, he paused as if in deep reflection, and said, in substance: "But after all, my signs of the times are, How are they getting along with the movement to enforce Sunday laws? and how are we getting along with the work of carrying the message of warning against that movement to the world? and what advancement are we making in raising the standard of the commandments of God and the faith of Jesus before the people?" These questions left an indelible impression upon my mind. These are the very issues that in all the world are to come

to a crisis the very hour that Christ is seen coming in the clouds of heaven with power and great glory.

The report of Elder Conradi in the REVIEW of September 1, of the persecutions in the Middle Russian Mission, together with the report of the mob in Virginia that took down the tent in which a course of lectures setting forth the teachings of the Word of God was being given, are the clearest evidences of the progress of the work and the spirit of the movement against the commandments of God.

The Sunday Rest Congress held in connection with the World's Fair at St. Louis was an additional evidence of the progress of that movement in the fulfilment of prophecy. No one who knew the meaning of Revelation 13 could attend that congress without being greatly stirred with the importance of the definite and speedy giving of the warning message in every nation in the world.

In view of these facts is it a time for men of means among us to be effecting long-time loans of their money, or otherwise tying it up for a long period? We can all see that such a course would be a practical denial of the faith. No; the time has come to sell the surplus, unused property, and let it be doing its work in the advancement of the message. A spirit of sacrifice to spread the truth is the only consistent course for any loyal Seventh-day Adventist at this time.

Every Seventh-day Adventist should determine that the eighty thousand dollars, so much needed to meet the immediate demand of the work in foreign fields, shall not fall short of that amount. It can be raised if each church-member will do his best. Let us respond that it shall be raised.

"The Lord is coming! let this be  
The herald note of jubilee;  
And when we meet, and when we  
part,  
The salutation from the heart."

## A Most Important Season

H. G. THURSTON

ANOTHER most important season is just before us; and as the week of prayer draws near, let each inquire what this season means to him, to this people, and to the world.

Special church and conference meetings are very important, but does any gathering compare with the yearly season when *all* the people, from the least to the greatest, devote days to heart searching, repentance, and giving up to God in a *special* sense, all that they have and are and expect to have and be? Who can estimate the interest of the heavenly host in such a season, and with what joy God counts as *his* those who, though sinful, still hope in his mercy?

Is this a year of victories? Has God's loving-kindness been revealed in abundant blessings of health—physical and spiritual—and a harvest of good things? Or have you been led through the valley, brought low through affliction or defeat?

Remember that God bottles your tears of penitence and sorrow. And is not the blessed season just before us a good time to express our praise and gratitude for our hope in God, and to "take the cup of salvation, and call upon the name of the Lord"?

No one can fully appreciate his blessings and duty until he reads the urgent calls from all parts of the world, and recognizes God's providences in the advancing truth and ripening harvest.

To see people accept God's message for this generation, stirs our hearts as nothing else can; and we have a right to be awakened and happy over these tokens, for they say plainly that the end is near.

It may be we question, How long before our Lord returns? The answer depends, to some extent at least, upon the answer to another question,—How long before we shall do our duty?

God has declared that Jesus will come "suddenly," and this is to be proclaimed and kept "before our own churches also, that the day of the Lord will come suddenly, unexpectedly," and no one is to "feel that he is secure from the danger of being surprised."

Surely, in view of such words, now is the time to seek and find God, and with undivided hearts, reveal our faith by sweet devotion to the Master's work in giving large and liberal donations that his work may not be hindered. The time demands it. Even the poor can give dimes and dollars, and the rich can give hundreds and thousands of dollars. Thus the hungry can be fed the bread of life, and many thousands of souls, now in the dark corners of earth, will be enlightened during the year to come.

### The Coming Week of Prayer

E. T. RUSSELL

As we are nearing another annual week of prayer, it is essential that all our people put forth earnest efforts to make the coming week of prayer a pentecostal season. This work should begin with the ministers and leaders, in order that they, through the blessing of God, may be able to sound the call to consecration. As Jesus sanctified himself for the sake of his disciples, so the ministers of this denomination ought to be clothed with divine power in order to lead the people unto fountains of living water.

Shall not a mighty move begin with them, that from them may flow waves of blessing to the people? As a people we need to draw nigh to God, and as we draw nigh to him, he will draw nigh to us. In view of the times in which we are living, we are admonished to be sober and watch unto prayer, to watch and pray always that we may be counted worthy to escape the things that are coming upon the earth, and to stand before the Son of man.

When ought we to begin to earnestly seek the Lord? The Spirit answers, Now. Why delay longer? Let us now begin to seek him earnestly. Why wait

for the week of prayer? Then when the prayer season comes with its precious privileges, we shall be prepared to enjoy it, and the love of God in our souls will lead us to be mindful of others, and of the needs of the cause of God. We receive to give. "God so loved the world that he gave." All who truly receive the love of God will desire to give it to others, and to promote the interest of God's cause in the earth. As God has shown them the light of truth, they will desire to place it before others. They will be willing to sacrifice in order that others may be brought to its saving knowledge.

I would to God that our consecration might be more complete than ever before, and that our gifts might be doubled in order that the light of truth might be heralded to lands that are now in the darkness of error. We need consecration for service, that we may go to souls unwarned, and tell them of the love of Jesus, or be the means of sending others.

"Go, tell the sinful, careless soul  
The warning God has given;  
Go, make the wounded spirit whole,  
With healing balm from heaven.

"Go to the rude, the dark, the poor,  
That live estranged from God;  
Bid them the pearl of price secure,  
Bought with a Saviour's blood."

### Experiences of Former Days— No. 17 Scandinavia in the Line of God's Providence

J. O. CORLISS

IN the month of June, 1857, Elder Loughborough was holding tent-meetings in Mackford, Wis. While in that region, he made the acquaintance of Philander Cady, a First-day Adventist, whose home was at Poysippi. Upon hearing the truth, Brother Cady embraced it with all his heart, and became its zealous advocate till the day of his death, which occurred in the latter part of 1896.

When he received the truth, he had a very firm friend, by the name of John Matteson, who, through Brother Cady's influence, heartily received the truth. Brother Matteson was well educated, and in his study of the message he kept in view the people of his own nationality, and, as the truth brought increasing light to his mind, he put that light into tract form in the Norwegian tongue. Not being fully satisfied with these abbreviated productions, he prepared manuscript for a larger work, which he entitled "Liv og Dod" (Life and Death.)

This accomplished, a great barrier seemed to rise in the path of the man, which at first he saw no way to remove. His time in preparing these manuscripts was lost, unless he could find some way by which they could be printed. He had not the necessary funds for such an enterprise, and how to secure them became the problem of his life. To solve this, he laid by every penny not actually needed for current expenses, until quite

a sum was saved. The amount collected, however, fell far short of being sufficient. In the meantime, precious moments were passing, and his people were not privileged to read the truth in their native tongue.

Having waited as long as he felt that he could for the opportune time, the intrepid young man gathered up the sum of his earnings, and started for Battle Creek, to make some arrangement by which he might see his manuscript in form for distribution among his countrymen. At that time (1860) no one was employed at the Review Office who could intelligently read his productions, and so his word had to be taken for the orthodoxy of the matter.

But there was still another hindrance to its production, which, aside from the money consideration, made the prospect rather shady. Among the limited force of office employees in those days, no one was qualified to set the type for a foreign language. When this condition of things was made known to Brother Matteson, he hesitated but a moment, then said that he himself would learn to set type, and so be able to set up his own tracts and book. This was agreed to, and in due time his productions appeared in type.

These gave an impetus to the Scandinavian work in America that it had not felt before, and soon friends of the message were sending these printed expositions of the truth to their friends in Norway and Denmark. People there soon began to respond to the call of God in these books, and appealed for further enlightenment for themselves and their neighbors.

In considering the call of that distant country, there was no choice of men to send. Only one was thought of for that work, and that one was Elder John Matteson. Accordingly he sailed for that country in the year 1877, and began work in Christiania, the metropolis of Norway. Here his audiences were very large and attentive, resulting, in the course of a year, in the formation of a large and flourishing church.

From there the work spread to other parts of Scandinavia, and even to Finland, calling for a large force of workers. After a score or more of years, the pioneer of that work retired from the field, disabled. After spending considerable time in Colorado in a vain search for the restoration of health, Brother Matteson sought relief in the Pacific coast climate. But there, too, he failed to find the object of his search, and shortly gave up the struggle in Southern California.

In reviewing the life-work of such men, one must think of what the Lord said of Abel: "He being dead yet speaketh." It is worse than folly to deny that the Lord made them instruments through whom the voice of the Infinite might be heard. With this thought in mind, one must become more firmly grounded in the message of truth for these days. But to be thus, all must partake of the same spirit of sacrifice and deep devotion that filled these men.

## The Sanctuary\*

(Continued)

Now I pass this part of the subject, and turn to some familiar texts in Exodus. In the eighth and ninth verses of the twenty-fifth chapter we read: "And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it;" again, in the same chapter and the fortieth verse: "And look that thou make them [all the furniture] after their pattern, which was showed thee in the mount." "Let them make me a sanctuary; that I may dwell among them." Could not he dwell among Israel unless they made him a sanctuary? If that text reads all right, I do not think he could. "Let them make me a sanctuary; that I may dwell among them." Did he not dwell with Abraham, Isaac, and Jacob?—Yes. We will see if we can find why he did not dwell with Israel. If Jacob's sons had not sinned, and their judgment become so perverted that they could sell Joseph, they never would have gone into Egypt, but because their minds were blinded by sin, and they fell so far from appreciating God, he permitted them to go into Egypt, and when they got down to Egypt and saw before them continually the worship of the gods of Egypt, they became permeated with those principles of heathen worship, and God could not dwell with them until it was cleansed out of their heart. God took three steps to do it. The first one was to demolish the gods of Egypt, and show there was no power in them. The ten plagues that came upon the Egyptians were directed against their gods. God showed by those plagues that there was no power or salvation in their gods to withstand the judgments that he brought upon them. Ex. 12:13; Num. 33:4.

Next the Lord brought them to Mount Sinai, and spoke the ten commandments to them. Let me read you a few verses to show the effect it had on them at that time: "And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount." Ex. 19:10-13; see also Ex. 20:18, 19.

Now what kind of impression would that make on Israel?—It would teach

them that God was holy, and in his presence sin could not exist. The mount became so holy that the man or beast that touched it would die. Would not that give them an experience, a realizing sense of the character of God, of his holiness, of his righteousness? When they heard God speak the ten commandments, they said to Moses, "Speak thou with us, . . . but let not God speak with us lest we die." Why would they die?—Because of sin in their hearts. When a man gets a genuine experience, it affects him—heart, head, and body—spiritually, mentally, and physically. True holiness includes physical cleanliness. 2 Cor. 7:1. They were to build the sanctuary to perfect holiness. It was that the Lord might dwell among them. It would give them an experience in the hatred of sin, and an exalted idea of the holiness of God.

In all their typical arrangement, in their eating, their clothing, in cultivating the soil, there was something to impress their mind with the sacredness of Jehovah. And so repeatedly he says, "Ye shall be holy: for I the Lord your God am holy." If an unconsecrated person even touched or looked upon the ark, he was smitten. When that ark was taken by the Philistines, over fifty thousand men were slain for looking into it, and they exclaimed, "How can we dwell with such a holy Lord God?" The priest was consecrated to his office by blood placed upon the tip of his ear, showing that his ear should be consecrated to God, and upon the thumb of his right hand, that he would not engage in anything but the service of God, and upon the toe of his right foot, that he would run in the way of the commandments of God. This was the impression the building of the sanctuary would have upon Israel,—it was that God was holy, and those that approached God and approached his services must consecrate themselves to God. In all the services of the sanctuary there was a penalty of death if they did not do as God directed. Why?—Because God had come down to dwell with them, and this represented God's dwelling-place in heaven.

Now I want you to see that the building of that sanctuary would give them an experience far different from what they had ever had before. It would require a heart consecration. It would give them a genuine experience, and in that building God dwelt. Over and over again he commanded them to do this and to do that, that they might be holy. Here was a marked distinction between the people and the sanctuary and its services that made them holy. They never were the sanctuary. And while there is a sense that man becomes a temple of the Holy Ghost, man never becomes the *antitypical sanctuary*. It is contrary to all the Scripture teaching. The Israelites were required to be holy. And what made them holy?—It was a faith in the sanctuary and its service; and those services which they performed were only a shadow, to show them how they could approach the God in heaven.

It pointed to the real sanctuary which was above.

I might read you scripture here by the hour to show you that every ceremony given was that *they* might be holy. There was a transforming power in their faith in God's dwelling in that building on the earth that imperceptibly transformed their character and made them holy. Can you not see why they were to build a sanctuary? "Let them build me a sanctuary; that I may dwell among them." It would wipe out of their hearts the last vestige of heathenism. Language fails me in expressions to show the importance of believing in a God that is something, and that dwells somewhere. The devil well knows the power of such a faith, and every idol temple is but a counterfeit of the true.

Fifteen hundred years later Christ went up to heaven. I read from Heb. 8:1, 2: "Now of the things which we have spoken this is the sum: we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." You might just as well say that Christ turned to nothing when he went up to heaven, as to say that he did not take his place on the right hand of the Father in the tabernacle which the Lord pitched, and not man. What happened when he got there? Turn with me to John 16:7: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." It was necessary for Christ to go away in order that the Comforter might come to them. Read John 15:26. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Again, Acts 2:33: "Therefore being by the right hand of God exalted, and *having* received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

Where did Christ go to receive the Holy Spirit?—To the Father. Then when he took his position at the right hand of the Father, as an high priest in the heavenly sanctuary, there was the outpouring of the Holy Spirit. Was not there an experience that was far greater than they had when they built the sanctuary? Did they not get something there which made them a separate people; and which they carried with them until the gospel went to the ends of the earth? The Saviour said, "And greater works than these shall ye do because I go to my Father" in the heavenly sanctuary. And when he took his place at the right hand of the Father, they received the baptism of the Holy Ghost. This greater work was a manifestation of the Spirit in the conversion of souls because Christ had taken his place at the right hand of the Father. And when they received the Spirit, it continued with them.

\* A sermon preached by Elder S. N. Haskell, at College View, Neb., Sept. 18, 1904.

When Paul came to those brethren at Ephesus, he said, "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost." It gave them a realizing sense of sin they had never experienced before. See Acts 19:2-6, also Acts 8:13-24. It is to the opening of the temple of God in heaven, and the entering of Christ into the most holy place, before the ark of his testament, that we owe our existence as a people. God has something now for his people, as he had for the believers in Ephesus. They said, "We have not so much as heard whether there be any Holy Ghost." He said unto them, "Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." They believed that they had received something, and they had something.

So when Peter went down to preach to Cornelius, they received the Holy Ghost. "While Peter spake these words, the Holy Ghost fell on all them which heard the word." The Holy Ghost came upon them just as it had come upon the believers on the day of Pentecost.

The experience of receiving the Holy Ghost took hold of men's thoughts. When Peter said to Simon, "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee," Simon was frightened, and said, "Pray ye to the Lord for me; that none of these things which ye have spoken come upon me."

If we had more of the Holy Ghost, there would be a power that was manifest in the early experience of this work. We lack the Spirit of God. Why did the early Christians have it?—It was because of their faith that grasped the Saviour at the right hand of the Father in the heavenly sanctuary. That experience would have been worth nothing had they not believed in the special work at that time. It was their faith in Christ's position in heaven that brought them the Spirit on the day of Pentecost. It made them a separate company. It originated the gospel church. There on the day of Pentecost, when they had confessed their sins and put them away, God set his seal to the work as Christ took his position at the right hand of God.

When Brother Butler suggested that we might obtain sixty-five thousand dollars during the week of prayer, I thought that one hundred thousand dollars would be a small sum if we had the same experience that we had when we first be-

lieved. If we were to receive the experience that God has for us, as I shall presently show you, from Christ's entering into the most holy place, we could raise five hundred thousand dollars. How much urging had to be done to get the early Christians to give for the gospel work? Their faith in Jesus Christ, who went to the heavenly courts at the right hand of the Father, laid hold of their pocketbooks. It gave them an experience in God. It gave them a far greater experience than Israel obtained in the wilderness. Why?—Because they had reached that stage when Christ took his place at the right hand of the Father. We read about apostolic times, but it will take more zeal to go through to the kingdom than they had in that time.

(To be concluded)

### A Season of Consecration

S. H. LANE

SEVERAL years ago, when the week of prayer was first instituted among our people, the leading thought occupying the minds of those who appointed the season, was to set apart a period of time in which all might enjoy the privilege of drawing near to God by fully consecrating themselves to his service anew each year.

It was seen that should such be the case, selfishness would receive a stunning rebuke; and as this should occur, benevolence would bud, blossom, and mature into gifts to the cause of God; and it was wisely decided that the foreign missionary fund would be the most fitting receptacle into which the golden fruit should fall.

The plan has been so successful that there is danger of our looking at the results, and not to the cause which produced it. The result has been thousands of dollars, which, through the blessing of the Lord, have carried the truth to thousands in the fields beyond. The cause of this influx of means has been devotion and consecration to God.

Some have urged the importance of the result, rather than the consecration productive of it; and as a sequence some have been tempted to think the week of prayer is a scheme to raise means. We can not for a moment harbor the idea that those who have had the work in charge have been actuated by such a motive. Being situated so they could and did see and feel our lack of power, to warn the world of its impending doom, and realizing that this power is to be secured only through devotion and consecration to the Lord, they did, and I trust we all may, realize that a week of drawing near the Lord would result in an increase of spiritual power, which will be productive of laborers and means to forward the work.

When one gazes upon the wonderful Capitol building at Washington, or on the grand houses of Parliament in London, and considers the significance attaching itself to Congress, and Parliament, and the power lodged in these legislative bodies, he is astonished; yet

all this dwindles into insignificance compared with the responsibility that rests on those who are commissioned to carry the gospel of the kingdom to all nations, and through its saving influence prepare a people to meet and greet the King in his beauty.

Earthly courts endeavor to enact laws to administer justice and equity, but the legislators being erring mortals, their best laws are defective, and sometimes laws are based in selfishness, and enforced through policy, and then work hardships for the people. Not so with the gospel of Christ; for "it is the power of God unto salvation," and in it are contained the highest lessons of honor, liberty, wisdom, and justice.

Fortunate are those who enjoy the blessed privilege of engaging in spreading the gospel of peace when nations are angry, when the political heavens are overcast and heavy with dark war clouds, when greed is blighting benevolence, when sensuality is defaming virtue, and men are lovers of pleasure more than lovers of God.

Intensity of action has seized all earthly affairs. We view it in the remarkable zeal manifested in the accumulation of wealth. In order to gain it, men resort to questionable methods. The war spirit is raging intensely, so much so that we behold the spectacle at the present time of nearly half a million men facing each other in deadly array, and with shot and shell hurled from the most recently invented death-dealing machines, sweeping each other by thousands into eternity.

The only true remedy for this terrible state of human affairs is the divine gospel of peace as embodied in the last message of mercy before the close of probation. The dove of peace may seemingly hover over peace congresses, but with her keen eyes she can but discern to her grief the dark war clouds concentrating to form a cyclone so terrible in its force that eventually it will sweep peace from the face of the earth, and terminate in the battle of Armageddon.

Earnestness, born of heaven, should now take possession of God's people. Every sermon should be founded in present truth, marked with seriousness, and delivered in cheerfulness. Every prayer should constitute an earnest, solemn appeal to heaven for divine aid to make every advance move in the cause effective in the salvation of precious souls.

Every meeting should be characterized with consecration, and our time, talent, and means should be laid on the altar of sacrifice, to be used as the Lord may direct. Shall not each meeting of the week of prayer be of this blessed nature? As we shall listen to the readings, let us not think they are written for the purpose of raising means. They will lay before us the necessities of the fields, which is highly proper, as no one can understandingly donate unless he is informed concerning the demands of the field.

We should remember, however, that

money, like sunshine, is the gift of God. It can not bless the many unless distributed. Hoarded, it benefits no one. Like the loaves and fishes in the hand of the Saviour, it multiplies. The little lad who listened with thousands of others to Jesus as he spoke on the mountainside near the Sea of Galilee, might have kept his five barley loaves and two small fishes to himself, and as far as he was concerned, about five thousand men besides women and children would have returned from the meeting hungry; but as the lad gave his little to Christ, he and thousands of others went home well fed, and blessed spiritually. In like manner, if we give as did the lad, we shall not only be blessed ourselves, but cause thousands of others to share the blessing.

When we all are fully consecrated to the Lord, sanctified through the truth, and are happy in his imparted righteousness, and full of that faith which purifies the heart, then the eighty thousand dollars requested to aid in the spreading of the truth will soon be raised; it will come as the result of these Christian graces. May the Lord bless us with consecrated lives and liberal hearts, and may we ever realize that to fear God and keep his commandments is the whole duty of man.

### Another Opportunity

E. W. WEBSTER

ANOTHER week of prayer, with its blessings and privileges, its opportunities and responsibilities, is upon us. Are we prepared, or preparing, to share in all these? Not because it is the custom to hold it, not simply because it is the time we are expected to give for missions, should we improve this opportunity well, but because of the pressing needs of the cause we profess to love, because the opportunity, once lost, will never come to us again, and also for our own soul's good.

The mile-stones of the way are flying past like telegraph poles seen from a swiftly moving train. As the train nears the union station, it seems to increase its speed, and the objects about us barely flash upon our vision, and are gone. As the sub-stations are passed, but a moment's stop is made, if any, in such a hurry seems our train to get us to our destination. So it is with this on-speeding message.

My brother, my sister, do you realize how swiftly we are going on toward eternity, the car of truth carrying us to the city of God? Already we have passed the four great sign-boards,— Babylon, Medo-Persia, Greece, and Rome; passed the ten kingdoms, and the work of the little horn; passed the speaking of the "great words" it was to utter, and are only waiting to see it cast into the lake of fire at the coming of the Lord. Dan. 7:11.

While we have been waiting for this, we have had a work to do—to hasten with this message of the kingdom to every nation and kindred and tongue

and people. We have been slowly doing this; and all along the way others have united with us, to join in the closing work of the third angel's message, and to have part in the glorious results. These have all helped to swell the work, and to-day self-sacrificing, faithful messengers are hastening to all the world with the cry, Get ready, get ready, get ready. Many who can not go themselves are nobly sacrificing to send forth those who can go. They will all be rewarded together.

But there is a great work yet to be done. Thousands upon thousands of people are yet to be warned of the coming day. Many are to take part in the great and noble effort to give the warning, and to share at last in the glorious rewards. But the lines are closing in about us, the way is becoming harder, the labor more difficult. And still there are open doors more abundant, and hands outstretched to plead the harder for help. The longer we wait in giving this help, the harder and more callous will men's hearts become. If we do our duty now, and do it quickly, the sooner and more easily will it be accomplished, and we be at rest in our Father's house.

What is our duty? And are we ready for that duty? The answer to the first question comes from the lonely, struggling, weary brother and sister whom we have sent to the front. See them toiling almost night and day amid ice and snow and bitter, howling winds, or under the burning heat of a tropical sun in malaria-laden lands, struggling on in their strenuous efforts to give the last message to a sin-laden and unappreciative world. See the faces, the care-worn brows, forms bending under the load that we, and God, have laid upon them! See them toiling from early morning till late at night; and when others are sleeping, hear them pleading with God for the salvation of the souls for whom they are laboring, and for the success of the work their brethren in their home lands have sent them to do. Perhaps the last boat did not bring them the funds which they expected, and which they needed for their work and for their food and clothing. And deeper marks of care appear upon their beloved faces. But I see them again, after another season with God, a calmer trust, a more determined purpose, and a glow of happiness lighting up their features.

And hark! I hear a song of joy, shouts of praise and victory, as the truth, through their earnest labors, wins souls to Jesus. Then, from amid the trials and fears, the burdens and wants, the arduous labors and heartaches, come cheering reports to our home papers, telling of the advancement of the truth, breathing forth such courage and faith and cheer that our own hearts are made to rejoice, but carefully hiding all the dark shadows of mission life and work. In this land of liberty and plenty we do not know the pressing cares and wants and difficulties coming to them. And perhaps the Lord uses the words of cheer and hope born of these difficulties

and trials, maybe even of imprisonment, to stir up and stimulate us in our comfort and ease. O, if we only knew all, how quickly we would speed the help which we have in abundance that would rejoice their hearts, make their work lighter, prolong their lives and useful services, and hasten the glorious rest! Our duty is plain in this opportunity.

We ourselves, brethren, must answer the question, Are we ready for that duty? Now is the time to know clearly what our individual duty is, and to be ready to answer its call, and answer it aright. If we are not fully ready for that duty, now and during this week of prayer is the time for us to prepare for it. Set the heart to meet the responsibilities and share the blessings. Be determined to gain a deep experience *at this time*. How much for this life and for eternity may turn on the manner in which we improve this opportunity!

Aside from the aim of securing rich spiritual blessings, and also to make sure of those, we should plan now to make such a liberal offering as will rejoice the hearts of our lonely, sacrificing laborers far from home, and will help to speed on their work to a glorious consummation. Never again will this opportunity come; 1904 will soon be past forever. What will its closing record be in our individual accounts in heaven of the manner in which we improve this last grand opportunity of the year? We shall each decide what that record will be. Let us show our faith in this closing work of the everlasting gospel (Rev. 10:7) by our works, and thus make that faith perfect.

#### Go, Work

O HIDE not thy talent! go use it with care.  
Secure for the Master the usury fair;  
Go spread for the Saviour his message abroad,  
Go earnestly, bravely—so teacheth the Word.  
The harvest is white, but the laborers few.  
"Go work in my vineyard;" he says this to you.  
Go gather the lonely ones, wandering by night,  
The erring ones turn into paths that are right.  
The reward is in readiness, linger no more;  
Go work for the Master, who stands at the door;  
Go help right the wrong; go lighten the woe;  
And soon the blest joy of the Lord you shall know.

—Selected.

"A SHARP tongue is the only edged tool that grows keener with constant use."

A TELEGRAPH wire must be completely insulated before it can convey the electric communication. So we must be separated from the world before God's message to sinners can have free course through us.—George F. Pentecost.

# THE WORLD-WIDE FIELD

## Return of the Prisoners From Bermuda

O. O. FORTNER

FROM a letter recently received from Elder James A. Morrow, who is laboring in Bermuda, I learned that five of the Boer prisoners sent to those islands had accepted the truth, and become firm Seventh-day Adventists.

About a year ago the prisoners remaining there were allowed their freedom on the islands, the only restriction being that they were not allowed to return to this country [South Africa] until they had signed the oath of allegiance. About that time Elder Morrow and his wife met several of these ex-prisoners, and began working for them. He says of those who accepted the truth:—

"I believe these men to be men of God. In all my labor for souls I have never found my heart more closely knit with other hearts than with these men. I began to visit them from the time they were put ashore, Aug. 11, 1903, and

tried to help them in their distress. The Lord opened the way remarkably for me to begin Bible studies with them. One of their number was able to act as interpreter, and the Lord certainly did help me to explain the message to these men of another tongue."

As four of these men were returning to South Africa, Brother Morrow asked us to look them up and make their acquaintance as they passed through Cape Town. He says: "My heart is full of praise to God that we can send these men back to their homes with something that is more precious than riches—the truth of God."

We were more than pleased to meet these brethren here last Tuesday, August 16, as they arrived in Cape Town on the steamship "Kenilworth." We found them to be, as Brother Morrow assured us, well versed in the message, zealous for the truth, and grateful for the light that had come to them. Brethren Bornman, Dumini, and Sevenster were on their way to their former homes in the Orange River Colony, while Brother Van de Burgh was wondering what he would find of his home in the Transvaal. On Tuesday afternoon we took them out to Kenilworth, and visited the college and a few of our members in the vicinity. They

seemed so glad to meet with some of our people, and to see the places of worship. We hastened back to town in the evening, and, after an enjoyable day, our friends went up country by the evening train.

Over and over again these four brethren expressed their gratitude to God for leading them into captivity, that they might receive the light of the message and the true freedom in Christ. They left their native country as prisoners of the British government, but they now return as "prisoners of hope." Let us pray that as they go to their homes, they may so present the truth to



BOER BROTHERS IN BERMUDA

their families and friends that they, too, may walk in the light of God's commandments. The Lord will yet raise up laborers for the Dutch people.

## Brazil

F. W. SPIES

It was decided by the conference committee that I should visit the province of Espirito Santo, so I started for that province on June 21, accompanied by Brother Richard Ohm, who was to make Espirito Santo his future field of labor. The trip was a slow and unpleasant one, owing to the poor connections which we made, and not until the night of July 14 did we reach the home of Brother W. Ehlers.

The next evening the general meeting for that province began. It was appointed to continue over two Sabbaths. But the first part of the meeting was but poorly attended, the majority of our brethren having planned to attend only the latter part of it. The preaching of the Word was greatly blessed. The business sessions passed off in harmony and unity until the question came up of having Brother Ehlers, the only ordained minister in the province, go to the Rio Grande do Sul Province to labor. At this juncture there arose considerable

opposition. But as the importance and reasonableness of this was placed before the brethren, they finally consented to it. At this meeting the brethren subscribed for a club of fifty *Arautos*, our Portuguese paper, and donated two hundred and twenty-five *milreis*, or about fifty-six dollars in United States gold, toward our five thousand *milreis* fund for the publication of Portuguese literature.

The removal of Brother Ehlers to Rio Grande do Sul would leave this province without the labors of an ordained minister for about a year. Hence it seemed good that we, before leaving the district, should visit the different churches and companies, and see that all things were, as far as possible, in good running order.

We accordingly visited the Santa Joanna district. Here we remained over two Sabbaths, and on the last Sabbath, August 6, it was our privilege to organize a church of twenty-nine members. It was four years since I had been in this section, and I was indeed very grateful to see such a large company as had meanwhile become obedient to the truth.

From Santa Joanna we came to Guandu and Manteiga, where we visited the scattered believers, then came to Serro Pellado. The brethren at Serro Pellado had just finished getting timber ready for a good-sized building, which was to serve as a home for their church-school teacher, and then also as school and meeting-house. The building will no doubt soon be under roof.

From Serro Pellado we visited the companies at Sapucaia and Rio Chucu, then also the church at Santa Marie, after which I started on the return trip. Arriving at Rio de Janeiro, I found that, on account of sickness, I could not do much there at that time, hence I came to Rio Claro, Sao Paulo, and Santa Cruz.

I hope soon to reach Santos, and then go to Rio de Janeiro and finish my work there. I will then return to the work that is awaiting me in the province of Parana.

Although many things seemed strange and dark on this trip, yet it is enough to know that God is in all things that concern his children, and that even these, to us perplexing things, work together for our good. We trust our labors have been blessed of God to the encouraging of his children, and then our desire is fulfilled. Glory be to his name!

Rio de Janeiro.

A CONVERT in Uganda was asked if he would undertake a certain work. He replied: "Is it for me to choose my work? Tell me what to do. I am ready to obey."—*Selected*.

THE Society for the Propagation of the Gospel, a missionary organization in England, proposes to issue a monthly magazine for the blind. It will be devoted to the interests of missions.



## Colporteur Work in South Africa

E. B. GASKELL

DURING the nearly ten years which I spent in South Africa, over eight of them were devoted to ship missionary work. Cape Town is one of the large seaports; in fact, it is called the gateway of South Africa. Many ships of all kinds are constantly coming and going. During the eight years I visited thousands of them — steamships, mail-boats, sailing vessels, and warships. On them I have sold books, tracts, and the health works, given away papers by the thousand, no one ever refusing literature. Many expressed their thankfulness, and seemed to appreciate the kindly interest shown

the truth. These are a few of the many incidents in the ship work, which show that the truth is going by sea as well as by land.

During the last three years of my work I visited the troop ships as they landed with their hundreds of thousands of soldiers, and gave them our papers by the thousands, doing the same as they came down from the front and embarked for home again. I also visited the camps and the seven hospitals which were stationed about Cape Town. I aimed to go the rounds of them every two weeks. As I looked upon those sick, wounded, and dying men as they lay in their beds by the hundreds, not a murmuring word of complaint did I ever hear from one

into these camps. Then there were the block houses all along the lines of the railway, with their hundreds of soldiers on guard, a few in each. As our people had occasion to travel, which many did, we put up large packages of small parcels of literature. These they would throw out of the car windows as they passed the block houses, and the guard, always with bows of thanks, would pick them up.

We also sent a large number of papers to the front, for distribution among the soldiers, not forgetting the concentration camps, with their thousands of Dutch women and children, and the men who were not in the field fighting. Papers were sent to many of the Boers, who were imprisoned. In some cases we received letters of thanks in return. Among these letters was one from General Cronje, of St. Helena camp, expressing his warmest gratitude and appreciation of the papers and the interest in him and his men. As many of these prisoners passed through Cape Town on their return home, another opportunity was afforded to give them further reading-matter.

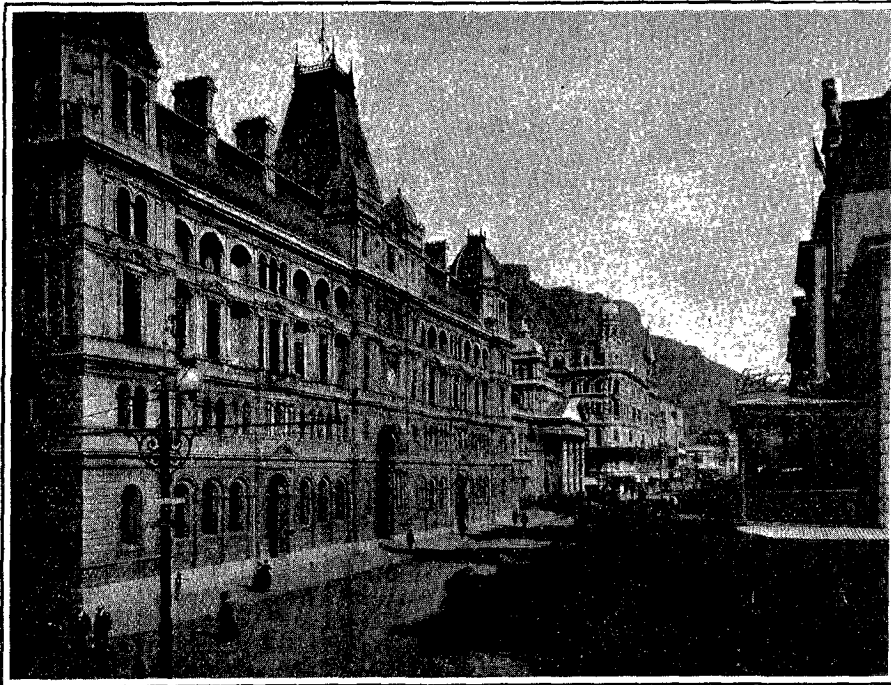
During the year 1902 our people in South Africa donated about seven hundred and fifty dollars for this literature alone. Besides this, periodicals were sent from our offices in Australia, Hamburg, and London.

I am thankful for the privilege I enjoyed in connection with the work in South Africa.

### Mission Notes

SOME African Christians on one side of the Congo became interested in the heathen on the other side. "We are saved, and they know nothing about Jesus," they said. "What shall we do?" Soon fifty of them were preaching on the other side of the river to their heathen neighbors.

WHILE the population of the Indian empire is over 294,000,000, less than 3,000,000 are Christians. In an analysis of the population according to "occupation," nearly 4,000,000 are supported by servants engaged in the administration of the state, 130,000 by sport, 2,250,000 by herdsmen, 2,340,000 by barbers and shampooers, while tailors, milliners, and dressmakers have to find support for over 1,000,000 people. A glance at religions shows that Hindus number over 200,000,000, Mohammedans 61,500,000, and Buddhists less than 10,000,000. The complex work in India is further evidenced by the great number of languages—there being no fewer than forty-two Indian, eleven Asiatic, and nineteen European languages spoken in the empire, besides a greater number of dialects. There are 25,000 lepers, and 150,000 deaf-mutes, while no less than 350,000 never see the light of day. Those who can read Indian languages have 7,081 newspapers to glance at, and 1,312 newspapers are printed in English.—*Selected.*



POST-OFFICE, CAPE TOWN

them. I attempted to number the vessels supplied, but found the same difficulty as Joseph of old when he attempted to keep account of the corn of Egypt—figures failed him. They ran very high, and he stopped. I followed his example, and stopped numbering.

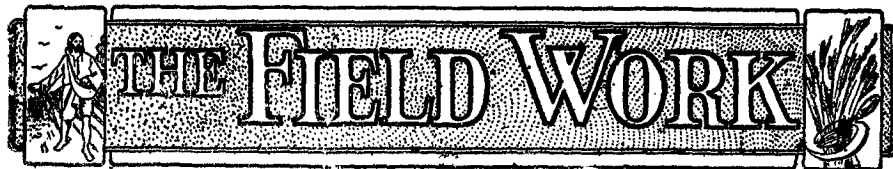
During the war the militia received our literature in parcels by sea or land, free of charge, for distribution in any place where their troops were stationed. I often went aboard boats which had been in Cape Town before, many times several years in the past, whose officers recognized me at once as having been on their ships and they would ask if I remembered them. Then an interesting conversation took place in regard to the truth, and many would quote very freely from the writings of some of our best-known authors, ending by saying that that was the kind of reading which they enjoyed.

Once I went on a boat which had come direct from Pitcairn Island, and the captain said to me, "Every last person on that island keeps the Sabbath." On another ship I met an officer, who accepted my invitation to attend our church in the city. He came a few times, was baptized, and went on his way rejoicing in

of them. I thought, if men can live such a life of hardship and danger uncomplainingly for a country which is earthly, what ought we not be willing to do for a heavenly country?

The officers, doctors, and nurses would often express themselves as thankful for the good reading I was distributing; and as the men would reach out their thin, feeble hands for the papers, some would say, "I have seen these same kind of papers up at the front," and then add, "This is the kind of reading I like. There is something one can take hold of in it." Once I asked one of the colonels when the time would come when there would be war no more. He thought a moment, and said, "When there are no more nations to make war with." Truly, he answered right.

During the time martial law was in force, I was given passes, which allowed me to go to any place on business or to give out literature. I always met the same kind and courteous treatment. There were two large camps for Boer prisoners where they were stationed until they were transported elsewhere; and the greatest number of those who were captured passed through this place. I put a quantity of Dutch reading-matter



# THE FIELD WORK

## Washington

**COLVILLE.**—We are glad to report progress in the work here. Sabbath, October 22, a church of seventeen members was organized, and the next day baptism was administered to one candidate, four having been baptized one week previous. A house of worship is now in process of erection. Others in the place are investigating.

F. D. STARR.

## Mississippi

**BROOKHAVEN.**—September 30 I left Vicksburg to visit the company of Sabbath-keepers at Brookhaven. I labored three weeks and two days in this place, holding evening meetings, and visiting from house to house. The first week, I held a series of meetings at the church, and the rest of the time I labored one and one-half miles from Brookhaven.

Two souls have taken their stand for the truth, and are now rejoicing. The members at this place are of good courage, and are rejoicing in the knowledge of the truth. These dear souls have been persecuted, but through all of their persecution, the Lord has brought them out victorious.

I thank the Lord for a part in this message for the salvation of souls. We need the co-operation of our brethren and sisters to help us to give this message to our race.

W. H. SEBASTIAN.

## West Virginia

**KANAWHA.**—The special missionary campaign was begun in this conference by the holding of a general meeting with the Kanawha church, November 3-6. This is the largest church in the conference, and there were several in attendance from the surrounding churches. Most of the conference laborers were present, and Brother F. E. Painter and the writer from outside of the conference. From the first, the burden of the meeting was to lay plans for a general revival of the old-time missionary work among the believers in all parts of the conference. A most excellent spirit was present from the beginning, and all entered enthusiastically into the work of the meeting.

It is expected that several able recruits will enter the canvassing field from this meeting. The *REVIEW*, *Life and Health*, *Signs*, and our other publications received consideration, and a number of subscriptions were received for each. Preaching services were held each evening, and the church was well filled at every meeting.

The burden of debt which is resting upon the conference is being gradually reduced, and a spirit of courage is filling the hearts of the brethren and sisters.

Plans were laid to carry the spirit of this meeting to the other churches, and to enter new territory with the message. We were deeply impressed with the large number of young people pres-

ent at this meeting. Some of these are planning to attend school and enter the work. This meeting was an occasion of refreshing for all, and the message is moving onward.

G. B. THOMPSON.

## Portugal

**LISBON.**—After a two weeks' visit at different places in the United States, we sailed from New York, Sabbath, September 10, for Portugal. A pleasant voyage brought us to Southampton, England, Saturday night, the seventeenth. At London we remained nearly a week, where we met a number of friends. We learned that the day we arrived in London, Brother Olsen baptized seventeen converts. We sailed from England, September 23, for Lisbon. Prof. B. G. Wilkinson would have come with us, but we thought we would get through all right, and time and money are valuable to his work in France.

We are quartered in a very nice part of the city, near the home of a former member of parliament, and also near a large English church. There is a large garden near by, which is full of tropical plants and trees. The climate is pleasant. We hope soon to be studying the Portuguese language with the aid of a teacher. The Lord blessed us much while traveling, and for this we thank and praise him.

We desire the prayers of our brethren. We are alone now, so far as human help is concerned, although we have found a friend in the agent of the British and Foreign Bible Society of England. May God hasten the cause of truth in the world's harvest-field, and bring the coming of our King, is our prayer.

C. E. AND MARY RENTRO.

## Chile

SINCE we reorganized the church in Santiago, it has prospered wonderfully. Last year they paid more than four times as much tithe as the year before, and have grown until there are over sixty members more than before we reorganized. I seldom go there without finding several who desire baptism, having accepted the truth through the labors of the members. The Lord is blessing them wonderfully.

We have one company of nine believers up in the mountains, about twelve miles above Los Andes. The last time I was there, in March, seven of them went to Los Andes, with Bibles, books, and periodicals, to canvass and distribute papers. Four of the company were sisters, and they walked down in the morning, and after working all day walked back at night. Thus you see, when their hearts are in the truth, and the truth is in their hearts, they desire that others also should know it. I heartily believe what the Testimonies say in regard to getting the churches to work.

Our work here in Chile has not moved

very rapidly, but the most that has been done has been done by the members. It is true that I can point to a few as the direct result of my work, but the greater part has been done by them. I have tried to show them how, and to bind them together and build them up, but they have done most of the work. They rejoice, too, to tell me of this and that one whom they have interested in the truth. May the Lord bless them; for they love this truth. I shall be glad to get home. In nearly six months I have been at home only eleven days.

H. F. KETRING.

## South Africa

**BLOEMFONTEIN.**—At the beginning of this year the Union and Cape Conference Committees invited me to leave Basutoland, and to take up work in the Orange River Colony. After considerable hard work trying to arrive at a decision, I finally left the Kolo Mission in the hands of Brother and Sister Chaney, and came to Bloemfontein.

Since coming here, Sister Wöcke has renewed the work she relinquished owing to ill health. She takes a company of children and youth for Bible instruction every Sunday among the indigent Dutch people. In the afternoon she meets with a company of Dutch-speaking colored people at Kafirfontein, one of the large locations on the outskirts. I have accompanied her to both of these places, and have been favorably impressed, especially by the respectful interest manifested by the colored people, among whom we hope a growing interest will be maintained.

As I have had to wait for the arrival of the cart which I ordered for use in the work, I have tried to build up the few professing Sabbath-keepers who are here. As a result of visiting a sick woman of one of the Bloemfontein families who since died,—yet I am thankful to say not without hope,—a good impression was formed by the family and relatives. I was asked by the German minister to take part in the funeral service, and since then I have been holding Bible studies with the family every week. Some evenings as many as twelve have been in attendance.

Three intelligent natives have been studying with me twice a week. I am inclined to believe that one of these will soon take a stand for the truth. I am planning to visit the scattered Sabbath-keepers in this region, hoping to induce those who can to actively interest themselves in spreading the message. Please pray for the work in this mixed field.

J. M. FREEMAN.

## Illinois

**DECATUR.**—Elder C. L. Taggart and wife, Sister Mary Craig, and myself having been recommended to hold a series of tent-meetings in Decatur, we pitched our tents and began meetings about the middle of June. These meetings were continued until August 12, when we moved to another part of the city, where the camp-meeting was held, August 16-28. The Lord blessed our efforts during the summer, and we had a good hearing, and, as the result of efforts put forth, some accepted the truth. At the close of the camp-meeting it was decided that I should remain on the

camp-ground with the tent, to follow up the interest in the city.

As the result of five weeks' effort there are between fifteen and twenty who are rejoicing in the light of the third angel's message, and the interest is still good. I never enjoyed more freedom in presenting the truth, and never had a better interest in all my ministerial work. Sister Mary Craig rendered valuable help by visiting the interested ones, and by playing the organ at each service. She remained in the city to canvass and hold Bible readings. The Lord is greatly blessing her efforts in Decatur, in giving her access to the homes of the people.

We have organized a Sabbath-school in the eastern part of Decatur, near the place where the camp-meeting was held, for the benefit of those who can not attend the other Sabbath-school. Both schools are well attended, and all seem to take a deep interest in the lessons.

Our donations more than covered all our expenses, and the people were very kind in every way. I never was of better courage, and never had more faith in the message, than at the present time; not because Satan has ceased his efforts to discourage and overthrow the faith of God's people; no, no! for it does seem that he has truly come down in great power. It is because he knows that his time is short, and that he has but a little time in which to work.

M. G. HUFFMAN.

### Ceylon

COLOMBO.—I scarcely know where to begin in relating to you God's wonderful care over us, and the way he has gone before in opening up the work here. We had to move cautiously, owing to the prejudice which was felt toward "Adventism." But the truth is of that character that it will always, when rightly lived, win its way into every honest soul.

We find now that many avenues are opening up before us, and a good influence is at work. We are having our little cottage meetings, and in these we have seen definite results in the conversion of souls. We pray that they will continue to walk in the light, and be led into the fulness of the truth. The brother who first began to observe the Sabbath is firm and strong in the truth he has received. He is also proving himself to be a worker who will grow in helpful efficiency as he gains more experience.

We are having Sabbath morning meetings now, and last Sabbath two additional ones met with us, and expressed their determination to observe the Sabbath of the Lord. They are both Christian workers, and of good report in the city. We are praying that they may continue with us, and that God will use them mightily. These three men can speak both in Cingalese and Tamil, and therefore can be used wonderfully in bringing these glorious truths into the native tongue.

We had another visitor who has done a great deal in missions for many years. He came to see us last Sabbath morning, to inquire about the truths we taught. He remained with us all day, and was much pleased with what he learned. There are many others who are earnestly inquiring. I feel confident that God has sent us here in answer to many praying hearts who were seeking for more light.

for the cause, and we believe the time has come for us to engage a public hall and begin a vigorous campaign in aggressive warfare. We are earnestly seeking the Lord that he may make it possible for us to enter the avenues which open before us. We need workers, and we need means. Money invested now will be honored of God. May he move our people to this end, that his work may not languish.

HARRY ARMSTRONG.

### Norway

BERGEN.—It is now almost a year since I left my home in Denver, and the dear brethren of the Colorado Conference. My experiences during that time have been many, but our kind Heavenly Father has been taking care of me, and I thank him for his many and tender mercies. I have been doing various kinds of missionary work, such as selling our literature, holding Bible readings, and have been an active member of our missionary society, of which I have been chairman for some time. The Lord has blessed my efforts, and two dear souls have accepted the gospel invitation, have followed their Lord in baptism, and are now among those who keep the commandments of God.

My hope and confidence and faith in God and his Word are strong. "The Lord is good; his mercy is everlasting; and his truth endureth to all generations." Ps. 100: 5.

There have been some interesting experiences in connection with the work here in Bergen, which is my birthplace. Elder Clausen came to this city about ten years ago. He worked hard for two years, and as a result of his labors a church of twenty-seven members was organized. Then they had no conference worker for three years, and during this time the membership dropped to ten, mostly on account of emigration to America. After much prayer, the conference sent Elder Hansen to labor here. He gave the gospel message for about two years, and now our church-membership is more than fifty, although for about three years they have been without a conference worker. The work has been expensive, considering the financial condition of the brethren. The hall in which the meetings were held during the labors of Elders Clausen and Hansen cost considerable, but the brethren have done nobly in donating of their means to help the message of God onward during the past ten years. Now, however, their means are exhausted, and at the present time it is a hard struggle to raise the money to pay the rent of a small hall where the brethren can meet once a week on the Sabbath day. There are left about ten of the members who accepted the message ten years ago, and they have passed through severe trials during this time; but thanks be to God, they have stood loyally by the truth of the third angel's message.

The dear brother who has especially carried the burden of the work owns a little milk ranch about two hours' walk from the city. During the past ten years he has faithfully walked to the city to look after the interests of the work in connection with the meetings. He has come in all kinds of weather,—rain, snow, or sunshine; nothing could

keep him away from the meetings, and while Elders Clausen and Hansen were laboring here, they had four or five meetings a week. He and his wife and four children were all faithful. Now their two oldest children, a son and a daughter, have gone, in harmony with their parents' wishes, to the Skodsborg Sanitarium, in Denmark, to secure a training that they may become missionaries, and the faithful father and mother are overworked. I spent a week with them a short time ago, and my heart was touched as I witnessed their daily devotion to God. They have sacrificed their strength and their means to help the gospel message onward. It seems to me that my trials are as nothing compared with theirs.

The faithfulness of this brother is illustrated to some extent in one of his experiences. He had for a long time saved some money in order to erect a little house or shelter, where the animals might go when bad weather came and found them on the hills away from home. He gathered the stones himself from the mountainside close by, and erected the walls by nicely fitting one stone upon another, without using any cement. When the time came to buy the necessary materials for putting the roof on, the missionary calls for money were so urgent that he gave this money to the Lord's work. Several years later the Lord had blessed him so that he again had the money to buy material for the roof, but once more the money was used to answer the missionary calls for the Lord's work, and to this day there is no roof on the shelter for the animals. But our brother and his family are thankful that our good Heavenly Father is their shelter in all kinds of weather.

We need some Norwegian literature to put in a nice tin rack which we have been permitted to place in the railway station here. It has five sections, and holds about two thousand pages of literature when it is full. We would be glad if the brethren in America would send us some clean copies of our Norwegian periodicals. They can in this way help us to sow the seeds of truth among the eighty thousand inhabitants of this city. We are buying our literature from our publishing house in Christiania, but we have not sufficient money to get all we need in our missionary work, and we shall always keep out of debt. Hence our call to you.

Our missionary society is also endeavoring to get a library of our good books, that we might lend them to the brethren who are too poor to buy books. Since the "Testimonies for the Church" are not yet translated into the Norwegian language, and since some of the brethren here can read English, and so are able to translate some of the good things that are in the Testimonies, we would appreciate a donation of the Testimonies to our missionary society in Bergen. Remember the work here before the throne of grace.

OSCAR EINARSEN.

### An Appeal From Sumatra

THE first man I baptized four years ago in September is failing in health, and will leave seven full orphan children—two girls of twenty and fifteen, and five boys ranging from three to about thirteen or fourteen years. If we do not care for these children, they will

be scattered in the families of heathen relatives, where they will be treated like slaves, and brought up as heathen. I do not think the Lord wants this to happen, and so I am asking any one who feels moved to contribute something to the support of the children, to send me, through the Mission Board, three dollars a month for the boys, or five dollars for the girls. Perhaps a church or individual can support one child, or two or three churches or individuals could unite. It is a pitiful case that appeals strongly to our hearts.

R. W. MUNSON.

**The Mexican General Meeting**

THIS meeting was held at Mexico City, September 14-19. A goodly number from the Guadalajara church and sanitarium were present. These brethren and sisters, together with those living at Mexico, made quite a little company.

Three meetings were held each day. These were devoted to a consideration of the work of the past, and to laying plans for the future. Stirring sermons were preached by Elders Leland, Caviness, and Bodwell.

The first service, which was held Wednesday evening, and the closing meeting, Monday morning, were special praise services, and will long be remembered.

As a result of the consideration given to the work, the following decisions were reached:—

1. To increase our force of colporteurs as rapidly as possible.
2. To add to our literature as fast as finances will permit.
3. To continue the publication of the Spanish Sabbath-school Lesson pamphlets.
4. To add four pages to the *El Mensajero de la Verdad*, beginning with the first issue for 1905.
5. To start a paper that can be produced at a cost not to exceed 1 ctvo. a copy, to be used in working with the poor, and by those who wish literature for free distribution.
6. To increase our efforts in behalf of the home department of the Sabbath-school.
7. That our Sabbath-schools devote their surplus contributions to some branch of the mission work, leaving each school free to decide to what object its offerings should go; and further, that the officers of the school keep the matter constantly agitated.
8. That we express our hearty appreciation of the work of the American Bible Society, and manifest our interest in this good work by taking up an annual collection in our churches.
9. That Brother and Sister A. G. Bodwell locate at Torreon as soon as consistent, making that a center from which to work the surrounding cities.
10. That Elder Leland locate at Aguascalientes, and that he be allowed to devote his time to dental work, with the object of becoming a self-supporting missionary at the end of three months.
11. That our workers be instructed that sixty hours' work a week will be expected, thirty or thirty-six of which must be spent in actual work among the people, the remainder being spent in study and preparation.

The annual meeting of the La Verdad

Publishing Company was held, and officers for the ensuing year were elected. With a view to decreasing operating expenses, it was decided to lease the building and plant to the mission for one year. Sunday, September 18, the new building was dedicated with appropriate services.

The following statement shows the money raised for the starting of the printing work and its use:—

RECEIPTS	
Donations from Brethren and Sisters .....	\$1,147 04
Donations from Mission Board .....	300 00
Loan from Mexican Mission .....	208 26
Total .....	\$1,655 30
DISBURSEMENTS	
Paid for lot .....	\$ 340 90
“ “ building and walk.. ..	605 45
“ “ machinery .....	611 46
“ “ organization of company, titles, etc. ....	76 71
Sept. 15, cash on hand .....	20 78
	\$1,655 30

There is still about two hundred and seventy-five dollars due on pledges to the enterprise.

The report of the treasurer showed the finances of the mission to be in good shape. The tithe and offerings for 1903 amounted to \$3,466.75, Mexican money, not including the contributions to the printing plant.

Aside from the property of the printing company, the inventory Jan. 1, 1904, showed the value of the mission property, including stock of literature, etc., to be about five hundred dollars American money.

Many have become interested through the reading of the *El Mensajero* and other literature during the past year, and we confidently expect to see more results as the seed sown continues to be watered.

All felt that the meeting was a source of blessing and encouragement to them.

We expect to join in the winter missionary campaign, and pray that God may crown our efforts with success, and that we shall be permitted to see a goodly number accept the truth.

GEO. M. BROWN.

**The One Hundred Thousand Dollar Fund**

THE donation of \$19.90 credited to Quincy Zimmerman in the REVIEW of October 27 should have been credited to the Laveta (Colo.) church.

Amount previously reported..	\$45,516 67
L. A. Bierce .....	50 00
G. W. Sterling .....	50 00
Mr. and Mrs. W. W. Prescott .....	25 00
Mrs. A. Sanders .....	25 00
Mr. and Mrs. J. V. Willson (South Africa) .....	24 35
W. A. Smith .....	20 00
Walter Harper .....	20 00
A. M. Dorman .....	20 00
W. S. Hyatt (South Africa) .....	16 00
Charles Edwards and family (Tonga, South Pacific Ocean) .....	15 00
W. L. Brisbin .....	14 50
Dr. S. P. S. Edwards .....	10 15
James Dubois .....	10 00
Superior Tract Society .....	10 00
Mr. and Mrs. A. M. Davis .....	10 00
Mrs. Giddings .....	10 00
George W. Bliss .....	10 00

Lavina Ertlick .....	10 00
Edwin S. Butz and family (Tonga, South Pacific Ocean) .....	10 00
Louise Robertson .....	10 00
J. E. Pierce .....	10 00
Minnie A. Cornwell Chaney (South Africa) .....	9 40
Ada Spear .....	6 00

FIVE DOLLARS EACH

H. J. Farman, Joseph S. Fritts, R. G. Palmer, Elmer Putney, Mr. and Mrs. Aufranc (France), Mr. and Mrs. J. D. Triplett, Octavia Bowman, Mrs. E. P. Asbury, Elizabeth Nuding, Katherine Nuding, Ellis Clark, Mrs. S. S. Post, W. S. Neff, Willie Dessain, J. H. Quinn, Leona Garrett, Sarah Braugh, J. M. Colburn, a friend, Mary and Joseph Warren, Mrs. Anna Parker, Nels Nelson.

Mrs. C. Ingvoldsen (New Zealand), \$4.87; Hildebran (N. C.) church \$2.68.

THREE DOLLARS EACH

P. C. Hall, Mr. and Mrs. S. E. Kimball, W. G. Whittaker, Wyoming Mission Field, Enid (O. T.) church.

TWO DOLLARS AND A HALF EACH

John M. Estes (Alaska), Minnie Dorman, Winnie Dorman, Swin Swinson.

TWO DOLLARS EACH

Lina Hire, Henry Gibbons, Vilona B. Cummings, W. R. Andrews, Mrs. L. M. Thompson, J. B. Canright, Rome (N. Y.) Young People's Society, R. W. Talcott, Margaret Scott, Mr. and Mrs. P. Hanson, Mrs. A. Schaub.

Miss J. O. Olsen (New Zealand), \$2.43; Mary R. Lineburger, \$2.16; Patrons *Signs of the Times*, \$1.70; Arthur Briggs, \$1.55; D. M. Bonesteel, \$1.50; J. A. Holton, \$1.38; S. R. H., \$1.25.

ONE DOLLAR EACH

R. W., Edna Wilson, May Saylor, M. G. Huffman, Mrs. Ed. Allen, Mrs. Anna Yeager, Mrs. H. G. Morris, Mrs. D. Jones, W. T. Code (Alaska), S. S. Sceeyes (Alaska), C. E. Kimball (Alaska), Edna Merchant, Winnie Sterling, Mrs. M. E. Hanson, Mrs. H. Niergarth, William Tatro, Mary Goward, Mrs. G. T. Carter, W. B. Goodrich, T. J. and B. E. Parins, Mrs. A. M. Gwin, Mr. Tipton, Martha Lambert; M. H. Barney, A. J. Barney, Elsie Merchant, Mrs. Charles Berg, Matthew Gaines, John Schofield, D. Fitzherbert, C. Watson Webb, Charles Sohns, George P. Davis, Charles B. Snouden, John Kimber, O. McFadden, M. Thornton, Mr. Beiler, A. S. Stevenson, G. F. Van Pelt, C. H. Dailey, John and Minnie Hoffman (Sweden), Levi B. Colburn, Elvira R. Colburn, Olive E. Colburn, Walter Rich, Mrs. Marie Peterson, Mr. and Mrs. L. B. Osgood, Mrs. A. A. Campbell, Milton Junction (Wis.) church, Hundred Mile Grove (Wis.) church, Mrs. R. B. Owen, Mrs. C. T. Hall, A. Schaub.

R. and L. Booth, \$.75; Irma Christenson, \$.75; Jessie Christenson, \$.75; Lillian Gwin, \$.17, a friend, \$.10; Mrs. Ida Sturbridge, \$.10; Myrtle Emme, \$.05; W. D. Cartwright, \$.05, B. Boys, \$.05.

FIFTY CENTS EACH

Mrs. Eunice Briggs, Sidney Lindt, P. A. Dickson (Alaska), O. C. Benson (Alaska), M. Krupp (Alaska), John W. Taylor (Alaska), George O. Lee (Alaska), E. H. Flynn (Alaska), H. P. King, Jr. (Alaska), Mrs. Agnes Lawson, W. M. Temple, R. L. Temple, M. M. Turner, R. J. Smith, Angie Smith, Bar-

ney Farant, Mrs. P. E. McConley, J. Levin.

TWENTY-FIVE CENTS EACH

Mrs. C. H. Bausher, Theodore Doty, Rex Barnett, H. Francis Murphy (Alaska), W. H. Murry (Alaska), Orrie Davis, Mrs. Cornell, George Sterling, Mr. Giles, Mrs. M. S. Collins, Mrs. Emma Simons, Mary Stable, Henry Hanson, Mrs. Ardie Kenney, Mrs. Emma Maxwell, W. C. Presley, Jr., a worker, Lily E. Wagner, Bert Wagner, Henry Wagner, Poly Wagner, Albert Carlson.

L. J. Peterson .....	10 00
Darby (Mont.) church .....	20 00
Lydia A. and John Brown ..	25 00
William Graham .....	50 00

Total reported .....\$46,264 86

A further list will follow.

Send all donations to W. T. Bland, 222 N. Capitol St., Washington, D. C.

**Field Notes**

A NEW Sabbath-school has been organized at Decatur, Ark.

FOUR members were recently added to the church at Isabella, O. T.

FOUR persons have recently united with the church at Minneapolis, Minn.

THERE has been a recent increase of five in the membership of the church at Springdale, Ark.

ELDER J. O. BEARD reports the addition of four members to the church at Winterset, Iowa.

ELDER F. H. CONWAY reports that "five earnest souls have taken their stand for the truth" at Checotah, I. T.

At the local camp-meeting at Buffalo Gap, Tex., twelve persons experienced conversion, and sixteen united with the Buffalo Gap church.

THE treatment rooms in Milwaukee, Wis., have been reopened, and are now located at 137 Oneida Street. They are in charge of W. F. Smith.

CHURCH-SCHOOLS have recently been opened in the Upper Columbia Conference at Cove, Milton, and Union, Ore.; Boise, Caldwell, and Cambridge, Idaho; and College Place and Natchez Valley, Wash.

A CHURCH building is in process of erection at Eldorado, Kan. Money for a church building is being raised by the company at Leavenworth; work on a house of worship is about to be begun at Glenelder; and the new company at Hepler will either buy a house of worship or build one.

ELDER JOHN HOFFMAN, who has been laboring in Finland for a number of years, has now moved to Sweden. He expects to work in the future in the northern part of that country, where nothing has as yet been done. He writes that they have been away from America so long that the authorities are not willing to renew their passports, which, with other reasons, causes them to move to Sweden.

THE Indiana Reporter of November 9 says: "The Indianapolis brethren and sisters met in their new house of worship last Sabbath. The building is completed, but the furnishings are not all in." It adds that "the prospects for our canvassing work are brighter now than for many months in the past."

REPORTING from Clarksburg, W. Va., where the camp-meeting in that State was held, Elder B. F. Purdham says: "Brother J. S. James and I are following up the work at Clarksburg with a tent effort. Four have accepted the truth already, and we hope soon to see a good church organized at this place."

ELDER CLARENCE SANTEE, of the Southern California Conference, says in a recent report from that field: "At Fernando there were thirteen baptized the first of October. October 8, three were baptized in San Diego. There will also be a baptism at Santa Ana the twenty-second, if all is well."

THE London publishing house is at present at work on a small volume of "Bible Readings" in the Zulu. Besides the books, the readings will also be printed on loose sheets, each sheet containing a complete reading. These will be very convenient for distribution, especially among those who can not afford a copy of the book.

AT the recent local camp-meeting held at Gage, O. T., about thirty tents were pitched, and there was a good attendance toward the close of the meeting. A report from Elder G. F. Haffner says: "The Lord came very near on Sabbath and Sunday, and souls were converted and backsliders reclaimed. About six asked for baptism, but as the time was short, we preferred to postpone baptism till they return home."

ELDER ARMITAGE writes from the Somabula Mission: "We are all well at present, and our school work is progressing. We have thirty-one with us now, and fifteen more come in every day from the kraals, so we have all we can do. We have pupils from eight different tribes, so there are that many languages spoken here. Some of these are from beyond the Zambesi. We now have an attendance of from one hundred to one hundred and twenty-five at Sabbath services."

BROTHER W. H. WAKEHAM writes: "The great difficulty here is the language. While we have a few tracts in the Arabic tongue, we have nothing, scarcely, suitable for the Moslem. For six months I have had a little book on the prophecies of Daniel translated and ready for the press, but we have no money to print it. Something of that nature, or something along health lines, would be more acceptable to the Moslem readers than the usual doctrinal tracts. And if we could have something like 'Steps to Christ' for the Christian population, it would be of great value. But it is useless to talk of making our publishing work self-supporting in a country like this, until we have a larger constituency than we have at present."

**Christian Education**

Conducted by the Department of Education of the General Conference.

L. A. HOOPES, Chairman;  
FREDERICK GRIGGS, Secretary.

**The Advance**

THE hope of our school work in the future is in the right application of correct principles to our schools in the present. The success of next year's work is very dependent upon that of this year. That there should be a very rapid advance, all must concede; but will all who grant this, work with true earnestness to bring about these rapid strides to the best of work? We have a message of perfection to give to the world, and it is to be given, in part, by having a thorough and high grade of work done in all departments of our work, and in no department can this be truer than in the educational work.

To every one connected in any manner with our schools, either as teacher, patron, or pupil, there comes a distinct call to great advance during this school year. There are some very distinct problems with which we have to wrestle, such, for instance, as the means of support for our schools so that every one who desires the advantages of a Christian education may have it. This support should also involve the furnishing of good equipment for the schools in the way of schoolrooms, maps, charts, and the aids in teaching. There should be great progress made in the preparation of better text-books for all grades of our school work. Our courses of study should be made more practical and better adapted to the needs of our distinctive work. This is truer in no grade of our schools than in the training-schools; for from them is to go forth each year an increasingly large company of well-educated workers for our various departments of work. There are also many lessons to be learned in better methods of teaching. There are very great strides to be made in manual work as a factor of education. Other lines of advancement might be suggested, but surely here are enough to enlist the best efforts of every one. If we make the progress that is demanded of us, it can be only by the very earnest efforts of every one, and by a spirit of true co-operation. Each one must feel an interest, not only in his own personal work, but in that of the whole. Every ray of light must be gathered, every step of progress must be noted. These must be passed on to help others, and for them to add to. Those who feel a burden to study and develop any phase of our work must be full of courage in their investigations.

The Educational Department of the REVIEW is intended to be a means of communication and a herald of progress and advancement. It should be impressed on the mind of every lover of this message that he has a duty to add his strength, be that but little, to this great struggle for a perfect educational system; and in no way can he add that strength more effectually than in giving it through the medium of this department to all who may be interested. A pull altogether will make the advance more rapid and easier.

F. G.

### The Father of the Man\*

"THE child is father of the man," Wordsworth said truly; for what you make your child, such a man may you expect him to be. There is not a Christian mother who does not dedicate her sons to the service of God, nor a godly father whose fondest wish is not that they shall grow up to speak for Christ. But it takes more than birthday consecration to form souls, and that dedication only is of value which, like the vow of the Nazarite, receives constant renewal and obedience. It may not take the sacrifice of a Hannah, but certainly it will require the devotion of a Mary, to make of our children those heralds who shall proclaim the coming kingdom.

Our schools bear great responsibility for the training of our children and youth, but not nearly so much as do our homes. And it is not merely in the teaching of doctrines and the enforcement of a simple and healthful mode of living, but as well in the forming of thought and speech, that the home must bear the greater burden; for the teaching of language does not begin in the school, but in the cradle. And again, the model of the school is seldom as influential as the pattern of the home; and it needs to be impressed upon us all that the atmosphere of the home determines whether the voice of the future man shall be heard ringing forth the pure truths of the gospel, or brawling in the dens of iniquity. The language of the home, if the home be his principal abode, will determine the child's own language. His mind grows with the material upon which it is fed; his brain shapes the expression of its thoughts according to the model furnished through his ears. And these considerations suggest the requirements of the teaching in language that is done in the home.

Would you have your boy a teacher of the truth, or a maker and a lover of lies? Would you have him breathe purity in his speech, or revel in the filth of obscenity? Would you have him throw sunshine with his words, or mutter thunders in his most amiable moments? Would you have him able to speak without embarrassment to high and low, in the simplicity of correct speech, or stand in confusion when, maybe, he is brought to testify before kings and rulers for the name of Jesus Christ? Your own manner of conversation shall decide! For it is in the practise, not so much in the giving of the precept, that the real teaching is done.

The conversation of the home should always be on elevated themes. Not that it must be theological or obscurely scientific: all subjects have their heights; we need but to go up. Let the lessons of Christ on the sowing and the reaping, on the life of flower and animal, teach us how to talk of these things without always discussing the value of Farmer Jones' wheat crop, or the value of Fisherman Hopkin's great catch. Rather talk of the influence of the war upon the progress of the gospel in Japan, Korea, and Russia, than dwell upon the doughty deeds of Cossack and of Nippon. Stop discussing the trimming of bonnets, and plan for the filling of hats in the missionary collection.

The language of the home should be

pure. No one expects obscenity in the home circle, yet but few realize the influence of many expressions which have a lowering effect upon the speech. The use of slang and of expressions of uncertain meaning, opens the unfortified mind to debasing thoughts. In just as great degree should the opposite extreme of prudery be condemned, and the more particularly because it is a recognition of low thoughts, while the former fault is often committed without intention of debasement. To avoid the use of words which although having a proper meaning, may be construed by the evil-minded as prurient; or to change an exact and vigorous term for a general and obscure expression, because of the speaker's own hypersensitive ideals; or to employ a foreign word or accent in the place of pure English, in order to veil the identity of the word, is not only to transgress the laws of rhetoric, but to reveal a depravity of mind second only to that of the reveler in lust. By example, teach the children in the home to use plain, exact, vigorous English words, and let one's own consciousness of purity be protection against the evil that any might attach thereto.

The language of the home should be cheerful. Gloomy tones make sad hearts, and out of the abundance of the heart the mouth speaketh. The Christian home can not but be cheerful; if it is not cheerful, it is not Christian. Fault-finding, disputing, grumbings, gloomy silences,—all these tend to stop the springs of eloquence. The child of gloomy or peevish parents may become a philosopher, but he will tend to be a Cynic or a Sadducee. Good cheer that springs from love will make the Christian and the missionary whose words, like those of his Master, will win souls by the very charm of their music.

The language of the home should be correct. It is vain for the school to struggle against improprieties of speech which are born and strengthened in the home. The influence of father and mother in settling the forms of speech, is incalculable. To speak clearly, to give words their full and proper sounds, to make as good sentences as possible,—these should be the care of every parent.

The father or the mother may not have had the advantage of careful training in these matters, yet improvement can be made. Joseph and Mary were uneducated Galilean peasants, yet the language of Jesus afterward bore witness to the careful speech of his parents. Would not any mother be proud to have the sermon on the mount, in its purity and beauty of style, stand a monument to her training? Jesus had no other earthly teacher. The truth is, our mistakes in speech are not so much the result of ignorance as of carelessness. If one of us were to stand before the king of England or the chief justice of the United States Supreme Court, how carefully he would choose his words and form his speech! Yet in standing before a child, one is standing before a possible future king and priest, standing, let us hope, before one who will, even in this earth, be called upon to present the truth of God before great men, men of culture. Let us not lightly esteem our position now, but put before our children the best forms of speech which we can command. And by observing those who we know are proficient, and by accepting correc-

tion when we can get it, our speech may be perfected. Your child may become a Chrysostom, he may be a Whitefield; at all events, if you so will it, he may have the experience of those humble Galilean fishermen who, after three years and a half of companionship with the Nazarene, astonished and convinced the world by their eloquence. A. W. SPAULDING.

### Current Mention

—The foundering of two sailing vessels in the North Sea, with the resulting loss of twenty-seven lives, was reported at Hamburg, November 10.

—Eleven persons were killed and ten or fifteen injured in a collision, November 12, between a Union Pacific west-bound passenger and an east-bound extra freight train, one and a half miles west of Azusa, Wyo., on the Oregon Short Line.

—The prominent English statesman, John Morley, is quoted as having said in a discussion of the recent national election in this country: "I have watched the progress of the United States with interest and awe. The prophecy that you are to be the greatest power on earth is coming true. With your resources, energy, and strength, there is not a power in Europe that doesn't covet your friendship and good feeling."

—The result of the recent national election in Italy, which was announced November 7, is that the government has been victorious over the extremists, who lost twenty seats. Turin, Naples, Palermo, and almost all the large towns joined Milan and Genoa in defeating the extremists, as a manifestation against the general strike. This was the predominant note in the elections. Count Macola, a personal friend of the pope, and who had the support of the clericals, was among the defeated candidates.

—Previous rumors of the death of the Japanese General Kuroki are confirmed by later reports, according to which the general was wounded by a fragment of a shell at the battle of Liao-yang, and died October 4. The opposing armies in Manchuria are in close touch with each other, each being behind strong fortifications. The fighting is confined to skirmishes and artillery duels. There is little news from Port Arthur, but it is reported that supplies are frequently smuggled into the city through the Japanese blockade.

—The serious and constant menace to life and property from incendiarism in New York City is shown by frequent dispatches similar to the following, which was dated November 10: "Three persons lost their lives, twenty were injured, nearly half a hundred were overcome by smoke, and an equal number are temporarily homeless as a result of a series of fires in various parts of the greater city to-day. In nearly every case the fires were in tenement houses occupied by a large number of families, and at least two of them are thought to have been started by incendiaries. That no more lives were lost undoubtedly was due to the fact that the flames were discovered in every instance before they had made great headway and the excellent use made of life-saving appliances by the firemen."

\* The first of a series of four articles upon language culture in the home.

—Leaders of the Socialist Democratic party are authority for the statement that Eugene V. Debs, the party's candidate for president, polled over 600,000 votes in the recent election, or more than four per cent of the total vote. The States showing the greatest ratio of increase are Illinois, Ohio, Minnesota, Wisconsin, Pennsylvania, Michigan, and California. The news from Washington estimates a large increase, but no figures are given. The only decreases are reported from Massachusetts and Colorado.

—It appears probable that South America may soon follow the example of Europe in burdening its people with the maintenance of great armaments. A recent telegram from Buenos Ayres says: "In view of the project of Brazil to raise a loan of \$50,000,000 for the purpose of increasing her fleet, official and other Argentine newspapers are urging a rearrangement of treaties with Chile in order to enable this government to expend \$15,000,000 in the creation of an Argentine navy, alleging that Brazil is ambitious of securing supremacy among the South American States."

## NOTICES AND APPOINTMENTS

### Publications Wanted

N. B.—Attention has been repeatedly called to the necessity of having papers *properly wrapped*. Do not roll or wrap too small. Cover papers well, so that they will be clean when received. Some have paid double the postage necessary, while others have forwarded literature by express when it would have been cheaper to send it by mail, at four ounces for one cent.

[SPECIAL NOTE.—All who receive periodicals in answer to these calls are advised to examine them carefully before distributing them.—ED.]

The following persons desire late, clean copies of our publications, postpaid:—

Mrs. Iza E. Clement, Hot Springs, Ark., periodicals.

Miss Birdie Cruzan, 1213 W. Ninth St., Joplin, Mo., REVIEW, Signs, tracts.

N. B. Jenkins, Blythewood, S. C., REVIEW, Signs, Good Health, Life Boat, Instructor, Little Friend, tracts.

### Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A charge of one dollar for one insertion of six lines, or less, and of twenty cents for every line over six, will be made, though in the case of the poor who wish employment, the charge may be remitted. Persons unknown to the managers of the publishing house must furnish good references.

WANTED.—A Seventh-day Adventist with small capital to invest as partner with me in my business as plastering contractor. Address T. A. Nickel, 819 Hickey St., Santa Ana, Cal.

FOR SALE.—Olives and extracted honey. Also oranges and lemons in quantity desired. Pure olive-oil. Labels for above. Low freight rate on olives. Address W. S. Ritchie, Corona, Riverside Co., Cal.

WANTED.—A good S. D. A. girl for general housework in a Sabbath-keeping home of four. Good wages, also good home. Will be glad to correspond with any who desire to come. Address Mrs. John Barland, Kankakee, Ill.

FOR SALE.—Due to failure of the Hammond Food Co., of Bay City, Mich., I am in a position to quote unsalted, pure peanut butter, made from No. 1 Spanish shelled peanuts, at 10 cts. per lb. in 50-pound lots or more. Cash with order. Address J. B. Schindler, Bay City, Mich.

FOR SALE.—127 acres in a most healthful and fertile valley of Southern California. Good soil, adapted to fruit, berries, gardening, and grain. Excellent water in abundance. Near S. D. A. school and church. For particulars, address C. B. Runnels, R. F. D. No. 1, Escondido, Cal.

THE Colorado Sanitarium of Boulder, Colo., desires to secure the services of a Seventh-day Adventist man or woman who is competent to take charge of and operate a steam laundry. Applicant must present references, and accept position upon three months' trial. State age, experience, and all necessary information. Address Francis M. Wilcox as above.

## Obituaries

MASON.—Died at her home at Willis, Mich., Oct. 15, 1904, Mrs. Isabella Mason, aged 63 years. Fourteen years ago Sister Mason was converted and united with the Seventh-day Adventist Church, of which she remained a consistent member until her death. She was held in high esteem by all who knew her. She leaves a husband, two sons, two sisters, and many friends to mourn their loss.

O. F. BUTCHER.

WHITE.—Died at the home of his mother, in Uniontown, Pa., Feb. 1, 1902, Brother Joseph White, aged 16 years, 11 months, and 15 days. He suffered for about six months with valvular heart trouble, and while thus afflicted he made a complete surrender to the Lord. He wished all to know that he died a Seventh-day Adventist, and in the blessed hope of an early resurrection. Words of comfort were spoken by the writer.

C. S. LONGACRE.

WORDEN.—Died at St. John, New Brunswick, of consumption, Sister Ada Worden, aged 26 years. Sister Ada was the daughter of Beverly Worden, who for many years was elder of the St. John church, and who died last March after suffering for three years with the same dread disease. Sister Ada was a person of rare spiritual beauty, and a largely attended funeral showed the high esteem in which she was held by all who knew her. She sleeps in Jesus; and the blessing of Rev. 14:13 truly is hers. The remarks at the funeral were based on the last clause of Num. 23:10. W. R. ANDREWS.

OLSON.—Died at Mankato, Minn., Oct. 23, 1904, of tubercular trouble, Anabel Cecelia, only daughter of Olof and Nettie Olson, in the nineteenth year of her age. She had been a great sufferer for many months, and had certainly demonstrated to those who saw her the beauty of that word which says "As thy day, so shall thy strength be." Just before she fell asleep, she requested her brother, Alfred, to tell the nurses in Chicago that she died trusting in Jesus. A deep impression is left upon those who attended the funeral, which was conducted from the Seventh-day Adventist church in Mankato. Her parents and six brothers, survive her.

H. S. SHAW.

MIDGLEY.—Died Oct. 6, 1904, Mrs. Samuel Midgley, in full hope and courage in the closing message, which she accepted about twenty years ago under the labors of Dr. Lay and Elder F. I. Richardson. She was born in England, Sept. 22, 1844, and in 1873 she accompanied her companion and children to this country, where she has since lived. On Friday, Oct. 7, 1904, the funeral services were conducted by the writer in the Seventh-day Adventist church at Traverse City, Mich.

The remains were then taken to her former home in Ely for burial, and there, among her old acquaintances and neighbors, another service was held, Sabbath, October 8.

E. A. BRISTOL.

GREEN.—Fell asleep in Jesus, Oct. 24, 1904, Mrs. E. F. Green, wife of Brother E. F. Green, aged 18 years, 11 months, and 24 days. She was baptized and united with the Jennings church last spring. Although young in the truth, her patience and Christian fortitude were clearly manifest during her six weeks' illness. She and her husband were planning for active service in the field. She was glad to claim the promise of Rev. 14:13. Words of comfort were spoken at the funeral from John 14:1-3, by Rev. Ingerham (Christian.) \* \* \*

NICKERSON.—Died in Blaine, Maine, Oct. 18, 1904, of general paralysis, Sister Permelia Nickerson, aged 74 years, 9 months, and 11 days. She accepted the third angel's message nearly thirty years ago, under the labors of the writer, and was baptized a few years later by Elder S. J. Hersum, uniting with the Linneus church. She had a stroke last July which paralyzed her in such a manner that she could not walk. October 10 she had another stroke, to which she succumbed the eighteenth. She was buried at Linneus, Maine. Remarks were made at the funeral by the writer, from Isa. 25:8, 9.

J. B. GOODRICH.

MITCHELL.—Died at her home near Austen, W. Va., Nov. 8, 1904, of cancer, Mary C. Mitchell, aged 44 years, 9 months, and 28 days. Sister Mitchell was born in Barbour County, W. Va., Jan. 12, 1860. Owing to the disease with which she died her illness spanned a period of many months. Through it all, however, she was never heard to complain, but bore her sufferings with much patience and confidence in God for final victory. Her maiden name was Paling, being united in marriage to George W. Mitchell, March 26, 1882. To their union were born four daughters, all of whom with their father live to mourn their loss. From youth she was religiously inclined, and united with the Methodist Protestant Church while quite young. In 1890, after having acquainted herself with the third angel's message, she united with the Seventh-day Adventist church, at Newburg, W. Va., of which she remained a faithful member until death. She sleeps but not without a blessed hope. The funeral services were conducted by the writer, assisted by Elder Purdham, at both the house and the Methodist church at Newburg, a large number of friends and neighbors being in attendance. Text, 2 Sam. 14:14. \* \* \*

SNIDER.—Died at Kanawha Station, W. Va., Nov. 3, 1904, Hattie E. Snider, wife of William Snider, aged 34 years, 1 month, and 28 days. Sister Snider was raised by Christian parents, and early in life gave her heart to God, uniting with the Baptist Church. She remained a highly respected member of that denomination until about eight years ago, when, becoming convinced of the binding obligation of the Bible Sabbath, she began its observance. She then united with the Seventh-day Adventist church at Kanawha Station, of which she was a worthy member at the time of her death. Her last illness was brief, and her death came suddenly and unexpectedly to all. A faithful husband, nine children, and a wide circle of friends are left to mourn their loss; but the Christian's hope comforts them in sorrow. Sister Snider was an exemplary mother and a devoted Christian, and has left the clearest evidence of acceptance with God. The writer, assisted by Elder S. G. Huntington, spoke words of comfort to a large congregation at her funeral; text, John 16:22; after which loving hands carried her to the cemetery near her home, where on a beautiful hillside, among the fading flowers, she was laid to rest to await the summons of the Life-giver to immortality at the resurrection of the just. G. B. THOMPSON.



WASHINGTON, D. C., NOVEMBER 17, 1904

W. W. PRESCOTT . . . . . EDITOR  
L. A. SMITH } . . . . . ASSOCIATE EDITORS  
W. A. SPICER }

ELDER W. D. MCLAY and wife sailed, November 9, for Liverpool. They will work in Great Britain, the Nebraska Conference continuing their support.

AN experienced Bible worker, Sister Elizabeth McHugh, has joined the staff of conference workers in South Carolina. West Michigan sends and supports her in the needy South.

THE Manitoba Conference school will open November 22. Brother O. A. Hall, of Nebraska, goes to Manitoba to take charge of the school. He is one of the five laborers whom Nebraska voted to support in mission fields.

THE first term of the Washington Training College will open on Wednesday, November 30. A preliminary announcement has been prepared, and is now ready for distribution. It may be obtained by addressing Washington Training College, Takoma Park, D. C.

ELDER W. W. MILLER and wife (formerly Dr. Ruth Merritt), and Miss Della Burroway, all of Ohio, were to sail from New York yesterday, November 16, en route to India. This represents another contribution by the Ohio Conference for the mission fields, as the support of these workers is continued.

IN order to answer the many inquiries which are being made, the trustees of the Washington (D. C.) Sanitarium Association will make a statement in the next REVIEW of their plans for the training of nurses. The house on Iowa Circle, recently rented for a sanitarium, is now being fitted up for that purpose, and will soon be ready for opening.

OUR next issue will be a week-of-prayer number. All the readings will be printed, and there will be other matter pertaining to the same general subject. The edition will be considerably larger than usual, and sample copies will be sent out to isolated Sabbath-keepers and others who are not now subscribers. We hope in this way to contribute something to the effort now being made to place the REVIEW in every Sabbath-keeping family. Every regular subscriber ought to preserve this special number for future use. The articles will be worth more than a single reading, and

should be studied during the week of prayer. It is our hope that the readings thus printed and placed in the hands of the whole body of the people will accomplish more than when they are merely read in the public services. In view of the character of the matter which will be found in it, the next number will be an excellent one to use in soliciting new subscribers.

WE hope none of our readers will be discouraged by the length of the editorial "Concerning Miracles." The questions asked by our correspondent can not be satisfactorily answered in a few words, and the importance of the subject justifies the use of space enough to deal with some of the principles which are involved in it. Other phases of the subject may be considered in future articles.

THE readings for Sabbath, November 26, the second missionary convention day, are printed in this issue of the REVIEW, preceded by a suggestive program. From the reports which come in from various quarters we judge that there is quite a general move to take part in the missionary campaign, and we hope that fresh inspiration may be obtained from the conventions on Sabbath, November 26. The necessary preliminary work should be done by church officers in order to make the day a success.

#### Church Elders, Take Notice

WHILE making the little tin envelope pockets for the weekly offering envelopes for the church in Battle Creek, Mich., Brother R. A. Hart offers to make them for any church that will order, stating the number they desire, before December 15. The pockets will cost, metal, plain, 3 cents each, postpaid. These can be painted the color of the seats to which they are attached. Nickled ones can be secured at 3½ cents each, postpaid.

The pockets are a valuable aid in distributing the envelopes. Each holds about 25, and they are always at hand, so there need be no looking for the mislaid offering envelope.

Order at once, as the offer holds good only until December 15. A picture of these pockets appeared in the REVIEW of September 15. Send a remittance with order, by bank draft or postal-money order, to R. A. Hart, 42 Lincoln St., Battle Creek, Mich.

#### The Review Campaign

BEFORE last week's paper was mailed, about six hundred names were added to the list for that one week. This week we have over eight hundred names to add. Of these, more than three fourths are new subscribers. Thus we are beginning to receive the results of the recent effort in behalf of the REVIEW.

Many are still actively engaged in this work among the churches, and if this rate of increase is kept up for the remainder of this year, we can begin to feel that this paper is reaching nearly all the families of our people.

We present a brief extract from a letter just received from a brother in Michigan:—

I found it quite impossible to renew my subscription to the REVIEW at date of expiration, because of other obligations, and as the week passed, and we did not receive its usual visit, we felt very much like "foolish virgins." I think it time to be wide-awake, and will be very grateful if you will kindly renew my subscription with back numbers, and also enter subscription for one year for

#### How "Life and Health" Sells

MOST encouraging reports are being received from those who are selling *Life and Health*. One says, "I sold four copies in five minutes." The manager of one of our sanitariums writes: "On election day one of our nurses sold nearly all of the 80 copies of the November number. We wished we had that many more."

Orders for the November and December numbers, and yearly subscriptions are coming in fast.

Have you sold any, dear reader? If not, order twenty-five or fifty copies today, and sell them to your neighbors. The price in quantities for twenty-five or more for this month and next is two and one-half cents a copy. The special rates to agents on yearly subscriptions during the remainder of the year is thirty cents. You can get this rate by securing three new yearly subscribers. Your own subscription may be included as one if you are not now taking the magazine.

All new yearly subscribers will receive the November and December numbers of this year and the twelve issues for 1905. Address *Life and Health*, 222 North Capitol St., Washington, D. C.

#### Washington, D. C.

FORTY-SIX thousand two hundred sixty-four dollars and eighty-six cents has been paid in up to the present time on the One Hundred Thousand Dollar Fund. Thus only \$3,735.14 is yet to be given before half the needed amount is supplied. Donations from every part of the United States are coming in; and this week's list, found on page 20, includes donations from quite a number of friends in Alaska; also from France, New Zealand, South Africa, and Tonga, South Pacific Ocean. The world-wide interest that is being shown by our people in the raising of this fund indicates truly the unity of the one spirit that is moving upon the hearts of all the faithful, loyal soldiers of the message to plant the representatives of the truth where they may be ready for the last battle of the long, fierce strife between the prince of darkness and the King of light. May the Lord reward our missionaries and brethren in foreign lands, where the need of the field itself is so great, a thousandfold for their help in this important undertaking.

J. S. WASHBURN.