

The Advent Sabbath Review and Herald

Vol. 84

Takoma Park Station, Washington, D. C., Nov. 21, 1907

No. 47

For Us

I pray not for the world, but for those whom Thou hast given Me; for they are Thine. . . . I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth: Thy word is truth. As Thou didst send Me into the world, even so sent I them into the world. And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on Me through their word; that they may all be one; even as Thou, Father, art in Me and I in Thee, that they also may be in Us: that the world may believe that Thou didst send Me. And the glory which Thou hast given Me I have given unto them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me. . . . I made known unto them Thy name, and will make it known; that the love wherewith Thou lovedst Me may be in them, and I in them.

—John 17:9-26.

Behold He Cometh

To the Saved and to the Castaways

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

Received on the \$150,000 Fund up to Nov. 12, 1907

Atlantic Union Conference	
*Central New England	\$ 2,771.18
Chesapeake	519.04
Eastern Pennsylvania	1,889.18
Greater New York	1,118.11
New Jersey	807.63
Maine	689.88
New York	1,628.50
*Southern New England	1,158.50
Vermont	1,255.00
Virginia	717.14
West Pennsylvania	1,451.85
*Western New York	1,973.80
West Virginia	381.51
Total	16,361.32
Canadian Union Conference	
Maritime	317.43
Quebec	63.64
Ontario	770.70
Total	1,151.77
Central Union Conference	
Colorado	2,635.65
Iowa	4,256.95
Kansas	2,681.29
Missouri	1,553.23
*Nebraska	5,686.90
*Wyoming	780.99
Total	17,595.01
District of Columbia	
*Washington churches	1,358.69
Lake Union Conference	
East Michigan	2,439.01
*Indiana	5,177.27
North Michigan	841.74
*Northern Illinois	2,778.31
Ohio	5,468.81
Southern Illinois	1,136.29
West Michigan	4,711.15
Wisconsin	3,805.47
Total	26,358.05
North Pacific Union Conference	
Conference not specified	429.66
British Columbia	122.80
Montana	497.63
Upper Columbia	2,296.53
Western Washington	1,914.78
Idaho	889.90
Western Oregon	2,129.94
Total	8,281.24
Northern Union Conference	
Alberta	200.80
Manitoba	305.30
Saskatchewan Mission Field	47.60
Minnesota	5,288.50
*South Dakota	2,645.47
*North Dakota	1,949.13
Conference not specified	73.82
Total	10,510.62
Pacific Union Conference	
*Arizona	388.74
California-Nevada	7,986.35
Southern California	1,575.06
*Utah	431.58
Total	10,381.73

* A star preceding the name of a conference, indicates that that conference has paid its membership share of the fund.

Southern Union Conference	
South Carolina	144.39
Alabama	433.89
Tennessee River	1,119.61
Florida	613.54
*North Carolina	587.21
Cumberland	906.72
Louisiana	390.61
Mississippi	254.59
*Georgia	408.47
Total	4,859.03
Southwestern Union Conference	
Not specified	20.18
Arkansas	384.86
Oklahoma	2,769.35
Texas	1,206.41
Total	4,380.80
Unknown	
Unknown	158.20
Foreign	
*Algeria	13.33
Australia	163.84
Bermuda	36.00
China	31.60
South Africa	278.16
Jamaica	13.41
Yukon Territory	20.00
England	263.06
West Africa	14.06
Mexico	2.00
Costa Rica	6.25
India	147.94
South America	41.80
Switzerland	9.69
Panama	19.00
Nicaragua	4.00
Central American Mission	26.00
Trinidad	28.69
Norway	25.00
Japan	12.50
Hayti	5.00
*Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22
Cuba	8.00
Hungary	3.00
Tahiti	14.88
France	6.80
Philippine Islands	1.00
Samoa	8.00
Barbados	5.00
Portugal	1.00
Straits Settlement	10.08
Total	\$ 1,273.86
Grand Total	\$102,670.32
I. H. EVANS, Treasurer.	

"ACCORDING to their power, . . . ye and beyond their power, they gave of their own accord, . . . not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God. . . . As ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also. I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."

An Object-Lesson in Liberality

LIBERILITY both in temporal and in spiritual things is taught in the lesson of seed sowing. The Lord says, "Blessed are ye that sow beside all waters." "This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." To sow beside all waters means a continual imparting of God's gifts. It means giving wherever the cause of God or the needs of humanity demand our aid. This will not tend to poverty. "He which soweth bountifully shall reap also bountifully." The sower multiplies his seed by casting it away. So it is with those who are faithful in distributing God's gifts. By imparting they increase their blessings. God has promised them a sufficiency that they may continue to give. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

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

All who would bring forth fruit as workers together with Christ, must first fall into the ground and die. The life must be cast into the furrow of the world's need. Self-love, self-interest, must perish. But the law of self-sacrifice is the law of self-preservation. The seed buried in the ground produces fruit, and in turn this is planted. Thus the harvest is multiplied. The husbandman preserves his grain by casting it away. So in human life, to give is to live. The life that will be preserved is the life that is freely given in service to God and man. Those who for Christ's sake sacrifice their life in this world, will keep it unto life eternal. . . .

You may plan for merely selfish good, you may gather together treasure, you may build mansions great and high, as did the builders of ancient Babylon; but you can not build wall so high or gate so strong as to shut out the messengers of doom. Belshazzar the king "feasted in his palace," and "praised the gods of gold, and of silver, of brass, or iron, of wood, and of stone." But the hand of One invisible wrote upon his walls the words of doom, and the tread of hostile armies was heard at his palace gates. "In that night was Belshazzar the king of the Chaldeans slain," and an alien monarch sat upon the throne.

To live for self is to perish. Covetousness, the desire of benefit for self's sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. It is the spirit of Christ to give, to sacrifice self for the good of others. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

Wherefore he says, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

God imparts his gifts to us that we also may give.—"Christ's Object Lessons."

THE 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. 84.

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No. 47.

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REVIEW AND HERALD

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Editorial

It was while Daniel was praying that an angel was commissioned to fly swiftly and give him skill and understanding. The answer to that prayer gave us the history of the world in advance, and pointed out the course of apostasy and the eternal triumph of God's faithful children. It was when Peter was praying that God taught him the great lesson of the equality of men in the sight of heaven. Acts 11:5-18. It was while the church was gathered together in earnest prayer that God sent his angel and slipped the shackles from imprisoned Peter, opening locked doors and bolted gates to set him free. It was while Paul and Silas were praying and praising God, in spite of their lacerated backs and imprisoned limbs, that an earthquake shook them free. We must be a praying people if we are to be a triumphant people.

The Place and Effect of Prayer

EVERY new move in the history of God's work among men has been inaugurated by prayer and made possible by prayer. Prayer has brought it sustenance and growth. Prayer has opened the way before it, and scattered hindrances to the right and left. The prayers of God's servants through the ages have kept alive his work and prospered it. The Christian is wisely occupied when he is seeking God for strength and guidance for the prosecution of his work. Look at this list: "Abraham prayed unto God: and God healed Abimelech;" "When Moses prayed unto the Lord, the fire was quenched;" "Moses prayed for the people;" "Han-

nah . . . prayed unto the Lord;" "Elisha prayed unto the Lord;" "Hezekiah prayed;" "Isaiah . . . prayed;" "Now when Ezra had prayed;" "The Lord turned the captivity of Job when he prayed;" Jeremiah "prayed unto the Lord;" "Jonah prayed;" Daniel "kneeled upon his knees three times a day, and prayed;" Jesus "fell on his face, and prayed;" "Peter . . . prayed;" Paul "kneeled down, and prayed."

God's band has always been a praying band, and in that has dwelt the secret of their power; for it is one of the attributes of God that he hears prayer (Ps. 65:2), and "the effectual fervent prayer of a righteous man avail-eth much."

Jesus, the Son of God, did not enter upon the great work he was commissioned to do without approaching the Father's throne in prayer. The record says: "Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased." Luke 3:21, 22. If intercessory prayer was necessary to Jesus in inaugurating the work given him to do, how necessary it is to us if we are to be his instruments in bringing that work to a successful completion!

God can work through a man who prays, if his prayers are prayers indeed, and not in form alone; if his prayers are genuine recognitions of existing need rather than assertions of goodness inherent and wisdom already possessed. When Saul had been stricken on his tour of persecution, and was desirous of knowing the divine will, the Lord spoke thus to his servant Ananias concerning him: "Arise, and go to the street which is called Strait, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth." Acts 9:11. Ananias, knowing Saul's record, was fearful of obeying; but the command was repeated, with the reason why it was given: "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel." But the first thing the Lord mentions of him is, "Behold, he prayeth." Because he did, God wrought mightily through him for the conversion of Jews and Gentiles.

The Blessedness of His Peace

No storm of this world has power to overwhelm the soul when Christ has spoken peace. No soul needs to fear being overwhelmed so long as he has confidence in the promise and the power of Jesus Christ. He who can smooth out the angry billows with a word can just as easily put quietness and peace in the human breast. The power he had on Galilee he has to-day. He was with his disciples then in visible presence; but his promise, "Lo, I am with you always, even unto the end of the world," insures his presence with us just as truly. Because of that fact, we may know that the only thing that can stand between us and the peace of heaven is our own self, our own will. Eliminate self, let the mind of Christ take the place of our will, and there is no promise of God that may not be fulfilled to us. When we have thus come to him in faith, believing his Word, submissive to his will, the cares and troubles and sorrows of this world lose their power to worry and distress the soul. In one way they are like the poisonous serpent that has been robbed of its sting. They have no more power to do us injury. But the simile is not broad enough to cover the actual experience; for they have not only lost their power to do us injury; they have become real stepping-stones to our success in the divine life. It makes a vast difference to us whether we conform to the divine plan for us and make helps of our hindrances, or whether we let the natural heart have its way, letting obstacles remain obstacles, and enlarging them into perpendicular mountain walls. We break our own wings when we turn our backs on Christ and let self rule. Then comes trouble that has no lotion for its bruises, and the soul worries and frets and beats against the bars of the prison its own hands have built.

With Christ in the heart, all that is impossible. Stumbling-blocks are stepping-stones; snares set for our feet become ropes to lift us over the cliffs; rebuffs soften our own actions toward others; temptations strengthen our powers to resist; poverty brings us into sympathy with the poor, and thus nearer to the heart of Christ; we "gather warmth from others' coldness;" in the face of their unbelief our faith grows stronger; and while the billows of this world's trouble mount higher, our bark rides safely on His "Peace, be still."

Says the apostle, "Let the peace of

Christ rule in your hearts." Now, Christ has bequeathed peace to his followers just as much as he commanded peace to the waves of Galilee. They obeyed the command. Shall we accept the bequest? He says, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

The peace of Christ is a harbinger of heaven, a foretaste of the blessings of the redeemed. Let it "rule in your hearts."
C. M. S.

Prayer and the Open Doors

If there ever was a work that was conceived in prayer and baptized in tears, it was this work that is now going forth to the world as the "third angel's message." Prayer has been the key that has opened doors and hearts before it in all parts of this country and in all countries of this world where it has entered. The prayers offered and the tears shed over the first issue of this paper have been most fruitful seeds, and have yielded a wonderful harvest.

A people unknown had committed to them a truth unpopular, to be given to a world unevangelized; and the time for the giving of that truth must come within the life of a man. It was a stupendous task—an impossible task with the best of human power and the wisest of human planning. Prayer was the solution of the problem, the key to the impassable door, the bridge over the impassable chasm, the tunnel through the impassable mountain. Because that fact was realized, men and women went down upon their knees before God. They found the One who had the power to make dry land of the sea and plains of the mountains, the One who could make possible the impossible. They laid the situation before him—their weakness and the undertaking impossible without him, gave themselves to him for that work, permitting him to be responsible for the consequences.

God accepted the offering; he has accepted the responsibility also; and that prayer-born and prayer-guided work has grown in a short time from nothing to a world-wide movement. In every hour of the twenty-four the sun looks down upon dark lands where this message is finding glad adherents, and is being proclaimed in languages unknown to those who first gave tongue to its truths. Wherever men dwell, this threefold message will go. The very word of God itself is behind the movement, and that can not fail. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." "And I saw another angel flying in mid-heaven, having eternal good tidings to proclaim unto

them that dwell on the earth, and unto every nation and tribe and tongue and people."

The magnitude of the task makes prayer a necessity. It is impossible without prayer. He who essays to give that message without the most humble and implicit reliance upon divine wisdom and strength would better choose some other calling. But letting divine purpose displace his will, divine wisdom shine out through his humility, and divine strength replace his weakness, and the love of God be in and through and over it all, he will see walls tumble, the powers of darkness tremble, and hearts be melted and touched and made susceptible to the truth of God for this time.

The minister needs to pray, but that is not the end of the need; the minister needs to have the layman pray. The rapid progress of this work has been due to the fact that in the homes all over the land, humble, consistent, Christian men and women have been praying for the ministers, the Bible workers, the canvassers, and colporteurs. This has strengthened their hands and made their work effectual.

In order that we might understand the absolute necessity of prayer to the successful prosecution of the work of God, Jesus "spake a parable unto them to the end that they ought always to pray, and not to faint." Luke 18:1. He recognized the likelihood of our fainting in the struggle with the powers of darkness. But the only preventive he has to offer is prayer, not occasional and intermittent prayer, but continual and earnest. He showed that need further in his constant practise of that precept.

But we have noticed by our statistical reports a lessening in the increase of our numbers. Does this indicate that the rank and file are forgetting or neglecting to pray as they used to do? Is the family altar falling into disuse? Are the tendrils of our hearts twining more strongly around the things of this life and choking out eternal interests? Each must ask himself the question, and answer it to God. Whatever the trouble in our individual cases, we know the remedy; and when it has been applied, we shall see a cementing, strengthening influence running through the denomination, and with that influence will come a swifter, more powerful stride in the progress of the work. Let this season of prayer come as such to each individual heart, not as a formality which can do no good, but as a real reaching out after God, that will not be satisfied with anything short of the actual blessing of heaven. Then hearts will be watered and seeds of truth will grow. God can put into our hands then work that he can not trust us with while we lack that experience. "Be ye therefore sober, and watch unto prayer."
C. M. S.

Note and Comment

Marshalling the Forces

WE are not the only people who see the swift hand of a great purpose in the events taking place in the earth. The editor of that great conservative magazine, the *Missionary Review of the World*, in each number of that journal reviews the great movements of the world, editorially, under the general heading, "Signs of the Times," showing their meaning and their relation to the progress of the gospel work. In the October issue these editorials bear the following titles: "Peace Versus War;" "The Unrest in India;" "Unrest in South Africa;" "Unrest in Morocco;" "Unrest in Persia;" "The Present Opportunity in the East;" "The Opportunity in Russia;" "The Kingdom Coming in Korea;" "The Menace of Strikes." The array of these headings is significant, and it shows that this world-restlessness is attracting attention. One writer says of it:—

The simultaneous movements in China, India, Persia, and Egypt indicate that the causes are not local or transient.

The editor says:—

One can not conjecture the future; it can only be left in the hands of Him who is wiser than us all, and in whose hands the hearts of kings are turned as the streams of water.

In the same magazine for November, under the same general heading the editor reviews the condition of the world under these subtitles: "The Crisis in Persia;" "The Crisis in India;" "The Crisis in Morocco;" "The Crisis on the Kongo." The editor shows that in all these countries matters are indeed drifting toward a crisis. So acute has the situation become, for instance, in India that "nothing but the thorough awakening of the church in India, in England, and in America to the importance of the present situation will avoid disastrous consequences." But these crises are but heralds of the great approaching crisis of the whole world. While heaven is urging on and strengthening its loyal forces, and opening doors for their entrance to the most remote corners of the earth, the legions of Satan are also mustering for the final contest, seeking to close every entrance by which the gospel might enter heathendom, and to undermine faith in Jesus Christ and the Bible in the home field. This makes the present generation the most important, the most glorious, and also the most dangerous of any in the history of this world. If we go forth implicitly trusting in the strength and protection of heaven and doing heaven's will, we are safe. Outside of that there is no hope of safety. "Wherefore let him that thinketh he standeth take heed lest he fall."

Readings *for the Week of Prayer*

To Be Read in all the Churches in the United States

December 14-21, 1907

A Call to Consecration

MRS. E. G. WHITE

(Reading for Sabbath, December 14)

THE world's greatest need is consecrated effort for the salvation of souls. Christ desires by the fulness of his power so to strengthen his people that through them the whole world shall be encircled with an atmosphere of grace. When his people shall make a whole-hearted surrender of themselves to God, walking before him in humility and faith, he will carry out through them his eternal purpose, enabling them to work harmoniously in giving to the world the truth as it is in Jesus. He will use all, men, women, and children, in making the light shine forth to the world, and calling out a people who will be true to his commandments.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The salvation of souls was the great object for which Christ sacrificed his royal robe and kingly crown, the glory of heaven, and the homage of angels, and laying aside his divinity, came to earth to labor and suffer with humanity upon him. He who has been transformed into the likeness of Christ, he who cherishes the spirit of the great Missionary Worker, is filled with a desire to bear the tidings of salvation to the regions beyond, to those who know not the Saviour. To the work of soul-saving he consecrates time and strength, means and influence. He uses every jot of his ability in an effort to win souls to Christ. The sacrifice made on the cross of Calvary is the motive that inspires him to put forth untiring efforts and to show unflagging zeal. His determination is, "I will not fail nor be discouraged." By his consistent life he draws those around him to the Saviour.

Those who give their lives to Christian ministry know the meaning of true happiness. Their interests and their prayers reach far beyond self. They themselves are growing up as they try to reach others. They become familiar with the largest plans, the most stirring enterprises; and how can they but grow when they place themselves in the channel of light and blessing? They become more and more identified with Christ in all his plans. There is no opportunity for spiritual stagnation. Selfish ambition and self-seeking are rebuked by constant contact with the absorbing interests which belong to high and holy aspirations.

All who surrender themselves to God

in unselfish service for humanity are in co-operation with the Lord of glory. This thought sweetens all toil, it braces the will, it nerves the spirit for whatever may befall. Working with unselfish heart, ennobled by being partakers of Christ's sufferings, sharing his sympathies, they help to swell the tide of his joy, and bring honor and praise to his exalted name.

Very much more might be done for Christ if all who have the light of truth would practise the truth. There are whole families who might be missionaries, engaged in personal labor, toiling for the Master with busy hands and active brains, devising new methods for the success of his work. There are earnest, prudent, warm-hearted men and women who could do much for Christ if they would give themselves to God, drawing near to him, and seeking him with the whole heart.

The Lord is calling his people to take up different lines of work. Those in the highways and byways of life are to hear the gospel message. Church-members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time. The presentation of the truth in love and sympathy, from house to house, is in harmony with the instruction that Christ gave to his disciples when he sent them out on their first missionary tour. By songs of praise to God, by humble, heartfelt prayers, by a simple presentation of Bible truth in the family circle, many will be reached. The divine workers will be present to send conviction to hearts. "I am with you always," is his promise. With the assurance of the abiding presence of such a Helper, we may labor with hope and faith and courage.

Those who have long known the truth need to seek the Lord most earnestly, that their hearts may be filled with a determination to work for their neighbors. My brethren and sisters, give yourselves to the Lord for service. Allow no opportunity to pass unimproved. Visit those who live near you, and by sympathy and kindness try to reach their hearts. Visit the sick and suffering, and show a kindly interest in them. If possible, do something to make them more comfortable. Through this means you can reach their hearts, and speak a word for Christ. Eternity alone will reveal how far-reaching such a line of labor can be.

Other lines of usefulness will open before those who are willing to do the duty nearest them. It is not learned, eloquent workers that are most needed

now, but humble, Christlike men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in his strength, will go forth into the highways and hedges to give the invitation, "Come, for all things are now ready." This work will give life and vigor to the mental and spiritual powers. Light from Christ will shine into the mind. The Saviour will abide in your hearts, and in his light you will see light.

Consecrate yourselves wholly to the work of God. He is your strength, and he will be at your right hand, helping you to carry out his merciful designs. By personal labor reach those around you. Preaching alone will not do the work that needs to be done. A perfect work can not be done by proxy. Money lent or given will not accomplish all that is to be done. By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearying patience, and a deep love for souls.

My sisters, do not spend your money lavishly for dress. Fathers and mothers, teach your children to dress inexpensively; teach them to save their pennies for missionary work. Let every member of the family practise self-denial. Christ is our example. He was the Prince of glory, but he had such an interest in our world that he left his riches and came to this earth to live a life that should be an example to rich and poor alike. He taught that all should come together in love and unity, to work as he worked, to sacrifice as he sacrificed, and to love as children of God.

Parents, gather your children around you each morning and evening, and in humble supplication lift the heart to God for help. Your dear ones are exposed to temptations. Daily annoyances beset the pathway of old and young. Those who would live patient, loving, cheerful lives, must pray. Only by receiving constant help from God can we gain the victory over self.

Each morning consecrate yourselves and your children to God for that day. Make no calculation for months or years; these are not yours. One brief day is given you. As if it were your last on earth, work during its hours for the Master. Lay all your plans before God, to be carried out or given up, as his providence shall indicate. Accept his plans instead of your own, even though their acceptance requires the abandonment of cherished projects. Thus the life will be molded more and more after the divine example; and "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Brethren and sisters, arouse, and show a living interest in the unworked portions of the Lord's vineyard. Consecrate yourselves unreservedly to the work of giving the rich treasures of truth to those in darkness. Catch the spirit of the great Master Worker.

Learn from the Friend of sinners how to minister to sin-sick souls. His heart was ever touched with human woe. Why are we so cold and indifferent? Why are our hearts so unimpressible? Christ placed himself upon the altar of sacrifice, a living sacrifice. Why are we so unwilling to give ourselves to the work to which he consecrated his life? Something must be done to cure the terrible indifference that has taken hold upon us. Let us bow our heads in humiliation as we see how much less we have done than we might have done to sow the seeds of truth.

When we are converted, our desire for ease and elegance will be changed. Christ brought his desires and wishes into strict abeyance to his mission—a mission that bore the insignia of heaven. He made everything subordinate to the great work that he came into the world to accomplish for the fallen race. When in his youth his mother found him in the school of the rabbis, and said to him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing," he answered—and his answer is the key-note of his life-work—"How is it that ye sought me? wist ye not that I must be about my Father's business?"

My brethren and sisters, I speak to you in words of love and tenderness. Every earthly interest must be made subordinate to the great work of redemption. Remember that in the lives of the followers of Christ must be seen the same devotion, the same subjection to God's work of every social claim and every earthly affection, that was seen in his life. God's claims must ever be made paramount. "He that loveth father or mother more than me is not worthy of me."

Eternity stretches before us. The curtain is about to be lifted. What are we doing, what are we thinking of, that we cling to our selfish love of ease, while all around us souls are perishing? Have our hearts become callous? Can we not see and understand that we have a work to do in behalf of others? My brethren and sisters, are you among those who, having eyes, see not, and having ears, hear not? Is it in vain that God has sent you a knowledge of his will? Is it in vain that he has sent you warning after warning of the nearness of the end? Do you believe in the declarations

of his Word concerning what is coming upon the world? Do you believe that God's judgments are hanging over the inhabitants of the earth? How, then, can you sit at ease, careless and indifferent?

Every day that passes brings us nearer the end. Does it bring us also nearer God? Are we watching unto prayer? Those with whom we associate day by day need our help, our guidance. They may be in such a condition of mind that

cry to God, "Raise up and send forth messengers filled with the sense of their responsibility, messengers in whose hearts self-idolatry, which lies at the foundation of all sin, has been crucified."

Children's Lesson—No. 1

The Lord's Prayer*

"Our Father which art in heaven."

Memory Verse: Prov. 23:26.

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

PARENTS GIVE CHILDREN

Home	Clothing
Food	Gifts
Drink	Love

GOD GIVES

Mansions. John 14:2, 3
Bread from Heaven. John 6:32-34
Water of Life. John 4:14
White Raiment. Rev. 3:5
Every Good Gift. James 1:17
Love. John 3:16

In return children should give to parents and to God—

Love. Ex. 20:12; Matt. 22:37.

Obedience. Col. 3:20; John 14:15, 21.

Service. Luke 2:49-51; Mark 13:34.

Who are invited to become children of God? John 3:16.

Messages from the Mission Fields

(Reading for Sunday, December 15)

We have messages from some of the great mission fields, sent by our workers for this week-of-prayer season.

Japan and Korea

The first comes from Japan and Korea, the lands of the rising sun. Elder F. W. Field writes:—

"The week-of-prayer season, with its accompanying gifts to our missions, is an occasion of deep interest to us missionaries; for at this time we are assured that the work in foreign fields will be especially remembered by our people everywhere. And this brief word is sent concerning the latest development of the work in Japan and Korea, that all may the more understandingly pray to the God of missions, and aid by their gifts.

"We are glad to report continued progress. Word has just come from Brother Okohira, who is making a visit to Kiushu in the south, that several have accepted the truth in Nagasaki. They desire baptism and a training in the work. There are others who are looking forward hopefully to the time when we shall have a school for the training of workers. Pray that they may not have long to wait.

"Our medical work in Kobe has never seemed more promising than of late, nor the opportunities for reaching the people better. At the same time we have had to meet difficulties and perplexities.

*"Thoughts from the Mount of Blessing," pages 138-162, gives a verse-by-verse comment upon the Lord's prayer, which will be most helpful to those who may teach this series of lessons.



(For description see article "Fiji," page 21)

a word in season will be sent home by the Holy Spirit as a nail in a sure place. To-morrow some of these souls may be where we may never reach them again? What is our influence over these fellow travelers? What effort do we make to win them to Christ?

Time is short, and our working forces must be organized to do a larger work. Workers are needed who comprehend the greatness of the work, and who will engage in it, not for the wages they receive, but from a realization of the nearness of the end. The time demands great efficiency and deeper consecration. O, I am so full of this subject that I

These difficulties could be removed most effectively by providing an institution of our own, to accommodate both native and foreign patients, as planned at our general meeting last winter.

"The cause of truth continues to advance in Korea. We rejoice at the coming of Elder James Shultz to that needy field. In your prayers remember the spiritual needs of ten million Koreans, and five times as many Japanese. We are of good courage in our work for these, and pledge ourselves to unite our prayers and efforts with yours, for their salvation."

South Africa

Elder W. S. Hyatt sends this word from the Dark Continent:—

"Quickly has the year 1907 sped away, and another week of prayer is here. We are certain that you will remember our missionaries in Africa.

"Our brethren in this field are of good courage in the Lord and his work.

fore they can do so, others must step in and fill the places they now occupy. We must hold every step we have gained, and be continually seeking for new openings into which we may enter. This will require a continuous stream of men and women and funds, that will be ever enlarging as the work advances.

"In view of the greatness of this work and the shortness of time in which to do it, let me once more urge that you most earnestly plead, during this season of prayer, that the Lord of the harvest will send forth laborers into his harvest."

South America

The next message comes from South America, land of Catholic darkness, called in missionary literature the Neglected Continent. Elder J. W. Westphal sends this salutation:—

"In the name of all our brethren throughout the South American field we send greeting to our brethren in other

Ecuador has been consecrated to the work of the third angel by the death of one of her pioneer missionaries, the wife of Brother F. H. Davis. A letter received from Brother Davis just after his bereavement says: 'Well, Brother Westphal, I am very sad, as death has claimed my dear wife. . . . Brother Yopez was away at the time in Quito, so I was all alone. We laid Susanna away under a large mulberry-tree in the cemetery. As I wrote to Brother Casebeer, I am not discouraged, but very sad, indeed. I want to stay in Ecuador some time yet, and see the work start.'

"A sadder feature is that hundreds of thousands are laid away—frequently cast away—annually, without hope, and without God in the world. One who was ever a source of encouragement to her husband in his work has fallen. But his heart is not separated from his chosen work. Shall such mute but eloquent appeals for the needy of these lands be made in vain? Will not others come forward to the support of those who remain? While some are sacrificing their time, comforts, strength, and even life, we believe our brethren will deem it a privilege to support the work with glad hearts and willing offerings.

"We need your prayers. We commend the interests of the work in South America to the supplication of our people during this week of prayer. May the Dayspring from on high visit us all 'to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.'"

The German-Russian Field

From the German-Russian Field Elder L. R. Conradi sends his message from the most populous of the European districts. He says:—

"The work to be done here can be best realized when we see that the two fields together have about two hundred eighty-five million people in their territory, or nearly one fifth of the world's population. The Russian field contains about three times as much territory as the United States, and its population is one hundred forty-six million. In this mighty empire we have twenty-five hundred Sabbath-keepers.

"Asiatic Russia has been set apart as a separate mission. It is twice the size of Canada, and has three times its population. The country is settling up very fast. During the first six months of this year two hundred thousand immigrants entered Siberia. The only laborers we have in that vast field are two ordained ministers and a few Bible workers. During the last six months, Elder H. K. Loeb sack has visited Samarkand and Tashkend, Mohammedan strongholds in the very heart of Asia, on the borders of China and India. He has also been as far as Semipalatinsk, establishing a church of thirteen members within thirteen miles of that city, and organizing a company near Omsk. He also learned of some of our people in four different places near Akmolinsk. He writes that a worker would have to spend a year there, and travel ten thou-



A STATION ON THE UGANDA RAILROAD

It would do you good to bow with them around their family altars, and hear their earnest cries to God for help to do their daily work, and that his hand may open ways before them for the advancement of the truth. Yes, my brethren, your hearts would be stirred, if you could hear them pleading with God to send consecrated men and women into the field to bear the third angel's message to those sitting in darkness.

"Our field is vast, but a beginning has been made, for which we are thankful. But, my brethren and sisters, it is only a beginning. Our hearts have been made to rejoice as we have heard the good reports from the west and east coasts. Truly Ethiopia is stretching out her hands unto God. In South Africa the light of the message is spreading among both Europeans and natives. Elder J. C. Rogers and wife have recently gone to Nyassaland. Elder M. C. Sturdevant has visited the most northern extremity of the new Cape-to-Cairo Railway, and he hopes soon to open work in that vicinity.

"We must keep pace with Nahum's chariots, as they penetrate into the center of this dark continent. There is no stopping till even Central Africa has been lightened by that message that is to enlighten the world. The cry is, Onward; and our missionaries are seeking and longing to press forward; but be-

lands, in this, their annual week of prayer.

"We are glad to say that the work in onward in South America. Gradually the message has spread, until its arms enfold every republic of our field. Sabbath-keepers may be found from the equator to Terra del Fuego. While in the beginning the work must be slow, it being the seed-sowing time, we are encouraged to believe that South America will ere long be lightened with the glory of the angel who joins the third angel to give power to his message.

"While a beginning has been made, we must, however, consider it only the beginning of a great work. Forty million souls are groping in darkness. They are crowded in the cities, roving in wild, desert regions, and scattered everywhere, living in mansion and hovel. They embrace the most enlightened European and the most ignorant aborigine. While the message of God is going to other lands, have the equally hopeless Catholics and the millions of red men of the Neglected Continent no claims upon us? The work in South America must be done by hardship and privation, amid great discouragement at times. Our faithful, self-denying laborers must be reinforced by both men and means. The banner dropped by those fallen in death or those dropping out of the ranks must be raised higher by strong volunteers.

sand miles, to visit all our Sabbath-keepers scattered throughout that vast territory. Those who have labored in the far West during the early days, or those who are now laboring in British America, know how important it is to strengthen these outposts that are scattered along the Chinese border all the way to the Pacific Ocean.

"Coming to European Russia, we find that there are to-day in the Middle Russian Mission field, with a population of sixty-seven million, only about three hundred Sabbath-keepers, one ordained minister, and four other workers. We have only touched that work with the tips of our fingers. We must spare neither means nor effort to educate

Africa. Brother Enns, who has been looking for openings around Lake Victoria Nyanza, wrote as follows:—

"When I arrived at Kisumu, I called on the Uganda chief, and spoke to him about the Sabbath, giving him the Bible, and letting him read the Word himself. However, as he could not see so well by lamplight, he called another, who read for him. They were both astonished, and very grateful for having been shown the truth on this matter, so that they for themselves might know God's requirements."

"When we look at our immense territory,—fruitful fields, too, as nearly ten thousand believers have been gathered out already,—we are surely justified in

has pushed steadily forward in this island field. Earthquakes have shaken and ruined one of our best cities, causing great loss and suffering. Lack of rainfall in a great deal of our territory has destroyed the fruit of labor, and discouraged many. Fever has been among us, with its burning and racking pain. One faithful soldier has fallen before its advance, while others have been laid low for a time. This message that is making known His praise in the islands, that they may wait for his law, does not stop nor pause because of the perplexities that come, but is making its way into dark places, that his judgments may rest for a light of the people.

"Good courage is expressed by the laborers in this West Indian Union field. Separated from one another as we are, we thank God for a truth that binds together, and is the power of God to save the people. As a people, we join with you in this season of seeking God, and personally consecrating ourselves to him for service in our homes and in all the world."

India

The last message of greeting sent us is from India, the Gibraltar of heathenism. Elder J. L. Shaw writes:—

"Amid the mutterings of unrest, our little band of missionaries in India are doing what they can to advance the message of truth. While the angels of peace hold in check the elements of strife and destruction, our workers in different places are following the opening providences of God. Already a beginning has been made in seven different tongues. Among the Bengali-speaking people, who number forty-four million, we have seven workers, foreign and local. The Hindi and Urdu people, numbering together eighty-seven million, have four foreign and two Indian workers. Two others have recently begun labor among the Tamil people in south India, who number sixteen million. The Burmese, with eight million, have two foreign and three local helpers. The Santals, numbering about two million, have two foreign and four native workers. Aside from these, several are devoting themselves to work in the English language. Thus a beginning is being made in caste-ridden India. There is the shout of battle in the land. Siege is being laid in the very strongholds of Hinduism, and; thank God, souls in different parts of the field are getting deliverance, among both the Indian and the English-speaking people. Recently, a man, formerly a Mohammedan, born in Kashmir, began keeping the Sabbath, amid much opposition. Having scores of men in his employ, how to keep the Sabbath holy with his household and the strangers within his gates, is a question which is giving him no little concern.

"Our literature is being widely scattered. We are now issuing tracts, papers, and pamphlets in Bengali, Hindi, Urdu, Burmese, Tamil, and English, and are finding that small pamphlets can be sold even to the poor. Those who earn only five or ten cents a day are persuaded to buy. A young native convert



INTERNATIONAL TRACT SOCIETY OFFICE, HAMBURG

workers, circulate literature, and develop this field.

"But there is a great task before the German Union proper, after the separation of the Russian Union—a task just as great, perhaps, as that of carrying the message to Russia.

"Germany itself has sixty-two million people. Nine years ago we organized our first conference; to-day there are eight organizations, and the ninth conference will be organized here soon, the total membership of Germany being about six thousand. Now, what would we think in the United States, if there were to-day, among the eighty million inhabitants, only eight thousand believers?"

"In Austria-Hungary there are another fifty million people. Hungary is to be organized into a conference this year, and we have in these two countries only five hundred Sabbath-keepers.

"There are about thirty million more people, with some seven hundred Sabbath-keepers, in the rest of our European territory; while in German East Africa we now have three main stations, with eight missionaries. We hope that ere long we shall be able to baptize some converts in this colony, the first fruits of our mission to the heathen in East

asking God's people to remember us in their prayers and in their offerings."

West Indies and Central America

Elder U. Bender's message comes from the newest union conference abroad—the West Indian Union:—

"Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. . . . Let them give glory unto the Lord, and declare his praise in the islands.' Isa. 42: 10, 12.

"Harken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arms shall they trust.' Isa. 51: 4, 5.

"He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.' Isa. 42: 4.

"These scriptures set forth the great work that God will do among the islands when his 'salvation is near to come,' and his 'righteousness is near to be revealed.'

"Among the perplexing difficulties of the last few months, the truth of God

and God requireth that which is past." Eccl. 1:9, 10; 3:15. Would you understand the nature of the apostasies that will take place just prior to the second coming of Christ? If so, study the apostasies recorded in the Bible. Every old apostasy from the fall of man will be acted over in the last generation. Would you know the nature of these apostasies, that you may fully know how to escape them?—The history of the people of God under similar circumstances in the past will inform us. "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:5-15.

While Satan will bring upon the field against the remnant every sign and wonder he ever wrought to destroy souls, every deception he ever practised on the human mind and body to lead men away from God, Christ will also bring upon the field, to meet this foe of heaven, every means of grace he has ever used to meet these schemes of Satan, and triumph will be upon the banner of the cross of Christ. Victory will come to every soul who unites himself with our Commander, and puts on his strength, and resists the wily foe. God's promises to his people are abundant in this time. "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. Fury is not in me: who would set the briars and thorns against me in battle? I would go through them, I would burn them together. Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isa. 27:1-6.

The more fierce the struggle, the more deceptive the plans of the arch-deceiver, the greater the victory and the more glorious the triumph. God has led out a people not to perish, but to give them the victory through our Lord and Saviour

Jesus Christ. There is no defeat with the Lord. "For six thousand years that master mind that once was highest among the angels of God, has been wholly bent to the work of deception and ruin. And all the depths of satanic skill and subtlety acquired, all the cruelty developed during these struggles of the ages, will be brought to bear against God's people in this final conflict."

"In the great final conflict, Satan will employ the same policy, manifest the same spirit, and work for the same end, as in all preceding ages. That which has been will be, except that the coming struggle will be marked with a terrible intensity such as the world has never witnessed. Satan's deception will be more subtle, his assaults more determined." But in the midst of all this, the followers of Christ will bear to the world the warning of the second advent



BOYS' SCHOOL, LO SHAN, HONAN, CHINA

of our Lord. Those who leave the ranks will have their places quickly filled by others, for God will have his number made up of those who love the truth. May the Lord help every reader of these lines to be found like the small army of Gideon that "stood every man in his place round about the camp," and crying, "The sword of the Lord, and of Gideon." Judges 7:19-22.

It is no time now in the final conflict to sit idly by, and be neither cold nor hot. All the lukewarm will be spewed out of the mouth of the Lord. God calls for the rank and file to enter the work. Every talent is to be put out to usury. He who withholds even one talent by burying it in the earth, will be an unprofitable servant. Cities are to be entered. Books, papers, and tracts containing the truth are to fall like the leaves of autumn. The hunters and fishers will go forth weighted down with the importance of scattering rays of light in every darkened corner of the earth. "They shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jer. 16:14-16; Rev. 18:1.

Angels of God will accompany every worker. Now is the time not to quench the smoking flax or break the bruised reed of any worker, but to breathe the

breath of life into every soul who vindicates the truth and gives its influence to scatter the precious rays of light. It was in view of this time, David penned the following:—

"O, God, in thy going forth before thy people, in thy stepping through the wilderness, the earth hath shaken,

Yea, the heavens have dropped before God. Selah.

This Sinai—before God, the God of Israel.

A shower of free-will gifts thou shakest out, O God.

Thine inheritance, when it hath been weary, thou hast established it.

Thy company have dwelt in it,

Thou preparest in thy goodness for the poor, O God.

The Lord doth give the saying,

The female proclaimers are a numerous host.

Kings of hosts flee utterly away,

And a female inhabitant of the house apportioneth spoil."—*Young's Translation of Ps. 68:7-14.*

As in the symbol of the white horse of Revelation 6, the truth goes forth conquering and to conquer. It is a battle and a march. Whoever enters this warfare must arm himself for the fight, putting on the "whole armor of God, that ye may be able to . . . withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;" and for all the laborers that they may speak the truth boldly, and open doors may be set before them. Eph. 6:10-19.

Children's Lesson—No. 3

The Lord's Prayer

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

Memory Verse: Ps. 40:8.

The angels live in heaven. Matt. 22:30; 18:10.

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

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

Work of the angels. Heb. 1:14.

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

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

The will of the Lord on earth:—

1. That all should know the truth.

1 Tim. 2:4.

2. That all should repent. 2 Peter 3:9.
 3. That all should rejoice, pray, and give thanks. 1 Thess. 5:16-18.
 4. That all should be perfect in every good work. Heb. 13:21.
- "Doing the will of God from the heart." Eph. 6:6.
- A. promise to those who do his will. 1 John 2:17.
- How God makes it possible for us to do his will. Eze. 11:19, 20.

Opportunities for Service and the Pressure of the Hour

M. C. WILCOX

(Reading for Tuesday, December 17)

THERE has never been a time since Jesus Christ led captivity captive and gave gifts unto men when there was not opportunity for service before every soul among Christ's servants. But one thing is necessary on the part of the servant—consecration of body, soul, and spirit to the service of the Master.

One thing is mightily helpful on the part of the church—such simplicity of organization and broad and comprehensive plans of work as will encourage every member to feel, "There is work for me to do."

Consecration

does not mean that our own work shall be first. When we yield ourselves to Christ, it is not to do service for ourselves. We are to be "his own servants." God must be first in everything. The command is his that "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Physical powers, intellect, affections, are all to be given to him. Only so can we render the fullest, most satisfactory service.

Consecration does not mean that our work is to be considered equal in importance to the work of God. While he yokes up with us, counts us collaborators, we are yoke-fellows to do his work, not ours, and our work must be subject, secondary, always.

And yet God's work is so ordered, his call is so considerate, his service is so blessed, that with our work second to that of the King of the universe, it is more satisfactory than it could be should it be first with us; because our good is first with him. In his wisdom there may not be so much of material prosperity, but more wealth of character, and character is eternal.

God's work is so ordered, too, that wise, true, consecrated service demands that we should live healthfully, and so keep all our physical and mental powers at their maximum of value.

Why, O why, can not God's people consecrate themselves to such service as this? Then indeed would the Spirit of God "clothe itself with" many a man and woman, as it did with Gideon of old (Judges 6:34, margin); and mighty works would be wrought for God.

The Leaders

This work of consecration must begin with the leaders among God's peo-

ple, the ministers in our conferences, the elders and deacons in our churches, the superintendents and teachers in our Sabbath-schools.

"For that the leaders took the lead in Israel,

For that the people offered themselves willingly,

Bless ye Jehovah." Judges 5:2.

Even so will God win great victories for Israel now, when the leaders lead in consecration, and the ministers of God weep between the porch and the altar, and cry to God to spare his people. Then will Jehovah pity his people, and send "grain" and "new wine and oil." See Joel 2:15-24.

The Church Helping

With the incoming of the Spirit there will be clearer vision, and plans more and more simple. We shall not feel that we must do some great and costly thing, with outer and visible display, in order to do service for God. It will be the kindly, helpful word, the Christian visit to a darkened home, the distribution of papers and tracts, the selling of papers and books, and a thousand other things, which the Spirit of God will suggest to hearts cleansed from pride and selfishness. We might build a sanitarium, open a bath-room, or establish a restaurant, or preach a brilliant sermon, and we would count that great work for God; but we would be more likely to take the glory to ourselves than in doing the little things, and receive no blessing.

It is ever the little deed which offers the opportunity, the deed that the devil ever declares we have no time to do, or that it would amount to nothing. Commercialism and fashion, joint tyrants and curses the world over, so fill the hearts and minds of some of the most capable of the professed children of God that they "have no time" to work for him. To such God speaks now: "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee. Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil." Eph. 5:14-16.

The expression "redeeming the time" does not mean getting back spent days or hours or minutes; that kind of time once past never returns till we meet it at the bar of God. "Redeeming the time" means, literally, "buying up the opportunity." There are opportunities for service on every side, which our poor, selfish, blinded eyes see, and thousands more beyond, which we shall see when we "do the next thing,"—the duties which lie close by.

"Buying" implies paying a price. "Buying up the opportunity" means that it will cost us ease, and pleasure, and selfish pursuits, and worldly ambition, and love of ease, and various things dear to our carnal nature. If we would rouse from our slothfulness and ease to work for God, give up all for God, and so, however busy with secular duties we may be, seek and find some opportunity to work for him. Our very life depends upon our breaking the bands which bind

us, that we may have the opportunity to work for the Master.

The whole world stands with open doors inviting us to enter; but before the "great work," which the heart sometimes longs to do for God, must come the testing on the little homely duties which are round us on every side. Said an earnest Methodist minister in Battle Creek one time, "If I had the organization of the Seventh-day Adventists, giving opportunity to labor to every soul, and the great Methodist Church, I would move the world."

Organization is much, and our leaders leading in simplicity of organized work, enlisting every soul in the giving of the message, is more. But these must be subordinated to the outpouring and guidance of the Spirit of God. He has new things, great in their simplicity and effectiveness, which we have not yet seen. As truly as Israel of old, we "have not passed this way heretofore," and there are in God's great storehouse of supplies, in his wonderful counsel for those who follow the ark, things which our eyes have not seen, and our ears have not heard. But the secret to all the blessings lies in present consecration, present doing of the little duties, buying up present opportunities to work for our beloved Master.

The Pressure of the Hour

demands this. The harvest is ripe, the laborers are few.

"Men who are faithful are fainting to-day;
Worn with their labors, they fall by the way;
Fill ye the ranks, and with heart and with hand,
Gather in the blessed harvest, Christ gives command."

"Pray for help, Christian." Yes, but he who truly prays, first gives himself to answer God's call, if it comes to him.

We may not dally now. We may not trifle with God on our soul's eternal interest. The pressure of the hour is too great. What hour is it?—"The hour of His judgment," which will "begin at the house of God." It is the last generation on the mercy side of probation's decisions. It is the time when God's gracious threefold warning is spreading to all the world to save men from the fearful doom of the accumulated sins of ages. It is the fulness of time when the great Master is preparing a people to stand when he shall come unto his own, and his undimmed glory shall cause all identified with sin to wither and burn in the forthshining of his presence. It is a time when recreant, faithless souls among his people shall have their names blotted from the Lamb's book of life forever; when the devoted and faithful shall have every record of sin on the books of God against them blotted eternally from those books, because the divine Spirit, through grace, has blotted the sin forever from the heart and from the life.

From the last and the weakest generation of men, from the generation which has most perverted divine truth, God

is gathering a people who will be loyal to him whatever may come, a people whom he can seal for eternity with his holy name.

Salvation from Great Delusions

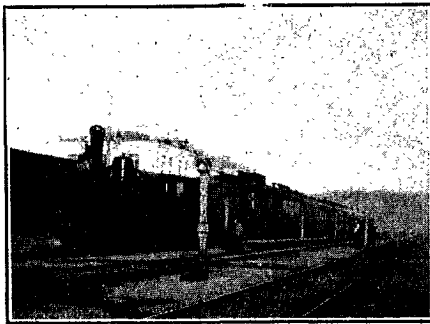
As we near the end of earth's last hour of trial, Satan will put forth greater effort to deceive. Every delusion of the past, every means which he can invent or devise, will be used to deceive or destroy the elect of God. And the time is even now. Intensity is taking possession of all the forces of evil. It is the last struggle of the devil and his angels before the end.

Every great truth of God, every genuine monument of strength among his people, will be counterfeited by the enemy, with all deceivableness of unrighteousness (having the appearance of righteousness), and with such overwhelming display of force, of numbers, of "outward show," that all the world will be swallowed up in the deception. The power of Satan will be called "the great power of God." The laws of the world will be denominated the laws of the Most High, and the rulers of the earth his representatives. And how rapidly are all the forces of evil developing into that condition where the hypnotism of the devil will swing them into united opposition to the work of God. Even now we see the meaning of the vision of the prophet: "multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision."

God, too, is terribly in earnest. All the agencies of heaven are enlisted in the last struggle of the ages. As Jesus declared, when he neared the last great conflict with the prince of darkness, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" so God's people may feel as they near the end. Assuredly the baptism of suffering and trial and service lies before; and as the awful evil and deadly miasma of the time presses upon them, and they realize their own unworthiness, they enter into the heart of the Master again: "Now is my soul troubled; and what shall I say?" Shall I say, "Father, save me from this hour"? Selfishness might so plead, but not loyal consecration. The prince of the world came with the temptation, but found no response. And the answer of the Man of Calvary was, "But for this cause came I unto this hour. Father, glorify thy name." And the answer came from the throne, "I have both glorified it, and will glorify it again." And God first glorified it in the suffering and sacrifice his Son for us.

Great and awful is the pressure of this hour. The great needy world stands open, waiting, longing, pleading for light. How few we are! How small are our resources! How great the consecration demanded! Shall we pray, "Father, save us from this hour," or shall we recognize that this is God's opportunity for us? Shall we demonstrate in experience that the consecrated recognition of our necessity is his op-

portunity to work for us, to work with us, to enable us to do his work? Of that remnant it shall be said, "As in the days of thy coming forth out of the land of Egypt will I show unto them marvelous things. The nations shall see and be ashamed of all their might." And when the perils thicken, and the forces of evil are concentrated against them, "Jehovah of hosts will defend them." Our part is consecration of all to his service. And if we are faithful in this time of service, he will keep us in that awful hour which lies just before. "Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that



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hour which is to come upon the whole world, to try them that dwell upon the earth."

"Arise, shine; for thy light is come." Let this be the prayer of every one:—

"Take my soul and body's powers,
Take my memory, mind, and will;
All my goods and all my hours;
All I know and all I feel;
All I think or speak or do;
Take my heart, and make it new."

Children's Lesson—No. 4

The Lord's Prayer

"Give us this day our daily bread."
Memory Verse: Rom. 8:32.

This prayer acknowledges our dependence upon God day by day.

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

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

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

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

Miracles have been wrought to give bread to those who needed it. 1 Kings 17:1-6; Matt. 14:15-21; Ex. 16:14, 15. Promises to the righteous. Isa. 33:16; Ps. 37:19 (see "Early Writings," page 47).

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

Who Shall Be Able to Stand?

R. A. UNDERWOOD

(Reading for Wednesday, December 18)

THIS question relates to man's fitness for heaven, as viewed in the search-light of a holy God. A feeling of uncertainty, doubt, or suspense with reference to our future is the most deplorable state of mind the human soul can experience in this life. Fear and torture haunt the person who has not found the peaceful answer to this question. This state of mind may be exchanged for the sweet experience which comes to him who has accepted the conditions that secure the infallible assurance, "It is well, it is well with my soul."

Before we accept a false hope, which can but fail us in the day when every man's work shall be tried, of what sort it is, let us carefully and prayerfully examine the conditions upon which a sure hope is founded. We are admonished: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

We are also admonished: "Follow peace with all men, and holiness, without which no man shall see the Lord."

We are in the time of sifting, as well as in the time when God is sealing his people for the kingdom. The angel is holding the elements of destruction from bursting upon the world till the work of sealing the servants of God is finished. Rev. 7:1-3. In "Testimony," No. 31, under the title, "The Seal of God," there are some most important statements and warnings which are partially prophetic, which I can do no better than to quote here. These statements were published some twenty-five years ago:—

"The crisis is fast approaching. . . . No superiority of rank, dignity, or worldly wisdom, no position in sacred office, will preserve men from sacrificing principle, when left to their own deceitful hearts. Those who have been regarded as worthy and righteous, prove to be ringleaders in apostasy, and examples in indifference and in the abuse of God's mercies. Their wicked course he will tolerate no longer, and in his wrath he deals with them without mercy. It is with reluctance that the Lord withdraws his presence from those who have been blessed with great light, and who have felt the power of the word in ministering to others. They were once his faithful servants, favored with his presence and guidance; but they departed from him, and led others into error, and therefore are brought under the divine displeasure. . . . Our own course of action will determine whether we shall receive the seal of the living God, or be cut down by the destroying weapons. . . ."

"The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven." "Every one must now search the Bible for himself upon his knees before God, with the humble, teachable heart of a child, if he would know what the Lord requires of him."

The command of God to the angel to "go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof," is followed with the command to spare not, and to slay utterly all upon whom the seal of God has not been placed. Eze. 9:4-6.

While justification by faith gives us a title to heaven, sanctification through the Spirit of God alone can give us a fitness for heaven. Listen to these words: "The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given his Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character upon his church."—"Desire of Ages," pages 802, 803.

"The Father is all the fulness of the Godhead bodily, and is invisible to mortal sight. The Son is all the fulness of the Godhead manifested. . . . The Comforter that Christ promised to send after he ascended to heaven, is the Spirit in all the fulness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ."—"Testimonies for the Church," Series B, No. 7.

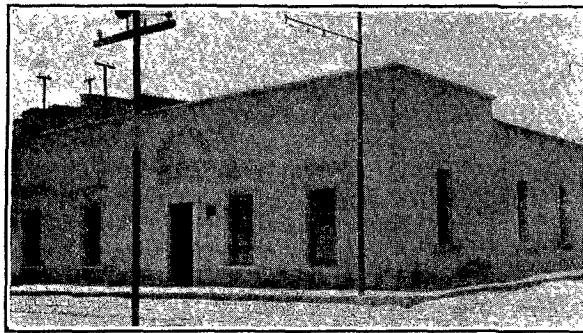
Said Christ, "Receive ye the Holy Ghost." "This promised blessing, claimed by faith, brings all other blessings in its train." With all this power "awaiting our demand and reception," why should cruel unbelief hold our feet in chains of bondage longer?

The need of receiving this regenerating

personality and power is emphasized in the following from the same source:—

"In my dream last night a sentinel stood at the door of an important building, and said to every one who came for entrance, *Have you received the Holy Ghost?* A measuring line was in his hand, and only *very, very few were admitted into the building.* Your size as a human being is nothing; your size as the full stature of a man in Christ Jesus, according to the knowledge you have had, will give you an appointment to sit with Christ at the marriage supper of the Lamb, and you will never know the extent of the great advantages given you in the banquet prepared for you.

"You may be tall and well proportioned in self, but none such can enter here. None can be admitted who are grown-up children, with all the habits and customs, the disposition, the characteristics, which pertain to children.



NEW MISSION AT GUADALAJARA, MEXICO

You have nurtured your suspicions, your criticisms, your bad temper, your dignity, and you can not be permitted to spoil the feast. All who enter through the door have on the wedding garment, woven in the loom of heaven. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door nothing can enter that can possibly mar the happiness of the dwellers here by marring their perfect trust in one another. Those who have educated themselves to pick flaws in the characters of others, have thus revealed a deformity of character which has made families unhappy, which has turned souls from the truth to choose fables. You can not join the happy family in the heavenly courts, for God has wiped all tears from their eyes. You can never see the King of beauty, if you are not yourself a representative of the loveliness of Christ's character. Abiding with Christ is choosing only the disposition of Christ, so that he identifies his interests with yours. When you give up your own will, your own wisdom, and learn of Christ, as he has invited you to do, then you shall find entrance into the kingdom of God. *Entire, unreserved surrender he requires.* Give up your life for him to order, mold, and fashion. Take upon your neck his yoke, submit to be led and taught, as well as to lead and teach. Learn that unless you become as a little child, you will never enter the kingdom of heaven. Abide in him, to be and do only what he wills. These

are the conditions of discipleship."—Mrs. E. G. White, in *Gospel Herald*, April 23, 1902.

The last days are fraught with perils on every hand. Man's faith in a personal God in heaven will be destroyed, if possible. His hope in a personal divine Saviour, who was crucified for our offenses, raised for our justification, and is now seated at the right hand of his Father in heaven as our High Priest to make an atonement for our sins, will be assailed by philosophy, science, and every device of Satan's master mind. A personal Holy Ghost in charge of the work of grace, under God and Christ, as their representative and appointed agent, to accomplish the work of regeneration of man's soul, body, and spirit, will be discounted and made to appear only as an influence.

When faith in the trio of the Godhead is destroyed, and the One delegated with authority to resist and conquer man's foe is rejected as naught, we are left to the cruel buffetings of Satan, with no power to resist our adversary. In this way man's faith in any special work of God to be done in the earth or in the sanctuary in heaven under the three-fold message of Revelation 14 is destroyed.

Man's great need is a living, abiding faith in God's Word, that knows no doubt, and fails not in the hour of darkness. With such a faith we shall place our substance, our families, and ourselves upon the altar of service to God. Having surrendered all to "him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy," having done all, we shall be able to stand.

Children's Lesson—No. 5

The Lord's Prayer

"Thy kingdom come."

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

The Bible tells us that the time will come when the God of heaven shall set up a kingdom which shall never be destroyed. Dan. 2:44.

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

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

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

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

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

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

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

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

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

To Sinners **the Lord Says** To Christians **Come Go**

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

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

Nearing the Journey's End

FROM "EARLY WRITINGS"

(Reading for Thursday, December 19)

No more appropriate words can be addressed to the Advent believers now than the simple story of the finishing of this work told in the little book, "Early Writings," the first messages that came to us by the spirit of prophecy. This little book should now be studied, until the vivid scenes portrayed become indeed a reality; for the time is at hand. Let us follow together the journey of the Advent band to the gates of the city of God, as told in the following extracts:—

The Pathway to the City of God

"As God has shown me the travels of the Advent people to the holy city, and the rich reward to be given those who wait the return of their Lord from the wedding, it may be my duty to give you a short sketch of what God has revealed to me. The dear saints have many trials to pass through. But our light afflictions, which are but for a moment, will work for us a far more exceeding and eternal weight of glory—while we look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal. I have tried to bring back a good report, and a few grapes from the heavenly Canaan, for which many would stone me, as the congregation bade stone Caleb and Joshua for their report. Num. 14:10. But I declare to you, my brethren and sisters in the Lord, it is a goodly land, and we are well able to go up and possess it.

"While praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path, and gave light for their feet,

so they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising his glorious right arm, and from his arm came a light which waved over the Advent band, and they shouted Alleluia! Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind then went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below."—Pages 9, 10.

Preparation to Live in Heaven

"I also saw that many do not realize what they must be in order to live in the sight of the Lord without a High Priest in the sanctuary, through the time of trouble. Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully.

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain,' to fit them to stand in the day of the Lord, and to live in his sight. O, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. . . . I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in his presence."—Pages 60, 61.

Experiences of the Shaking Time

"The mighty shaking has commenced and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth, and to sacrifice for God and his cause. The angel said, 'Think ye that any will be compelled to sacrifice?—No, no. It must be a free-will offering. It will take all to buy the field.' I cried to God to spare his people, some of whom were fainting and dying. Then I saw that the judgments of the Almighty were speedily coming, and I begged of the angel to speak in his language to the people. Said he, 'All the thunders and lightnings of Mount Sinai would not move those who will not be moved by the plain truths of the Word of God, neither would an

angel's message awake them."—Page 42.

"I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them.

"Evil angels crowded around, pressing darkness upon them to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and thus they be led to distrust God, and murmur against him. Their only safety was in keeping their eyes directed upward. Angels of God had charge over his people, and as the poisonous atmosphere of evil angels was pressed around these anxious ones, the heavenly angels were continually wafting their wings over them to scatter the thick darkness.

"As the praying ones continued their earnest cries, at times a ray of light from Jesus came to them, to encourage their hearts, and light up their countenances. Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these, and went to the aid of the earnest, praying ones. I saw angels of God hasten to the assistance of all who were struggling with all their power to resist the evil angels, and trying to help themselves by calling upon God with perseverance. But his angels left those who made no effort to help themselves, and I lost sight of them.

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people.

"I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs, has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it, will obey it, and be purified.

"Said the angel, 'List ye!' Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, 'Look ye!' My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying with agony of spirit. The com-

pany of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle which they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy.

"The numbers of this company had lessened. Some had been shaken out, and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth, and coming into the ranks. Evil angels still pressed around them, but could have no power over them.

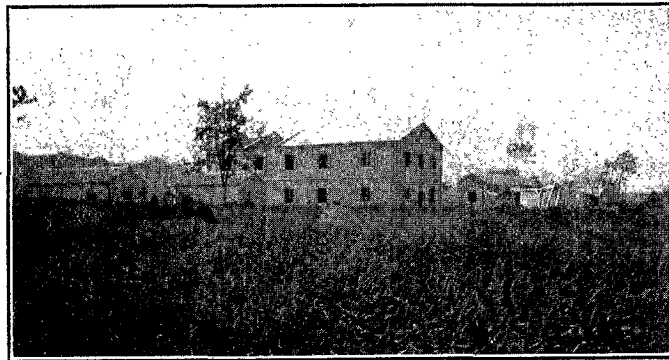
"I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth, now eagerly laid hold upon it. All fear of their relatives was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

"Great power was with these chosen ones. Said the angel, 'Look ye!' My attention was turned to the wicked, or unbelievers. They were all astir. The zeal and power with the people of God had aroused and enraged them. Confusion, confusion, was on every side. I saw measures taken against the company who had the light and power of God. Darkness thickened around them, yet they stood firm, approved of God and trusting in him. I saw them perplexed; next I heard them crying unto God earnestly. Through the day and night their cry ceased not: 'Thy will, O God, be done! If it can glorify thy name, make a way of escape for thy people! Deliver us from the heathen around about us. They have appointed us unto death; but thine arm can bring salvation!' These are all the words which I can bring to mind. All seemed to have a deep sense of their unworthiness, and manifested entire submission to the will of God; yet, like Jacob, every one, without an exception, was earnestly pleading and wrestling for deliverance.

"Soon after they had commenced their earnest cry, the angels, in sympathy, desired to go to their deliverance. But a tall, commanding angel suffered them not. Said he, 'The will of God is not yet fulfilled. They must drink of the cup. They must be baptized with the baptism.'

"Soon I heard the voice of God, which

shook the heavens and the earth. There was a mighty earthquake. Buildings were shaken down on every side. I then heard a triumphant shout of victory, loud, musical, and clear. I looked upon the company, who, a short time before, were in such distress and bondage. Their captivity was turned. A glorious light shone upon them. How beautiful they then looked! All marks of care and weariness were gone, and health and beauty were seen in every countenance. Their enemies, the heathen around them, fell like dead men; they could not endure the light that shone upon the delivered, holy ones. This light and glory remained upon them, until Jesus was seen in the clouds of heaven, and the faithful, tried company were changed in a moment, in the twinkling of an eye, from glory to glory. And the graves were opened, and the saints came forth, clothed with immortality, crying, 'Victory over death and the grave,' and together with the living saints they were caught up to meet their Lord in the air,



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while rich, musical shouts of glory and victory were upon every immortal tongue."—Pages 131-134.

Children's Lesson—No. 6
The Lord's Prayer

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

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

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

All have sinned. Rom. 3:23.

All may be forgiven. 1 John 1:9.

God does not forgive the unforgiving. Matt. 18:23-35.

The Unforgiving Debtor

Was forgiven ten thousand talents	Refused to forgive an hundred pence
\$20,000,000	\$17

Was delivered to the tormentors

The lesson to every one. Matt. 18:35.

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

Peter's question. Matt. 18:21, 22.

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

Mr. Wesley, "I hope you never sin."

Sins forgiven:—

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

The Year in the Mission Fields

W. A. SPICER

(Reading for Friday, December 20)

THE sound of a going in the tops of the mulberry-trees was the signal to David's army to go forward to assured victory, the Lord himself going before them. There is a sound of a going in all our mission fields to-day.

Thirty-three years ago, only, the first missionary of the third angel's message was sent abroad. Every year since there has been a spreading forth of the bounds of our work until now a year's growth represents a decided moving forward of the lines in every continent.

To us the sound of a going in the mulberry-trees is the Macedonian cry for help and the sound of the message as our workers are crying it out to many peoples and tongues. Every review of progress, every glance at the situation, calls us to arouse and go into the work as never before. Every year the signs of the final

triumph are multiplied on every hand.

"Awake! again the gospel-trump is blown,

From year to year it swells with louder tone,

From year to year the signs of wrath Are gathering round the Judge's path; Strange words fulfilled, and mighty works achieved,

And truth in all the world both hated and believed."

New countries have this year been entered by the messengers, and new tongues have been added to our missionary list. It has been a year also of counseling and organization of forces in the fields, with consequent increase of efficiency. The first really representative general councils have been held in the West Indies, Japan, China, India, and Europe.

The occasion of the European meeting was the spring council of the General Conference Committee in Switzerland. From north and south and east and west, the European workers came in, fresh from the field of conflict, courageous in the work, and not a note of retreat was to be heard. Twenty years ago there were a thousand Seventh-day Adventists, all told, in Europe. To-day there are over a thousand laborers there, engaged directly in the work. Last week of prayer we told of progress in Russia in spite of restrictive religious laws. This year our hearts have been electrified

by the glad news that an imperial edict has swept away restrictions and granted Seventh-day Adventists liberty to freely propagate and practise the faith. This has come like a call from heaven to three thousand Sabbath-keepers in Russia, urging them to spread abroad the message more vigorously than ever, while liberty is theirs.

Up to this year, in the kingdom of Bavaria, our work was carried forward amid special trials. But it moved forward. Religious meetings, with singing or praying, were forbidden. Our Nuremberg church-members had been fined as high as twelve dollars each for attending a service. Still they met in one place and another, and sometimes in the shelter of the woods. And their love for the truth but grew brighter and brighter. They prayed for deliverance. Suddenly this year, action was taken by the government, and the local authorities notified our people that they were free. Our brethren could scarcely believe it. No more police watching, none to forbid them to sing and pray together! No wonder they sang and prayed, then sang and prayed again, praising the Lord, when first they opened a meeting with none to molest or to make them afraid.

In Austria, where it is not allowed us to have public meetings, or even to give away religious literature, ways are found for carrying the work forward. About seventy-five believers have already been gathered out there. One way of working has been to put an advertisement into the newspapers, inviting correspondence from any who were seeking for truth and for information regarding the signs of the times and coming events. Pathetic and heart-stirring responses were received to these advertisements, showing that in the darkest Catholic communities hearts are longing and praying for light. These interests are followed by interviews, or literature ordered sent in by mail from Hamburg.

From a Saxon family, in the inner part of Transylvania, came the message to our Hungarian workers: "Come over and help us. There is a great work to do among us. We have already begun to keep the Sabbath."

The new Northland Mission has been organized in Scandinavia, to carry the truth to the inhabitants of the extreme north, including the Laplanders, some of whom are already rejoicing in the truth. Now work in Greece is opened, and in Servia, also. Every country in Europe is now entered by our work, except that very small principality of Montenegro, which is hardly counted a separate country.

Last week of prayer we rejoiced to learn that about four hundred Catholics had embraced the truth in Europe during the previous year. Now our brethren

estimate that fully five hundred Catholics took their stand with us last year. It is marvelous. Only by the mighty power of God in the message of the judgment hour can such results be accounted for. Showers of blessing are falling on dark lands in this time of the latter rain.

There are about four hundred Seventh-day Adventists in Asiatic Russia, and now the brethren talk of organizing a Siberian mission. Russia itself is to be organized into a union conference.

In the far East, the general meetings for Japan and China showed most encouraging progress. But the dominant note of those gatherings was a cry for help to enter the whitening fields. There is no evading the issue. Province after province in vast China must be entered. The little groups standing amid millions upon millions of souls can never be left without a steady column of reinforcements going out to join them. Providence plainly opens wide before us the way into the Chinese empire right now

of jewelry, just as in every land the truth works reformation in all the habits of life. The third angel's message is to get a people ready to meet the Lord, body, soul, and spirit sanctified to his service.

New developments brighten the outlook in darkest Africa. The first church is organized on the West Coast, in Sierra Leone, and a school work established that is to train young workers already having a knowledge of a number of the languages of the West Coast tribes. They should have a school building and a school man at once. A new station is projected in Rhodesia, north of the Zambesi; the Uganda country is opened by the British Union station on the northern shore of Lake Victoria Nyanza; the German brethren are opening a new station on the southern shore of the lake; and the first baptisms have been reported from Algeria, in the north of Africa. To crown the year in the African advance, two Scandinavian missionaries are away

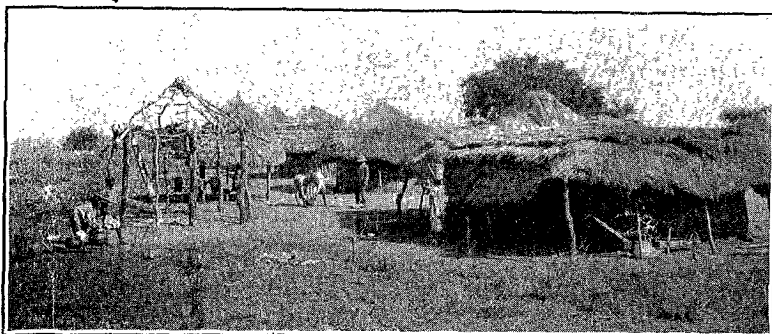
in the interior of the Italian Red Sea colony, working and studying to get into Abyssinia, that land of ancient Sabbath-keeping. But, O, how great the need of men to extend the line in Africa, and of means to follow the opening providences of God!

South America reports a new state, a great country entered. A year ago the laws of Bolivia prohibited Protestant

missions. Within the year the constitution has been revised, and the country opened. A brother in Chile, praying that God would send some one to Bolivia, was himself impressed to go, and now three workers are there, and the first Sabbath-keepers are reported, converts from Catholicism. Not only in Spanish, but in two Indian languages, they are beginning to publish the message in Bolivia. The first church was this year organized in Peru, and the Chile Mission has become an organized conference. The State of Bahia, in Brazil, has been entered, and the first baptisms have been administered there.

In the West Indian Union the country of San Domingo has been opened; and Sabbath-keepers are already reported. The first baptism of Cuban believers gladdens our hearts in reviewing the year, and the first baptisms among the Spanish people of Honduras are reported. Efforts were made to add Nicaragua to our entered fields in Central America, but revolution drove our workers back.

We have not forgotten that over one hundred souls took their stand for the truth in Jamaica on the Sabbath following the Kingston earthquake. The judgments of the last days—earthquakes, famines, pestilences, and floods—in many of the mission fields have been warning men to prepare to meet the Lord. These things coming upon the



FIRST BUILDINGS, KALOMO STATION, N. W. RHODESIA

when it is awaking from the sleep of centuries. Pray, brethren, pray, and give for China's millions.

The Australasian Union has opened Java, and by this time it may be a work is begun in wild Borneo also. A young man on the way to the cannibal tribes of Borneo found the truth in Singapore, and stopped for a time to become fully instructed in it. The canvasser has put books into Siam, and in northern Sumatra a young Battak man accepted the truth a little time ago, and appealed to us in the words: "This message ought to go to my people." Now comes the message that in his country, which is closed to our missionaries from without, six persons are keeping the Sabbath. A general meeting in the Fiji Islands, attended by one hundred seventy-five Sabbath-keepers, marks a new era of development in the Pacific. The Fiji churches voted to look after themselves, and to give their native teachers to the work in the regions beyond. It is the same spirit everywhere.

In India the work has been spreading into the north, and the new mountain mission is established in the Himalayas. Settled workers have also been located in the Tamil-speaking territory of the south, and on the Bombay side, in the west. The first church was organized this year in Burma, those Burmese believers being ready to throw aside tobacco smoking, betel-nut chewing, and the wearing

earth, and the rapid progress of the third angel's message through the world, are signs that this old earth has nearly run its course.

"Thus bad and good their several warnings give
Of his approach, whom none (unsaved) may see and live:
Faith's ear, with awful, still delight,
Counts them like minute-bells at night,
Keeping the heart awake till dawn of morn,
While to her funeral pile this aged world is borne."

Surely, it has but a little way yet to go. While never did the vastness of the work so appeal to us, we have seen evidences of God's power to do a quick work. He is only waiting for us to give every source of strength and of means to the service. When the disciples brought all they had of loaves and fishes, his blessing quickly multiplied it to feed the multitudes. In Korea, where we had done no seed-sowing, he has shown how quickly the message may be spread. We have there upward of five hundred Sabbath-keepers, in a dark corner of Asia that we had scarcely thought of five years ago.

Then there is Turkestan, until recent times one of the little-known regions of earth. We had no thought a year ago of any short road into such a place.

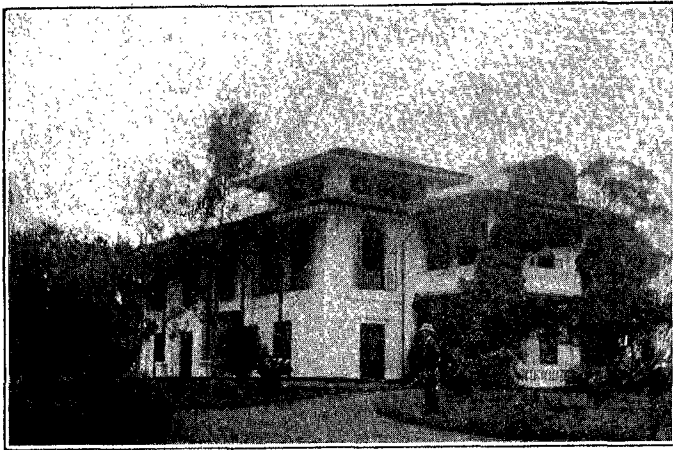
Now what do we hear?—A brother appeared at one of our meetings in the Transcaucasus, South Russia, saying that he was a delegate from Seventh-day Adventist groups of believers in Turkestan, who wanted a worker sent among them. Now we hear of believers and baptisms in Samarkand and Tashkend, in the very heart of Asia, and of Sabbath-keepers scattered along the Chinese frontier of Siberia right away to the Pacific. Truly the Lord is at work in his world. Away beyond our furthest efforts, he is flinging the blazing brands of truth into the darkness, and the light is kindling.

Our Australasian brethren entered Java. No sooner had they arrived, than a Sabbath-keeping missionary met them, offering to turn over a mission in the interior, where a number were observing the Sabbath. In India, as we plan to enter a new region, the Tamil country of the south, the word comes that about five hundred Sabbath-keeping Tamil-speaking Christians call for us to come among them. What we shall find is yet to be ascertained, but such a call is one to stir all hearts.

These things show how a divine power cleaves the way as our feet touch the margin of the great sea of peoples to be warned. God is able to do the work. But we are far behind his providences.

The fields where the harvest is being gathered must have facilities to care for it. Training stations must be established. Hardy, consecrated workers must volunteer to go. They are volunteering. Every soul that believes this message must give for missions, and pray to God for help to find ways of earning and saving more to devote to the closing work.

The work will be done; that is sure. China's eighteen provinces will be warned. We are in only four now, and only beginning in those. But the Lord is in charge. All the great continents will be warned. But the people who will be ready when the Lord appears will have devoted their lives, their children, and their means unreservedly to the work. Everything save the necessities of life is called for, and every business should be consecrated to the cause of God. What is our need to-day?—Hearts truly converted and unconditionally surrendered, laborers for the closing harvest, and more money than a week



OUR NEW (LEASED) TRAINING-SCHOOL AT SINGAPORE

of prayer ever yet sent into the mission fields. These are the things that ninety thousand Seventh-day Adventists ought to pray for unitedly at this time. Our hope and our life are wrapped up in the carrying of this message to all lands. The pressure is tremendous in the fields. In some parts our missionaries are literally falling under it, and help must be sent forward. Yet the courage of the conquering cause of God fills the hearts of the workers. They see evidences that the Lord is pouring out his Spirit upon all flesh. The other day letters came in from missionaries in three widely separated quarters of the earth—China, Africa, Central America—all speaking of experiences of the latter rain.

From China: "As we see these manifestations of His power, we can but feel that the time of the 'latter rain' has indeed come."

From West Africa: "It is a shower of the 'latter rain.'"

From Central America: "It seems to me that everywhere there is the moving of the Holy Spirit on the hearts of men."

Thank God for it; the time of the latter rain has come. The long, dark night is nearly past. "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

Children's Lesson—No. 7

The Lord's Prayer

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

Memory Verse: Heb. 2:18.

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

Trials, obstacles, persecutions, hardships, are permitted, to develop character. Our own hearts incline to do evil. James 1:14.

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

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

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

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

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

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

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

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

"Christ will never abandon the soul for whom he has died. The soul may leave him, and be overwhelmed with temptation; but Christ can never turn from one for whom he has paid the ransom of his own life. Could our spiritual vision be quickened, we should see souls bowed under oppression and burdened with grief, pressed as a cart beneath sheaves, and ready to die in discouragement. We should also see angels flying swiftly to aid these tempted ones, who are standing as on the brink of a precipice. The angels from heaven force back the hosts of evil that encompass these souls, and guide them to plant their feet on the sure foundation. The battles waging between the two armies are as real as those fought by the armies of this world, and on the issue of the spiritual conflict eternal destinies depend."—Mrs. E. G. White, in "Mount of Blessing," page 158.

What the Movement under the Third Angel's Message Stands For

A. G. DANIELLS

(Reading for Sabbath, December 21)

SEVENTH-DAY ADVENTISTS are carrying forward a world-wide religious movement. This movement is not exactly like, nor directly connected with, any other movement in the world. What is this movement, and what does it stand for?

It is the proclamation of that threefold message outlined in the fourteenth chapter of Revelation. It is, therefore, the fulfilment of prophecy.

In its fullest and most comprehensive meaning, this movement stands for the

messages of divine truth, the people who receive and obey them, and the work of those people in proclaiming the messages to the world. The messages, the people, and the work are all definitely mentioned in Revelation 14.

The messages are the "everlasting gospel." Verse 6. They stand for the "truth of the gospel" as revealed in the entire Bible. In these messages the fullness of the light of the gospel is centered. By them the earth will be lightened with the glory of God. Rev. 18: 1.

The people are the result of the shining of that light. They are called out by the truths of the messages. The proclamation of the messages develops a company of people of whom it is said, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12. These people are mentioned in other places as being sealed with the seal of God (Rev. 7: 1); as standing with Christ on Mount Zion (Rev. 14: 1); and, finally, having "gotten the victory over the beast, and over his image, and over his mark," they are seen on the sea of glass surrounding the throne of God. Rev. 15: 2.

What the Work Includes

The work is the proclamation of the messages by the people. This represents the whole effort made to give the truth of the messages to the world. It includes every desire felt to make that truth known, every prayer offered for its progress, every sermon proclaiming it, every word written explaining it, every visit made, every page of literature distributed, and every dollar given. It represents every church building, printing-house, school, sanitarium, and office dedicated to the advancement of this cause. It embraces every mission established in the dark places of the earth, and every journey and voyage made by land and sea to enlighten and lift up humanity with the truth as made known in the third angel's message. Of those who give their lives to active work in this message, and fall at their posts, the Lord says: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14: 13.

Object of the Message

The object of this threefold message is plain, definite, and solemn. It is the announcement to all the world that the judgment-hour has come. Rev. 14: 6, 7. It is that proclamation of the gospel of the kingdom in all the world for a witness unto all the nations, which will bring the end. Matt. 24: 14. It is the finishing of the mystery of God under the sounding of the seventh angel, when the kingdoms of this world are to become the kingdoms of our Lord, and of his Christ. Rev. 10: 7; 11: 14, 15. Its object is to finish the work of God in the earth, and cut it short in righteousness. Rom. 9: 28. That object will be accomplished. It is impossible that it should fail.

Scope of the Message

This message is world-wide in its scope. It is to be proclaimed to every

nation, kindred, tongue, and people. All classes in all the world are to be warned of the coming perils, and invited to the only sure place of refuge.

By land and sea the message is to be carried to the busy throngs in the centers of population, and to the remote, isolated, scattered peoples in partially explored lands and in the islands of the seas. And this will be done. John not only saw the work in progress, but he saw its glorious consummation in a company of people standing around God's throne who had been gathered from every nation by this message.

Beginning of the Message

This movement as a whole began with the work of William Miller, in 1831. But in its present form it dates from 1845, immediately following the great disappointment of 1844. Its history has been marked by a steady growth and triumphant progress into all the world. It has taken permanent root in nearly all lands in every continent. It has been planted in nearly all the island groups of the world. Its missions are gathering believers from nearly every "kindred, and tongue, and people," just as the prophecy represents. Millions of dollars have been invested in this movement, and to-day thousands of intelligent, consecrated men and women in all lands are devoting their lives to the advancement of some phase of this work.

The situation we now face is truly remarkable. Whose heart is not stirred and thrilled, as he looks over the battlefield and sees the army of devoted soldiers facing the enemy? Whose heart is not encouraged as he sees the splendid victories being gained over that enemy? Whose heart does not rejoice to see the captives being set free?

Power of the Message

What is this great movement which we behold? Whence comes its power? It is not popular with the world, and it never can be. It strikes down every idol of the carnal heart. It is laden with crosses, self-denial, and sacrifice. It leads its votaries against the whole current of the world. And yet it attracts and holds them with a power they can not resist. For it men and women abandon evil habits and ways, and break old and hallowed associations. To it they contribute their gold and silver, consecrate their sons and daughters, and give their lives. Wherever this cause touches the world, it exerts this power over the hearts of men.

Evidences of the End

Let us thank God for these victories. They are evidence that we are nearing the end. We are surely in the time of the latter rain, and the showers are falling. The loud cry of the third angel has begun. It may not be sounding exactly as we had supposed it would, but it is sounding. The heathen are hearing it, and are coming to us for help.

Every believer in the third angel's message rejoices to hear of its progress. We have claimed from its earliest days that this message would go to every nation, kindred, tongue, and people in the

world; that the earth would be lightened with its glory; and that then the end would come. Why, then, should we not rejoice at every step of its progress? Why should we not be filled with gladness, assurance, and courage, as we see it now firmly established and working like leaven in almost every country in the world? This is our privilege.

What Its Progress Means

And while we rejoice at its triumphant progress in every direction, we should have a clear understanding and a full realization of what this progress means. It means marches, battles, and conquests in new territory at the front, and the sending of fresh supplies from the base. The supplies to be sent consist principally of workers and money. Much is involved in this. The workers who go must cut loose from everything in this world. They must leave a country whose people, language, and customs they understand, and go where everything is new and strange. They must leave the many comforts, advantages, and safeguards of modern, advanced civilization, and place themselves where they will be exposed to heat, and cold, and disease, often without proper protection, and be deprived of educational and other advantages they and their children need. They must cut themselves off from what appears to be a visible means of support, and cast themselves on the good-will and loyalty of the believers in this message who do not go.

The Duty of Those Who Stay

This is what the triumphant progress of this cause in the world means to those who go to the front. What does it mean to those who stay at home? Have they any special responsibilities? They must have. And what are they? It is impossible that the responsibilities that are created by the growth of this work should all fall upon one class; namely, those who go to the regions beyond. Those who stay must remember with affection and solicitude those who go. They must pray for safe voyages. They must pray for their health, and for protection from various deadly diseases to which they will be exposed. They must pray for their success in learning the ways of strangers, and mastering difficult languages. They must pray especially that their efforts to save the perishing shall be crowned with success. They must pray that as the work develops, the Lord will send more laborers to join them in carrying the increasing burdens. They must pray for their support while giving their lives wholly to the work.

And besides praying for their support, those who remain at home in possession of property and of commercial advantages, must give of their means to support those who have left all these. This is a vital, fundamental point in the great problem of foreign missions. It is immensely practical. It can not be overlooked, forgotten, nor set aside, except at the peril of our comrades. Many connected with this cause, and who enjoy reading of its progress, do not realize

what this means from a financial standpoint. Look at our situation to-day. We have ministers, Bible workers, writers, teachers, physicians, nurses, and canvassers in China, India, Africa, Japan, Central and South America, Palestine, Egypt, Turkey, the West Indies, Mexico, Canada, Ceylon, the islands of the Pacific, and in other lands. These laborers are our own brethren and sisters. They were once in the home country with us. Now they are scattered all over the world. They find perishing souls who are glad to get the light of this closing gospel message. They are devoting every hour of their time, every ounce of their strength, wholly to the proclamation of the truth. They are not farming, nor engaging in commercial enterprises of any kind—not because they do not like to work, nor because they are not able to make a living for themselves. When they were here engaged in worldly business, they were as industrious and successful as any of us. But their ears caught the earnest appeals for help that are coming from these distant lands, and their hearts responded in love and self-sacrifice. They obeyed the command of the great General: "Go ye into all the world, and preach the gospel to every creature." Forgetful of their own personal interests, they have gone abroad to render service to their fellow men.

The Support of the Vanguard

The question of their support they have left with the Lord and their brethren. In round numbers, that amounts to at least two hundred and fifty thousand dollars a year. That means twenty thousand dollars every month. And as this is required to purchase fuel, food, and clothes, and to pay house rent and other necessary expenses, it must go promptly and regularly, or they will be placed in embarrassing circumstances.

Where is this money? Who is to supply it? What is the resource of this great enterprise?—This money is in the hands of Seventh-day Adventists. It is lodged with those who are listening this day to the reading. You are the visible resource. The daily support of a thousand persons rests upon you. Whether these missionaries and their wives and children shall have what they need at the time they need it, depends upon your gifts. This is a sacred responsibility. But you helped to create it. You accepted it when you accepted the gospel as set forth in the third angel's message.

As a people, we have not exhausted our resources. We have farms, stock, and money on interest. We have good health, and good trades by which we command large wages. We have a large working capital. We are well able by these gifts from our Lord, who has called us to this undertaking, to carry it forward. The total offerings to missions made by our North American churches for 1903 amounted to \$113,608.15. This includes the annual offering, the weekly contributions, the miscellaneous gifts, and the portion of the Sabbath-school offerings that was appropriated to missions. This is an average of \$1.88 for

each Sabbath-keeper. It amounts to three and three-fifths cents a week during the year. Surely we must do more than this, before we talk of retrenchment. We should do more than this, rather than compel the officers of the General Conference to say "No" to so many of the appeals that come from the fields needing help, and from consecrated workers whose hearts burn to answer these calls.

When the light of this message shone into the minds and hearts of those to whom it came at the first, it gave them new hope and joy. And more, it laid upon their hearts a deep conviction that it was their duty to give to others what they had received. They were compelled by an unseen, resistless power to tell the message to their friends. But they could not stop here. This opened the way to tell it to their neighbors. And thus they went on and on, from friend to neighbor, from neighbor to town, and from town to State, and from State to nation, until they and their associates encircled the world. This is the law of the kingdom.

What Our Attitude Involves

The last step is involved in the first. The consent to hear the truth involves obedience to it. Obedience involves communication to others. To avoid the last step—world-wide communication—it is necessary to refuse to take the first—to even listen to the truth. But that involves the loss of the soul.

And so by this law we find ourselves, as Seventh-day Adventists, in the solemn situation we are facing. This cause has leaped over barriers of every kind and description. It has crossed State lines, wide oceans, and national boundaries. Nothing has been able to stop its onward movement. As it has gained adherents, it has distributed them. As it has created and increased resources, it has scattered them. It has lost no ground. Every advance step taken has been held and used for another step forward. Every laborer sent in answer to a call for help has sent back an urgent appeal for others to join him. Every door entered opens more doors to enter. Every dollar expended creates a demand for more than its double.

In order to answer the pressing calls that come to this denomination from the world for the light God has given us, we should have a larger week-of-prayer offering this year than ever before. This call from the dark places of the earth is an appeal to every believer of this message. It should make a deep impression, and should move us to something special. Nothing will cause greater rejoicing among our hard-pressed missionaries in all lands than a splendid contribution, during the week of prayer, to foreign missions.

Brethren and sisters, for the sake of our Redeemer, for the sake of the perishing souls in heathen lands, and for the sake of our missionaries who are pressed almost beyond reason with work, we should open our hearts and our purses in a far more than ordinary way, in behalf of missions, at this time.

Children's Lesson—No. 8

The Lord's Prayer

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

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

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

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

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

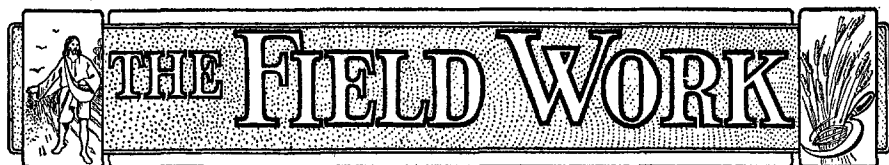
Made manifest—

 - a. In creation. Ps. 33: 6, 8, 9.
 - b. In salvation. Heb. 7: 25.
3. "And the glory:"—
 - a. Who should give glory to God. Ps. 148: 11-13.
 - b. Do all to his glory. 1 Cor. 10: 31.
 - c. Who will finally give God glory. Rev. 5: 13.
4. "Forever." Rev. 11: 15.
5. "Amen." Ps. 106: 48.

"Amen" used in prayer or worship means "So may it be." The Jews used it in the temple services. The people remained in the court while the priests offered the sacrifices in the temple. Then the Levites would sing a psalm, and at every pause in the music, the trumpets would sound, the people would bow and worship, saying, "Amen!"—"So may it be."

Jehovah an Abundant Helper

PRAISE ye Jehovah.
 Praise Jehovah, O my soul.
 While I live will I praise Jehovah:
 I will sing praises unto my God while
 I have any being.
 Put not your trust in princes,
 Nor in the son of man, in whom there
 is no help.
 His breath goeth forth, he returneth to
 his earth;
 In that very day his thoughts perish.
 Happy is he that hath the God of Jacob
 for his help,
 Whose hope is in Jehovah his God:
 Who made heaven and earth,
 The sea, and all that in them is;
 Who keepeth truth forever;
 Who executeth justice for the oppressed;
 Who giveth food to the hungry.
 Jehovah looseth the prisoners;
 Jehovah openeth the eyes of the blind;
 Jehovah raiseth up them that are bowed
 down;
 Jehovah loveth the righteous;
 Jehovah preserveth the sojourners;
 He upholdeth the fatherless and widow;
 But the way of the wicked he turneth up-
 side down.
 Jehovah will reign forever,
 Thy God, O Zion, unto all generations.
 Praise ye Jehovah. Psalm 146.



THE FIELD WORK

Victories in Hayti

If I have not sent in any report for some time, it is not because there has been any diminution in the progress of the message in this field. The past month I baptized four young people at Plaisance. Two others were to take part in the ordinance, but sickness prevented. Our company at this place numbers seven, the eldest of which is twenty-seven, and the youngest fifteen. These young people are all sober and intelligent, and some of them know what it means to step out to obey God in the face of severe opposition, if not real persecution.

During the past three months the Catholic clergy have been extremely active in their efforts to hinder our work and to bring us into reproach. Their efforts came to a crisis the second week in July, when a simultaneous attack was made on our two workers, the one laboring at Grand Rivière, and the other at Plaisance. At the latter place, with the aid of an army officer, who is an ardent Catholic, a charge was made against our native laborer, Brother M. Nord Isaac, accusing him of trying to raise a revolution. No severer charge can be brought against an individual here; and, indeed, it often happens that the mere suspicion that one has revolutionary tendencies means a summary execution. There is no doubt that it was intended that Brother Isaac's voice should thus be silenced; for a strong effort was made to present an effective case against him, although in reality he had done absolutely nothing unlawful, or that could in any way complicate him with the authorities.

He appeared before the *Délegue extraordinaire* of the president, and his officers, to answer to the charge, on the Sabbath, July 13. Without any witnesses except the Word of God, which he carried in his hand, he was able to make a strong and effective defense that was accepted by the *Délegue*, and he was, accordingly, exonerated. Owing to the fact that this official has the name of being very severe with suspected cases, and that there is some unrest just now, due to the approach of a new election, it is considered by some that our helper was very fortunate to get off so easily; but for our part, we consider that it was but another interposition of Him who is overruling all things for the progress of his message.

The evening of the day on which Brother Isaac appeared before the officials here at the Cape, our Swiss worker, Brother Fawer, had a skirmish with the priest at Grande Rivière. This brother had secured permission to hold public meetings on *La Place*, and had been getting the ears of a large number of people. In the midst of their meeting on the night in question, the priest appeared on the scene, followed by a crowd of boys and young men beating drums and old tin-pans. They kept up such a din that our people were compelled to stop their service for a time. However, word was carried to the *commandant de*

la place that our meeting was being interfered with, and he dispatched a company of soldiers, who drove the priest and his followers away. In this confusion, some of the Catholics, angered at the action of the priest, stoned his house; and the next week it was a priest, and not a poor Adventist *predicateur*, who was summoned before the *Délegue extraordinaire* to answer for his conduct. The outcome of this is, I understand, that the priest is to be removed from his present charge. Be that as it may, the cause here has scored another victory; and I have no doubt that many have at least been led to see that our work stands for truth and good order.

The Catholic clergy have now changed their tactics a little, and are seeking to make us appear ridiculous and odious before the public. A few Sundays ago the bishop solemnly warned the people to beware of the Jews, meaning us, telling them that because of us God would soon send an earthquake, as he did in Jamaica, or some other calamity, to punish these Jews and all those who would receive them. Let no one imagine that this was without effect. Many of the better class, and the Europeans, have begun to manifest a desire to keep as far away from us as they can; and the lower classes are, for the first time since we came here, beginning to hoot at us when we pass them on the street. Of course these things do not move us. They only show us that the battle with the papacy has now begun in earnest in its own territory, and that we may expect a warm running fight until the end comes.

W. JAY TANNER.

The Australasian Field

SOME time has passed since our last report. We have been so occupied that writing has had to be neglected. To the praise of God we can say that all our workers and people are of good courage, and in every department the work is making steady progress.

We are made to rejoice over the good reports denoting courage and progress, which reach us through the columns of the "good old REVIEW," regarding the world-wide field. Surely, we have entered the time so long looked forward to when the message should go with power, and the whole earth be lightened with its glory. May the day be hastened that will bring the glorious consummation.

The work in the home field (the commonwealth of Australia and New Zealand) shows many encouraging features. Among these we note the readiness on the part of all our conferences to contribute workers and funds for the mission fields. Among the young people there is a decided growing missionary interest that is most encouraging. In all our conferences we have Young People's Societies, and each supports a laborer in the mission field from funds raised by the young people in the respective conference. This is not only a help financially, but is of the utmost value to our

young people in fostering the missionary interest among them, and so proves of great blessing to them spiritually as well as being an educational factor in preparing them for a part in the work itself.

Our late union conference council, held at Adelaide, was a season of real refreshing. Personally, I looked forward to this meeting, in view of the many urgent calls for help from so many different places and various branches of the work, and the difficulty that confronted us in filling these calls owing to the great scarcity of workers. But the Lord knew the situation better than we did. As we sought him earnestly day by day for guidance and direction, we were able to do much more than our highest expectations in the matter of meeting these calls.

We were able to provide additional workers for Java and Singapore, and made provision for opening the work in New Guinea in the near future. This is a field that has not yet been entered. Brother and Sister Carr, now in Fiji, will with other native workers go to this field just as soon as others are prepared to carry on the work in Fiji. Arrangements have been made to supply Fiji with needed workers; to resume work in the Samoan group; to give additional help to the school in Tonga, and to call one of the brethren there into the work. Thus the island work has been strengthened and enlarged.

We also realized the guidance and blessing of the Lord in adjusting matters connected with the home field. During the past year some of our prominent laborers had returned to the States. This was a disappointment to us all, but notwithstanding this loss, the way has opened to adjust matters satisfactorily; so much so, that it is a matter of wonder to us all. Such a result was possible because of the willingness of the various conference presidents and workers to be used anywhere and in any way that the providence of the Lord seemed to indicate. We greatly rejoice in the spirit of unity and fervency that prevails in all the varied departments of our work in this field.

The sanitarium and health work in general received much careful and prayerful thought and study. It seemed to be the unanimous mind of the brethren that it would be well for Brother Semmens to connect with the Sydney Sanitarium, located at Wahroonga, provided that the work in Adelaide, South Australia, could be supplied with proper help. We hope that this may be done.

Our educational work was another subject for much study and careful thought. The intermediate school, soon to be opened in New Zealand, as well as the school in West Australia, called for a full complement of teachers. Then came our church-schools, and the mission-schools in the various islands. Altogether we had quite a problem to solve; but in this, as in other matters, we saw the guiding hand of the Lord in a very marked manner, and so we were enabled to meet these calls much more satisfactorily than appearances would indicate.

We are much encouraged by what we see in our mission fields of the Lord's working. The work in Norfolk Island is being strengthened. We have just secured a mission home, which will place our work and workers there in a more advantageous position than heretofore. Brother Mitchell reports a good interest among the people.

At our late council it was decided to purchase the home where our mission in Padang, Sumatra, is now located. This will afford us room for church and school. The readers of the REVIEW have already learned that the truth has gained a foothold in the Battak country, in northern Sumatra, a young man by the name of Emmanuel having accepted the truth as a result of some studies received from Brother Munson. The last mail from there informs us that six additional souls have accepted the truth, and that many others are studying it with deep interest. This portion of the country was closed against any outside missionary, but the Lord has brought them the message in his own way.

Our little printing plant at Singapore is kept very busy producing literature in the Malay. "Christ Our Saviour" in the Baba Malay is meeting with a ready sale. Now a five thousand edition has been ordered in the Dutch Malay. Our literature is meeting a more ready sale than was expected. Thus the Lord is opening the way that the whole earth may be lightened by the glory of his truth, and the day of his coming be hastened.

O. A. OLSEN.

Norfolk Island

WE send a few words from our far-away little island field, some six hundred miles from the nearest island, in the South Pacific Ocean. This is that interesting little island to which the Pitcairn islanders were moved by order of Queen Victoria, as recorded in Rosalind Young's book, "Story of Pitcairn Island."

We have had some reverses in our work here, owing to the death of our two leaders, Brother Alfred Nobbs, who acted as elder for many years, and Brother Stephen Belden, formerly of the United States, who had settled among these people, where he spent some thirteen years in self-supporting work. These two faithful men are sadly missed by the islanders, and we all feel the loss keenly, but we are trying to take up the work where these brethren laid it down.

We have a company of forty meeting with us on the Sabbath. The island is so small, only twenty-one miles in circumference, that we can not extend our work very far, yet we find plenty to engage our time and strength in visiting and reading with the people. We find open doors everywhere, but these people are slow to decide for the truth. It would be hard to find a place more favorable for Sabbath-keeping than here, as every man is his own master, there being no industries of any kind carried on. Everybody serves himself, and yet the people will not obey the truth. Generally speaking, they are very kind and hospitable and religiously inclined. We have many opportunities to present the truth. We must tell the story simply, as to a little child.

That awful scourge, consumption, is carrying off many of the young people here, and it is increasing fast. The vitality of the people is low, owing probably to the close intermarriages for over one hundred years. There are some precious souls here, and we are glad to be able to point them to the Lamb of God which taketh away the sin of the world.

This island will doubtless be among those fields that will always need help

from home, as the people here have no opportunity to earn money. No trade can be carried on with the outside world, as there is only one ship a month, and the freight and customs are excessive. Some of the oldest residents say they do not earn five pounds in a year. So you may imagine the need of this people. All business is done in bartering; yet the people seem as happy and contented as people who have far more of this world's goods.

The island itself is one of the gems of the Pacific—a beautiful green all the year round. It is very hilly throughout, with a rock-bound coast. There are forests of lemon-trees and gigantic pines. It is the home of the tree ferns, which grow fifty feet high, also of a large variety of palms, some growing to an immense size. It is semitropical, the temperature standing at from sixty to ninety degrees the year round.

We read with deepest interest the reports appearing in the REVIEW from our many mission fields and workers, and feel glad to know of the onward march of the message. We can see by faith even now the gathering time when we shall all come rejoicing, bringing precious sheaves with us.

This island is the center of operations for the Malayan Mission carried on by the Church of England. Their mission property here must have cost them twenty-five thousand pounds. It is a very fine mission. The Methodists also have a following here of about one hundred souls.

We hope in our next report to be able to tell of an increase in our numbers, as several are on the point of deciding for the truth. We are all well and of good courage, and are looking forward to the time when we shall have finished the work, and the dear Lord shall come.

HARRY MITCHELL.

Fiji

BURESALA.—The illustrations on page 6 show our school buildings, past and present. When we first came to Buresala, the old building, though only eighteen feet long by twelve feet wide, was used both as a teacher's house and as a schoolroom, the smaller building on the right being used as a kitchen. Later, after the erection of a European house for the teacher, these were both used for school purposes.

Our new school building was erected this year, and was dedicated at the first meeting of the recent Fiji council. As will be seen, it is built Tongan fashion—with rounded ends and reed walls; this not only insures plenty of light, but is neat as well. The rafters were cut out of the trunk of the cocoanut tree, and were shipped one hundred and sixty miles in the mission boat.

The skilled work on this building was done by Joni Sisi (Seese), a Tongan carpenter of Lau, Fiji, with the help of Pauliasi Bunoa and Latu, the latter being also a Tongan. All the students helped nobly on this building, which is forty feet long by twenty-one feet wide. Situated on a high ridge between the European houses and the students' village, it can be seen from all parts of the farm, and also from passing boats and steamers, and is so built that it can easily be extended.

Its furniture consists of a raised platform at one end, a pulpit, a blackboard,

table, and two maps; native mats spread upon dried fern providing the seating accommodation.

In this building, plain and unpretentious, we trust that many will learn the simple truths of the third angel's message, and with God-given power carry them to the people of these and other islands.

S. W. CARR.

The Work Still Onward in Mexico City

At our quarterly meeting held the first Sabbath of this month we had the privilege of baptizing three persons and receiving a fourth into the church on profession of faith. The baptism was held in the morning, followed by the Sabbath-school at 10:30 A. M. After the Sabbath-school came the celebration of the Lord's supper. The Spirit of the Lord was especially present on this occasion, and all felt that it was good to be there. One of those baptized is a young lady of good education, speaking English as well as her native Spanish. We hope she may yet be of use to us in the work of the message.

A few weeks ago Brother Colunga wrote me from San Pedro, near his home in Torreon, that our Spanish paper *El Mensajero de la Verdad* was well received there, and quite an interest had been created. Later another letter was received from him, saying that nine have begun to observe the Sabbath after about twelve Bible readings with them. So the seeds of truth seem to be springing up in that part of the field. A large number of subscriptions were taken in that place a year ago. We are glad to see that our labor is not all in vain even in Mexico.

G. W. CAVINESS.

Field Notes and Gleanings

FIVE young people were baptized into the church at Niwot, Colo., October 12, by Brother H. A. Aufderhar.

SABBATH, October 5, Brother W. C. Hebner baptized four persons, who united with the church at Shelby, Mich.

MEETINGS are being conducted in the German language at Winona, Minn. Brother H. F. Graf is in charge of the work, and the members of the church are helping to carry the Family Bible Teacher to the homes of the people.

THERE is quite an interest to hear the truth at Lyons, Colo., which is largely the result of the missionary efforts of one of our brethren who is a shoe cobbler. Two men are keeping the Sabbath after some meetings recently held there by Brethren Watson Zeigler and M. O. Douglas.

BROTHER E. M. CHAPMAN, in writing of the work at Alexandria, Minn., where he and others have been laboring, says: "There have been ten baptized, and seven others are keeping the Sabbath, as the result of the summer's work. Among these families there are twenty children. With these our Sabbath-school has doubled its membership, and we find our church too small. We are planning to enlarge the building."

Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. GEORGE, M. D., - - - Chairman
W. A. RUBLE, M. D., - - - Secretary

Medical Missionary Council

FOR several years the advisability of holding a meeting in the Pacific Union Conference, where the physicians, nurses, managers, and boards of directors of our medical institutions could meet in council to study the special needs of the work to which they had consecrated their lives, had received more or less consideration. The growth of the medical institutions in this territory, both in size and in numbers, has emphasized the necessity of such a meeting. As the importance of the medical work as a leading factor in carrying the gospel of salvation to the millions still in darkness was grasped, the needs of a general council became more apparent.

In the spring of the present year the Southern California Conference began to open the way for such a desirable gathering by offering to furnish entertainment for all delegates who would attend such a convention. At first it was thought that the meeting would be held during the summer months, but when it was found that this would not meet the conveniences of all who were interested in such a convention, the date October 27-31 was decided upon. Accordingly, plans began to be made, and physicians, managers, and directors were asked to write papers for the consideration of the delegates who would come. To these plans there was a hearty response, but as the date of the meeting began to draw near, the work at some of our medical institutions began to assume such proportions that it seemed it would be impossible for any to come from the largest institutions on the Coast.

It was decided to hold this meeting at the Loma Linda Sanitarium, and a more ideal location could not have been found for the convenience of the council and the entertainment of the delegates. This institution is situated in the country, on beautiful grounds with commodious buildings for the reception of visitors, and with an assembly hall apart from the main sanitarium buildings, in which could be held the meetings of the convention without annoyance to any one, and, besides, at this place there is a class of sixty or more young people who are striving earnestly for an education that will enable them to do efficient medical missionary work. It was only at such a quiet, convenient place as this that such a company of delegates could put in at least nine hours a day in the devotional and business meetings of the council.

The subjects that were discussed were not so much those that pertain to medical science and the rational methods in the treatment of the diseases of mankind, as those questions that have to do with the giving of the whole gospel to the world in this generation, and how the facilities of these large medical institutions may be used in training medical

missionaries who can go forth with minds trained in methods of using God's great principles of healing that have been entrusted to this denomination, and with hearts filled and overflowing with the love that Jesus Christ manifested to this sinful world. As these important themes were considered, the lines that have been supposed to exist between the man who was trained as a physician and the worker who has spent his life as a minister of the gospel, became obliterated. All were as deeply interested in the medical as in the evangelical, and vice versa. In fact, it was one band of workers studying God's great commission to go into all the earth with his life-giving message.

The following is a list of the brethren and sisters in attendance at this council:—

Physicians: A. M. Gardner, J. R. Leadsworth, S. A. Lockwood, E. L. Paulding, Ida S. Herr, Julia A. White, B. E. Fulmer, Cora M. Richard-Abbott, R. S. Cummings, W. L. Gardner, Geo. K. Abbott, Lillis Wood-Starr, F. F. Abbott, Sophia Johnson-Judson, M. M. Kay, Howard F. Rand, W. A. Ruble, J. Franc Haight, J. E. Froom, F. S. Whitelock, M. E. Eastman.

Osteopaths: Helena I. Gilbert, R. W. Miller, Louise V. Wurtz.

Nurses: Winifred W. Frederick, Emma W. Irvin, Grace H. Jennings, Mabel Parks, Anna L. Hansen, I. R. Hall, Mrs. I. R. Hall, Lesli Ackerman, Ellen Cornish, Pearl Shetler, Nora Davis, Elizabeth Taylor, Anna Erskine, Nina L. Lawry, Mrs. E. F. Drummond, Helen L. Henton, Leonora Lacey, E. C. Silsbee, Edna Kilbourn, Mrs. Matilda J. Soderberg, Effie Cornish, Dollie Olman, Agnes Thompson, Clyde Lowry, Adelaide M. Case, Rosa B. Smith.

Ministers: H. W. Cottrell, W. M. Healey, W. C. White, J. H. Behrens, A. G. Daniells, Mrs. E. G. White, G. A. Irwin, F. I. Richardson, H. G. Lucas, J. A. Burden, E. S. Ballenger.

Students: Ethelwyn Hibbard, C. E. LaPointe, O. H. Polzin, Olive Abbott, Edith Yost, Chas. W. Harrison, John W. Blackwell, Mrs. H. W. Pollock, E. C. Davey, Albert C. Fawkes.

Others in Attendance: Geo. McCready Price, Mrs. John S. Calkins, Mrs. J. Gotzian, Mr. and Mrs. Samuel Coombs, Mrs. B. E. Fulmer, M. A. Carlock, W. H. Gilmore, Mrs. Mary Nichol, Mrs. M. Caro, J. A. Starr, Mrs. M. E. Sternberg, Mrs. Luther Warren, Mrs. A. J. Proctor, O. F. Olsen, D. A. Robinson, C. C. Crisler, Mrs. H. C. Stevens, Nellie J. Rice, O. J. Fisher, C. W. Bremmer, J. J. Ireland, Ella E. Olsen, Mrs. C. A. Rice, Mrs. Dora Fisher, Augusta S. De-Angeles, W. E. Ross, H. E. Colby, H. C. Stevens, E. Campbell. W. A. R.

OUR people will be glad to know that Dr. W. C. Dunscombe, who a few months ago went to Japan to take charge of the Kobe Sanitarium, has just succeeded in passing the government examination required for the practise of medicine in Japan. A law making this necessary went into effect the first of this year. Dr. Dunscombe was the first American to meet this new requirement. Two examinations were necessary, one covering the preliminary work, and another covering the professional studies. A more complete account of this will be given later.

NOTICES AND APPOINTMENTS

Notice!

A MEETING of the British Columbia Association of Seventh-day Adventists is called at 9 A. M., in Manson Industrial Academy, Port Hammond, British Columbia, Dec. 31, 1907, for the election of officers and the transaction of such other business as may come before it. E. L. STEWART, President.

Chesapeake Conference, Notice!

THE annual meeting of the Chesapeake Conference Association of Seventh-day Adventists will be held in the church used by Seventh-day Adventists on North King St., Wilmington, Del., at 7 P. M., Monday, Dec. 2, 1907. This meeting is called for the purpose of electing officers, and transacting such other business as may legally come before the association.

MORRIS LUKENS, President,
THOMAS M. BRADFORD, Secretary.

Notice!

THE annual meeting of the British Columbia Conference of Seventh-day Adventists will be held on the School Farm, Port Hammond, December 27-31, for the election of officers and the transaction of such other business as may be necessary. The first meeting will be held at 3 P. M., Friday, December 27. The C. P. R. local train stops at the farm at 9 A. M., going west. Leaving Vancouver at 6:25 the train reaches the farm, or Pitt Meadows, as the station is called, at 7:25 P. M. This train will be met at the station, and is the only one from that direction stopping here.

This will be an important meeting, and all our churches should send a full delegation—one delegate for each church, regardless of numbers, and one additional delegate for every ten members.

E. L. STEWART, President.

A United States History in the Light of Prophecy

THIS is the title of a new book, written by Prof. F. S. Bunch, who for several years has been principal of the Gravel Ford Academy, Gravel Ford, Ore.

This book is being printed on the instalment plan by the Walla Walla College Press.

The first instalment is out, and contains the following chapters: Chapter I, Introduction; Chapter II, Discovery; Chapter III, Settlement.

There will be one instalment published each month during the school year, making altogether a book of about three hundred pages.

This work will be a great aid to teachers, assisting them to teach United States history from the divine view-point as indicated in the prophetic word.

The subscription price for the eight leaflets (instalments), post-paid, is \$1. Send your subscription to the Walla Walla College Press, College Place, Wash.

Words of Appreciation

We have received the following words of appreciation from those who have the first leaflet of the series:—

"I have received your circular letter with sample pages of the new United States history written by Professor Bunch. So far as time has permitted, I have examined this pamphlet, and am pleased to say that so far as my judgment goes, the book will fill a long-felt want in this particular line of study.

"J. E. TENNEY,

"Principal of Graysville Academy."

"I rather like the plan of issuing it one year in pamphlet form—one issue each month. It will bring the subject-matter into practical use, and will have a tendency to

eliminate any unfortunate features that might possibly have crept in. We are greatly in need of a good text-book on this subject, and I am well pleased with the general plan of the book so far as the three chapters indicate.

W. D. CURTIS,
"Educational Secretary of the Lake Union Conference."

"I received a copy of the first pages of the United States history written by Professor Bunch. It is hardly necessary for me to tell you that I was delighted with it. I do not know when I have seen anything in the shape of a book that I have felt to welcome more heartily. I am sure it will supply a great need, and I sincerely hope that nothing will come in to hinder the speedy completion of the work. Please place my name on the subscription list.

"SARAH E. PECK,
"Director of Union College Normal Dept."

The preceding unsolicited testimonials indicate that there is a strong demand on the part of our teachers and educators for a new text-book in United States history. We believe that this feeling is shared by nearly all our teachers, and that here is offered an opportunity for a study of the correct principles that underly the rise and progress of the nation that has attracted the attention of the world, and which is also a subject of prophecy. These principles can be interwoven with the facts and details as brought out in a regular text-book on the United States history, and thus both teachers and pupils have the benefit derived from the proper study of this subject during the present year.

Those who desire to subscribe for the history should send in their subscriptions at once, addressing the Walla Walla College Press, College Place, Wash. M. E. CADY.

Business Notices

THIS department is conducted especially for the accommodation of the Seventh-day Adventist readers of this paper.

Brief business notices will be published subject to the discretion of the publishers, and on compliance with the following—

Conditions

Display advertising, and advertisements which call for agents, will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

All persons unknown to the managers of this paper *must send with their advertisement satisfactory written recommendation.* Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing and send it.

We open no accounts for advertising, and cash must accompany each order.

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures, in excess of forty, will cost three cents. No discount for several insertions.

WANTED.—A Seventh-day Adventist with wife and twelve-year-old girl wishes to locate near a church-school, to work on a farm or to work a farm on shares. Address Jay R. Butler, R. F. D., New Lenox, Ill.

FOR SALE.—A snap—211 acres; fine home; buildings cost \$2,000; nearly 3,000 young peach-trees bearing, apples, plums, berries, pears; 7 springs; timber enough to pay for place; 1 buggy, 1 spring hack, 1 steel plow—all for \$3,000. Address Jno. G. Lea, Cleveland, Tenn.

FOR SALE.—A small interest in a large sheep ranch. Pays from 20% to 40% per annum. Sheep multiply rapidly, almost double their numbers each year. Watson Ziegler says, "I do not believe there is any stock business so sure of large returns for the money invested as is the handling of sheep. . . I do not care to say to what extent profit has accrued to us in the handling of sheep, as it looks like boasting, but it has made for us more than we had hoped when we began the enterprise." Only Sabbath-keepers need apply. Address L. A. Spring, Canon City, Colo.

FOR SALE.—Absolutely pure peanut butter, made by a scientific process from selected sterilized peanuts, and guaranteed pure under the National Pure Food Law, only 12 cents a pound. Purest coconut oil, 15 cents in 50-pound lots. Address Vegetarian Meat Company, Bond Building, Washington, D. C.

FOR SALE.—Purest, most healthful vegetable oil for cooking and salads; no odor, keeps indefinitely: gal. can, \$1.15, 5-gal. can, \$4.50. Also pure virgin olive-oil: gal. \$2.75; half gal., \$1.40; quart, 85 cents. Lunch Nutrena, a hygienic fat and blood producer: 1-lb. box, 35 cents; send for samples. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

Publications Wanted

[SPECIAL NOTICE.—We learn that objectionable literature is being sent in response to these requests, and urge all to examine with special care any periodicals or pamphlets received outside of our well-known denominational publications. Be sure that the literature which you distribute teaches the truth.—ED.]

The following persons desire late, clean copies of our publications, post-paid:—

Mrs. Jas. F. Woods, 322 South Detroit St., Warsaw, Ind., *Watchman, Signs*.

Mrs. F. W. Halladay, Box 414, Huntsville, Ala., periodicals for reading-rack.

Mrs. A. E. Malony, 2219 South Elm St., Muncie, Ind., *Signs, Liberty, Watchman, Life and Health*, and tracts.

Jesse E. Warner, Dowling, Mich., *Watchman, Signs, Liberty, Life Boat*, and Earthquake numbers of the *Signs* and *Caribbean Watchman*.

Addresses Wanted

FOR some months the Graysville church has been seeking the address of Solon Webb, formerly of Salisbury, N. C., and of Mrs. Lou Hanson-Austelle, formerly of Fort Ogden, Fla. Will any one having the desired information, please address Mrs. C. L. Kilgore, clerk, Graysville, Tenn.

Notice!

THE fourth annual session of the Eastern Pennsylvania Conference of Seventh-day Adventists will be held in the Seventh-day Adventist church, Fifty-first and Locust Streets, Philadelphia, November 21-27. The first meeting will convene at 3:30 P. M., Thursday, November 21. At this session the conference will elect officers and transact such other business as may be deemed important to the carrying forward of the work in eastern Pennsylvania and the general field.

Each church is entitled to one delegate for its organization, without respect to numbers, and to one additional delegate for each ten members. It is earnestly desired that each church be well represented. Let the churches therefore attend at once to the election of delegates. W. J. FITZGERALD, *President*.

Notice!

THE constituency of the Pennsylvania Sanitarium and Benevolent Association is hereby notified that the third annual meeting of said corporation will be held in the Seventh-day Adventist church, Fifty-first and Locust Streets, Philadelphia, Tuesday, November 26, at 10 A. M. The membership of the constituency is composed of the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee and ordained ministers of the Eastern Pennsylvania Conference of Seventh-day Adventists, the physicians in the employ of the corporation, and the twelve persons elected for the purpose at the last session of the Eastern Pennsylvania Seventh-day Adventist Conference.

Officers will be elected, and such other business as may properly come before this meeting will be transacted.

W. J. FITZGERALD, *President*.

Obituaries

FLORY.—Died at Ligonier, Ind., Oct. 29, 1907, Clementine Flory, aged 75 years, 5 months, and 12 days. Sister Flory had been a member of the Wolf Lake church for twelve years, and was brought to Wolf Lake for burial. The funeral sermon was preached by the writer in the Adventist church; text, John 11:25. JOHN W. COVERT.

REDINGTON.—Died in South Russell, N. Y., Oct. 20, 1907, of nervous prostration and tuberculosis, Sylvester Redington, aged 53 years. He died rejoicing in present truth. He leaves a wife and two sisters to mourn. There being no Adventist minister in the place, the Methodist minister made a few well-chosen remarks and offered prayer.

ELLEN S. COBB.

WOODING.—Died at Spencer, Va., Oct. 31, 1907, Elder Major Wooding, aged 64 years. He became an Adventist in 1895, and ever afterward served faithfully in the Virginia Conference. Through his influence three churches were organized, and houses of worship erected at Spencer, Danville, and News Ferry. His wife is left to mourn. Elder F. G. Warnick conducted the funeral service at the church, using as a text Jer. 49:11.

M. A. Mc BRIDE.

GEORGE.—Died at her home at Duke Center, Pa., Oct. 28, 1907, Pricilla Ann George, née Stephens. She was born in New York, Feb. 15, 1847. About four years ago she was baptized and united with the Seventh-day Adventist church at Duke Center. She endured her long and painful illness patiently, and the mourning loved ones are comforted with the knowledge that her peace was made with God. Her husband and four of her six children survive her. Words of comfort were spoken by the writer from Ps. 73:26.

C. F. McVAGH.

BRADT.—Died near Veve, Mo., Oct. 27, 1907, of typhomalarial fever, Mary Ann Bradt, aged 71 years, 7 months, and 19 days. She had been a believer in the advent message for eighteen years, a faithful and consistent Christian. She was the mother of ten children, seven of whom, two sons and five daughters, survive. The writer conducted the funeral service, speaking words of comfort from John 1:12. Sister Bradt was laid to rest in the cemetery at Tecumseh, Neb., beside her husband, with him to await the coming of the Life-giver.

JAS. H. SMITH.

SOULE.—Died at the home of his parents, near West Lake, Mich., Sept. 28, 1907, Albert Louis Soule, aged 25 years, 8 months, and 1 day. Only a few weeks before his death he was stung by bumblebees, causing muscular rheumatism, from which he suffered severely. He was a kind and loving husband, son, and brother, and will be greatly missed by all. Those who knew him best loved him most. He leaves to mourn their loss his loving wife and five stepchildren, his aged parents, two brothers, and three sisters. The funeral service was conducted by Brother Horton, of Battle Creek, Mich.

MARTIN SOULE.

FENNER.—Died in Auburn, N. Y., Sept. 19, 1907, William Fenner, in his eighty-fifth year. Brother Fenner embraced the truths of the third angel's message in California forty-two years ago. The last twenty-two years of his life he passed in Auburn, N. Y. When the church of Seventh-day Adventists was organized there, he became a member of it, and he ever lived a humble, devoted Christian life. He was very active in the circulation of literature advocating the truths so dear to him, and by him regarded so vital to others. He always carried the printed pages of truth with him wherever he went, availing himself of the opportunity for their distribution as the way opened. He has cast the bread of life on the waters, and eternity alone will reveal the full fruitage. He leaves a wife to mourn her loss. Funeral service was conducted by the writer.

J. W. RAYMOND.



WASHINGTON, D. C., NOVEMBER 21, 1907

W. W. PRESCOTT - - - - EDITOR
C. M. SNOW } - - - ASSOCIATE EDITORS
W. A. SPICER }

LAST week Brethren Daniells and Irwin returned to Washington from meetings on the Pacific Coast, and went on to Philadelphia, where the Atlantic Union Conference is in session.

If any of our readers have not seen a copy of the Educational number of *Life and Health*, we can promise that they will not be disappointed in sending ten cents to this Office for that number.

THE Latin Union Conference is sending Brother Paul Steiner, of France, to Algeria, where recently the first Sabbath-keepers were baptized. Brother S. Jespersson and wife have been laboring in Algeria for several years.

DR. J. E. FROOM, with the approval of the North Pacific Union Conference, has accepted the invitation of the new Idaho Conference to begin medical missionary work in that unoccupied field. Dr. Froom and wife have now been in Idaho three months, and find the outlook very favorable for work in that line. The center of their operations will be in the capital city.

THE *Educational Messenger*, organ of the Educational Department of the Central Union Conference, comes forth from its "baptism of fire" in new dress and new form, and from now on is to be issued weekly instead of monthly. It is now a four-page paper, and its subscription rate is fifty cents a year, forty-eight numbers. Address The Educational Messenger, College View, Neb.

THE publishers' convention for the Atlantic Union Conference was held at Philadelphia, according to appointment, November 10-14. The fourteen conferences of this territory were well represented by conference presidents, tract society secretaries, field agents, and other workers. This was doubtless the largest local convention of this kind we have ever held. The fundamental principles and plans of the publishing work were carefully studied, chief attention being given to the problem of enlisting every individual in this denomination in active service. A more complete report will appear later.

THE *India Eastern Tidings* prints a letter from a brother who has just entered the canvassing work in Burma. He writes: "I wish I could relate some of the conversations which I have had in English, Hindustani, and Burmese. It would convince even a skeptic that the fields are ripe, and laborers are urgently needed."

WE frequently receive photographs from our friends in foreign lands which are damaged in transit, sometimes to such an extent that they are rendered unusable. If sent rolled, they should be enclosed in a mailing-tube or rolled around a piece of light wood. In rolling them it is better to have the picture side out, as they are not so likely to crack when unrolled. If sent flat, the photos should be protected by stiff cardboard or strawboard. They should never be sent with only the manuscript of the article as a protection.

OUR Jewish Mission in Boston is seeking to establish an industrial and Christian training-school for converted Hebrews. It is the design that this shall be located in the country, but not too far removed from the center of mission operations. The superintendent, Elder F. C. Gilbert, has found such a place, a farm of eighty acres, with commodious buildings, within twenty miles of Boston, and hopes, with the financial assistance of those interested in the work for the Jews, to be able to secure the place before the first of January. Any who can assist this worthy enterprise should write the superintendent of the mission at 105 Staniford St., Boston, Mass.

PRAYER makes effective the work of the minister. He may be a "silver-tongued orator," may possess a "striking personality," may be able to "move audiences," but if he would effectually move souls out of the world and into true fellowship with Christ to abide there, he must have what can come to him only through secret and earnest prayer. In setting forth before the British Congregational Union some of the weaknesses of the ministry of to-day, Dr. R. F. Horton said the ministers were "neglecting secret prayer, they needed to hide themselves with God a great deal more. Reading made a learned ministry, and poetry and learning and rhetoric made an interesting and popular ministry; but the only ministry that converted and sanctified the world was that maintained by the life of secret prayer." The men who have drawn their hearers nearest to their Lord have been the men who have learned to find satisfying communion with the Head of the church in secret prayer.

From the Missionary's View-point

FROM far-away China there comes a gift to the \$150,000 fund of \$124. The giver is one of our mission workers in that great and needy field. This missionary brother writes that this amount is all that he and his wife have saved during their lives, up to the present time. Surely, this is a "widow's mite," for they have cast in all their living. What an example for us all, especially for those who have not yet contributed their apportionment.

Another brother writes that he sees many fields in the list of contributors to the \$150,000 fund, but his own home land is not mentioned. He enclosed \$10 to apply on the \$150,000 fund, to be credited to Pitcairn Island.

Here is a letter from one of our workers in India, with its three hundred millions of human beings waiting for the gospel of Christ. The worker says:—

I watch with interest the growth of the \$150,000 fund, and as I have not had a share in it as yet, will you please see Brother Evans and have him take \$15 out of India funds, and charge to me and credit the \$150,000 fund? I will also report it here, so that it can be taken in account at the time of the audit.

Thus faithful ones scattered everywhere are continually giving to help raise the desired amount. Is it not possible for all to join in a general rally to raise this amount before the beginning of the new year?

Program for the Week of Prayer, 1907

- SABBATH, December 14—"A Call to Consecration," by Mrs. E. G. White. Children's Lesson No. 1.
- Sunday, December 15—"Messages from the Mission Fields." Children's Lesson No. 2.
- Monday, December 16—"Duties and Dangers of the Present Hour," by S. N. Haskell. Children's Lesson No. 3.
- Tuesday, December 17—"Opportunities for Service and the Pressure of the Hour," by M. C. Wilcox. Children's Lesson No. 4.
- Wednesday, December 18—"Who Shall Be Able to Stand?" by R. A. Underwood. Children's Lesson No. 5.
- Thursday, December 19—"Nearing the Journey's End," from "Early Writings." Children's Lesson No. 6.
- Friday, December 20—"The Year in the Mission Fields," by W. A. Spicer. Children's Lesson No. 7.
- Sabbath, December 21—"What the Movement under the Third Angel's Message Stands For," by A. G. Daniells. Children's Lesson No. 8.