

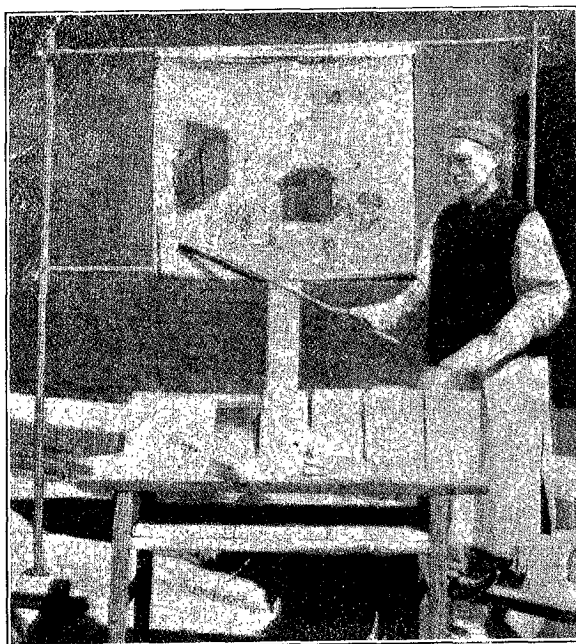


The Advent
Review and Herald Sabbath

Vol. 85

Takoma Park Station, Washington, D. C., November 19, 1908

No. 47



A CHINESE EVANGELIST WITH BOOK-
STAND AND CHART

This is Evangelist Wun, who acts as preacher and colporteur in the province of Honan. The Chinese are attracted by a picture, and will listen for a long time to an address in explanation of its meaning. Taking advantage of this fact, our workers have prepared a series of charts illustrating gospel truths.

Behold
Ye Cometh

Go to the Law and
to the Testimony

LIBERTY

The Official Organ of the Religious Liberty Bureau

The Issue for the Fourth Quarter Now Ready



THIS number strongly presents the whole question of religious liberty in the light of present developments in the nation; it deals with the contest now going on in Missouri over moral and religious legislation, in which over six thousand gospel ministers have taken an active part.

It points out the significance of the discussion, during the recent presidential campaign, of the question of the religious views of the leading candidates, giving in full President Roosevelt's vigorous letter of protest against raising the question of a man's religion when considering his qualification for any public office.

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December, 1908



THE November edition of *Life and Health* was so quickly exhausted that it became necessary to issue the December number earlier than usual.

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LIFE AND HEALTH

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Washington, D. C.

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. 85

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, NOVEMBER 19, 1908

No. 47

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

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Editorial

A Sinner's Prayer

HAVE mercy upon me, O God, according to thy loving-kindness:

According to the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity,

And cleanse me from my sin.

For I know my transgressions;

And my sin is ever before me.

Against thee, thee only, have I sinned, And done that which is evil in thy sight;

That thou mayest be justified when thou speakest,

And be clear when thou judgest.

Behold, I was brought forth in iniquity;

And in sin did my mother conceive me.

Behold, thou desirest truth in the inward parts;

And in the hidden part thou wilt make me to know wisdom.

Purify me with hyssop, and I shall be clean:

Wash me, and I shall be whiter than snow.

Make me to hear joy and gladness,

That the bones which thou hast broken may rejoice.

Hide thy face from my sins,

And blot out all mine iniquities.

Create in me a clean heart, O God;

And renew a right spirit within me.

Cast me not away from thy presence; And take not thy Holy Spirit from me. Restore unto me the joy of thy salvation;

And uphold me with a willing spirit.

Then will I teach transgressors thy ways;

And sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou God of my salvation;

And my tongue shall sing aloud of thy righteousness.

O Lord, open thou my lips;

And my mouth shall show forth thy praise.

For thou delightest not in sacrifice; else would I give it:

Thou hast no pleasure in burnt-offering.

The sacrifices of God are a broken spirit:

A broken and a contrite heart, O God, thou wilt not despise.

Do good in thy good pleasure unto Zion:

Build thou the walls of Jerusalem.

Then wilt thou delight in the sacrifices of righteousness,

In burnt-offering and whole burnt-offering:

Then will they offer bullocks upon thine altar.

The Conquest of Prayer

OUR Lord, during his earthly ministry, taught his followers a lesson on prayer which can not be disregarded with safety. That lesson he taught by both precept and example. Those lonely nights in the wilderness, with no ear but that of the Father listening to his petition, brought spiritual refreshing and spiritual strengthening, without which even he, the Prince of heaven, could not have carried on to victory the warfare against Lucifer, or borne successfully to the cross the crushing load of this world's sin.

The victory of Christ was won through the power of persistent prayer, and there is no other channel of strength provided for those who would follow in his footsteps. Without that power, human weakness pits itself against the whole kingdom of darkness, and the result of the conflict is certain defeat for the human. Six thousand years of inherited weakness and tendency to sin, arrayed against six thousand years of

cunning practise on the part of Satan and his followers, leaves no question as to who will be victor in the individual struggle, unless the human contestant draws power from that Source to which our divine Example turned daily and hourly in his need.

From the beginning of human history to the present moment, two colors have been woven into the warp of man's experience,—a black and a white,—one representing Satan and his influence upon human hearts and lives, and the other representing Christ and his influence; and it has always been in man to choose which color shall dominate. But to choose the white, without laying hold of the power of heaven in prayer for strength to carry out the choice, is certain defeat. The black will dominate in spite of the choice. The tendencies to sin will thrive in such a spiritual atmosphere, the power of resistance will shrivel and waste away, and the world will see an example of a dissatisfied, disappointed, disheartened man, approving of the good, but powerless to do it; disgusted with sin, but practising it diligently; his eyes turned feebly in the direction of heaven, while his feet carry him steadily toward ruin.

It is against such a contingency that our Saviour warns us in the parable of the importunate widow: "He spake a parable unto them to this end, that men ought always to pray, and not to faint." There is no alternative—a neglect of prayer means spiritual syncope. If we would be victors, we must not faint; if we would not faint, we must pray.

But prayer must be intelligent. A repetition of forms of expression is not prayer. The prayer-wheel of the Tibetan, which is supposed to utter a prayer every time it is turned over by the wind, is just as effectual as a prayer that consists in words only and repetition of stereotyped phrases. Such prayers lift no clouds of darkness, dispel no gloom, bring down no strength, win no victories. The true prayer is the soul's earnest expression of its actual and understood needs. This prayer goes straight up to the throne of God. The words of the other drop like clods on the coffin of a dead hope.

The Saviour condemned those who, "for a pretense make long prayers." "These," said he, "shall receive greater condemnation." Mark 12:40. Such, pretending to be in communion with

God, were, in reality, seeking by the very attitude of prayer, to impress the people with their sanctity, that they might the more easily carry out their schemes of robbery. Such persons were literally stealing the livery of heaven to serve the devil in. If our purpose in public prayer is anything else than to glorify God and present the needs of his children, we stand condemned. The prayer of pretense is heard only to record judgment against us. It were better not to pray than to utter such a prayer. The true prayer brings us into harmony with God's purpose, and makes it possible for him to work in us and through us.

There is one thing that will always stand as an effectual barrier against the answer of our prayers, and that is iniquity nurtured in the heart. The psalmist says: "If I regard iniquity in my heart, the Lord will not hear." Iniquity and righteousness can not tenant together in the same dwelling. When we harbor iniquity, we bid righteousness go, and it is the prayer of the righteous that the Lord promises to hear. This includes every soul that has accepted Christ's righteousness; otherwise there would be no prayers from earth heard in heaven, for we read: "In thy sight no man living is righteous." Ps. 143:2. When we come before the throne of God, pleading forgiveness in the name of Jesus Christ, God sees us through his righteousness, and counts us righteous. Then the hunger of the soul for divine strength and grace is satisfied, the prayer is answered. "The supplication of a righteous man availeth much in its working." James 5:16. That assurance fits a prayer thus offered. Sin confessed, and a suppliant appearing before the throne of grace in Jesus' name, pleading for the supplying of the soul's needs—these are the conditions which make prayers answerable; and such communion with heaven arms and strengthens the soul for every conflict with the powers of sin. Thus armed and thus strengthened, our victory is assured. While nothing pleases Satan better than to see men pouring out prayers of pretense, thoughtless mouthings of words and phrases, there is nothing that so quickly puts him to flight as an earnest soul in frequent communion with heaven.

C. M. S.

This Year's Prayer Season

THINGS actually done in heaven and on earth, is the meaning of the prayer of faith. More people and more languages than ever before will unite in the coming week-of-prayer season. And something very special in heaven and on earth is to be looked for now.

The Lord puts in the mouths of his

people in the very last days this prayer for the finishing of the work:—

"Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. . . . Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?"

The Lord responds to this cry: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." Then the answer to the prayer is promised: "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."

This we must see now, and in ever-enlarging measure. A whole people is called to unite, in the assembly and in the closet, in seeking God for the revelation of this arm of might. No activity in effort or in gifts can take the place of prayer. Only the power of God can cleave the way of this advent movement through the seas of peoples and tongues that lie between us and the promised land.

The tendency of the time is to anything rather than prayer. But let us make this coming season truly a week of prayer. Something is done when a church spends an hour in earnest and specific prayer to God, for one another, for the backslider or unconverted, for the conference, and for the mission fields.

It has always been that as the church prayed on earth, the power of heaven has been revealed. World-changes have come. Deliverances have been wrought. The church has been revived. The cause of truth has triumphed over difficulties. From many a far corner of the earth, thoughts will turn toward the home churches at this prayer season; and every missionary, if he could, would repeat to the believers the words that Paul sent to the church in Rome: "I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God." W. A. S.

A Good Preparation for a Great Work

ALL arrangements for the Thanksgiving campaign work are now completed, and this is the last opportunity we shall have to say a word through the REVIEW regarding this important work.

At this writing we have received orders for four hundred thousand copies of the REVIEW, and they are still pouring in. We have increased our order to the Review and Herald Publishing Association to five hundred thousand. Every day wagon-loads of the Thanksgiving number are being taken to the post-office.

Besides getting this good number of the REVIEW out at an early date, many letters have been written to conference and church officers, to ministers and to the leaders in our educational, medical, publishing, Sabbath-school, religious liberty, and young people's work. An excellent and timely appeal from Sister White has been sent to all our churches. Many stirring articles have appeared in our union and local conference papers.

At the General Conference Office we have done all that we have known how to do to maké this Thanksgiving effort a real success. Many prayers have been offered to our Father in heaven for the success of this plan; and we should all continue to pray the Lord to give us special help.

While all should be very earnest in their endeavors to place this number in the hands of the people, and to secure gifts to missions, all should be careful not to annoy any one. Let all pray continually for wisdom to know just what to do in every case. Let all be modest and courteous, that a good impression may be left. We want all who get the paper, and who contribute, to feel blessed thereby.

We solicit reports from all who meet with special favors and experiences. Send them to D. W. Reavis, Takoma Park, D. C.

And now may the presence of the Lord be with his people to give them abundant success.

A. G. DANIELLS.

It is one thing to promise liberty; it is sometimes another thing to fulfil the promise. Religious liberty has been proclaimed in Russia; but it now appears that there are at least exceptions to the rule. The following paragraph testifies to this:—

The Russian government is still backward, and fears to grant religious liberty, lest people take advantage of it to leave the church in larger numbers. Rev. Samuel Wilkinson, of Mildmay Mission, writes that the gospel meetings for Jews in Odessa have been stopped by order of the governor of that city. This is after many months of undisturbed gatherings, in which many Jews have found Christ as their Saviour. Extensive alterations of the premises have been made to accommodate larger audiences, and a school was opened for the children of converts. Now comes the order to close the meetings! This and a similar prohibition at the recent Stundist convention at Kieff indicate that, though there is increasing liberty for gospel testimony in Russia, the era of true liberty has not yet come.

So far as we have learned, our own workers in Russia are permitted to preach the gospel freely, and for this we should be thankful. Nevertheless, we desire the same privileges for others that we seek for ourselves.

Readings for the Week of Prayer

To Be Read in all the Churches in the United States

December 12-19, 1908

Preparing for Heaven

MRS. E. G. WHITE

(Reading for Sabbath, December 12)

"AND he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." Zech. 3:1-3.

Here we find a representation of the people of God of to-day. As Joshua stood before the angel, "clothed with filthy garments," so we stand in the presence of Christ, clothed in garments of unrighteousness. Christ, the angel before whom Joshua stood, is now interceding for us before his Father, as he is here represented as interceding for Joshua and his people who were in deep affliction; and Satan now, as then, stands by to resist his efforts.

Ever since his fall, it has been the work of Satan to oppose Christ's efforts to redeem the race. In the Bible he is called an accuser of the brethren. It is said that he accuses them before God day and night. Pointing to their sins, as he did to the filthy garments of Joshua, he says: "They profess to be thy children; but they do not obey thee. See the traces of sin upon them. They are my property."

This is the argument that he employs concerning God's people in all ages. He pleads their sinfulness as the reason why Christ's restraining power should not hold him back from exercising his cruelty upon them to its fullest extent. But to the accuser of his people the Saviour says, "The Lord rebuke thee, O Satan; . . . is not this a brand plucked out of the fire? Have I not thrust my own hand into the fire to gather this brand from the burning?"

So long as the people of God preserve their fidelity to him, so long as they cling by living faith to Jesus, they are under the protection of heavenly angels, and Satan will not be permitted to exercise his hellish arts upon them to their destruction. But those who separate themselves from Christ by sin are in great peril. If they continue to disregard the requirements of God, they know not how soon he may give them over to Satan, and permit him to do to them according to his will. There is, therefore, the greatest necessity of keeping the soul free from defilement, and the eye single to the glory of God; of think-

ing soberly and watching unto prayer continually.

Satan is now more earnestly engaged in playing the game of life for souls than at any previous time; and unless we are constantly on our guard, he will establish in our hearts, pride, love of self, love of the world, and many other evil traits. He will also use every possible device to unsettle our faith in God and in the truths of his Word. If we have not a deep experience in the things of God, if we have not a thorough knowledge of his Word, we shall be beguiled to our ruin by the errors and sophistries of the enemy. False doctrines will sap the foundations of many, because they have not learned to discern truth from error. Our only safeguard against the wiles of Satan is to study the Scriptures diligently, to have an intelligent understanding of the reasons of our faith, and faithfully to perform every known duty. The indulgence of one known sin will cause weakness and darkness, and subject us to fierce temptation.

Joshua is represented as pleading with the Angel. Are we engaged in the same work? Are our supplications ascending to God in living faith? Are we opening the door of the heart to Jesus, and closing every means of entrance to Satan? Are we daily obtaining clearer light, and greater strength, that we may stand in Christ's righteousness? Are we emptying our hearts of all selfishness, and cleansing them, preparatory to receiving the latter rain from heaven?

Now is the time when we are to confess and forsake our sins, that they may go beforehand to judgment and be blotted out. Now is the time to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." It is dangerous to delay this work. Satan is even now seeking by disasters upon sea and land to seal the fate of as many as possible. What is the defense of the people of God at this time?—It is a living connection with heaven. If we would dwell in safety from the noisome pestilence, if we would be preserved from dangers seen and unseen, we must hide in God; we must secure the protecting care of Jesus and holy angels. In these days of peril, the Lord would have us walk before him in humility. Instead of trying to cover our sins, he would have us confess them, as Joshua confessed the sins of ancient Israel. We profess to be the depositaries of God's law. We profess to be building up "the old waste places," and to be raising up "the foundations of many generations." If this great and solemn work has indeed been committed to us,

how important that we depart from all iniquity!

The third angel's message is to lighten the earth with its glory; but only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it when it shall have swelled into the loud cry.

As the intercession of Joshua was accepted, the command was given to those that stood by, "Take away the filthy garments from him." And unto Joshua the Angel said, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. . . . So they set a fair miter upon his head, and clothed him with garments." Even so will all those who come to Jesus in penitence and faith receive the robe of Christ's righteousness.

As we approach the perils of the last days, the temptations of the enemy become stronger and more determined. Satan has come down in great power, knowing that his time is short; and he is working "with all deceivableness of unrighteousness in them that perish." The warning comes to us through God's Word that, if it were possible, he would deceive the very elect.

Wonderful events are soon to open before the world. The end of all things is at hand. The time of trouble is about to come upon the people of God. Then it is that the decree will go forth forbidding those who keep the Sabbath of the Lord to buy or sell, and threatening them with punishment, and even death, if they do not observe the first day of the week as the Sabbath.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." By this we see the importance of having our names written in the book of life. All whose names are registered there will be delivered from Satan's power, and Christ will command that their filthy garments be removed, and that they be clothed with his righteousness. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

In the time of trouble, Satan stirs up the wicked, and they encircle the people of God to destroy them. But he does not know that "pardon" has been written opposite their names in the books of heaven. He does not know that the command has been given, "Take away the filthy garments" from them, clothe them with "change of raiment," and set "a fair miter" upon their heads.

If we could only see the many dangers from which we are daily preserved by the holy angels, instead of complaining of our trials and misfortunes, we would talk continually of the mercies of God. How precious in the sight of God are his people!

The exhortation of the prophet is, "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you." "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

In view of what is soon to come upon the earth, I entreat you, brethren and sisters, to walk before God in all meekness and lowliness of mind, remembering the care that Jesus has for you. All the meek of the earth are exhorted to seek him. Those who have wrought his judgments are to seek him. Let self break in pieces before God. It is hard to do this; but we are warned to fall upon the rock and be broken, else it will fall upon us, and grind us to powder. It is to the humble in heart that Jesus speaks; his everlasting arms encircle them, and he will not leave them to perish by the hands of the wicked.

What is it to be a Christian?—It is to be Christlike; it is

to do the works of Christ. Some fail on one point, some on another. Some are naturally impatient. Satan understands their weakness, and manages to overcome them again and again. But let none be discouraged by this. Whenever little annoyances and trials arise, ask God in silent prayer to give you strength and grace to bear them patiently. There is a power in silence; do not speak a word until you have sent up your petition to the God of heaven. If you will always do this, you will soon overcome your hasty temper, and you will have a little heaven here to go to heaven in.

God wants his people to cleanse their hands and purify their hearts. Will it make them unhappy to do this? Will it bring unhappiness into their families if they are kind and patient, courteous and forbearing?—Far from it. The kindness they manifest toward their families will be reflected upon themselves. This is the work that should be carried forward in the home. If the members of a family are not prepared to dwell in peace here, they are not prepared to dwell in the family that shall gather around the great white throne. Sin al-

ways brings darkness and bondage; but right-doing will bring peace and holy joy.

The work of overcoming is a great work. Shall we take hold of it with energy and perseverance? Unless we do, our "filthy garments" will not be taken from us. We need never expect that these will be torn from us violently; we must first show a desire to rid ourselves of them. We must seek to separate sin from us, relying upon the merits of the blood of Christ; and then in the day of affliction, when the enemy presses us, we shall walk among the angels. They will be like a wall of fire about

While we speak of the necessity of separating from sin, remember that Christ came to our world to save sinners, and that "he is able also to save them to the uttermost that come unto God by him." It is our privilege to believe that his blood is able to cleanse us from every spot and stain of sin. We must not limit the power of the Holy One of Israel. He wants us to come to him just as we are, sinful and polluted. His blood is efficacious. I entreat you not to grieve his Spirit by continuing in sin. If you fall under temptation, do not become discouraged. This promise comes ringing down along the line to our time: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." I feel that for this one promise a continual song of thanksgiving ought to go forth from the lips of mortals. Let us gather up these precious jewels of promise, and when Satan accuses us of our great sinfulness, and tempts us to doubt the power of God to save, let us repeat the words of Christ, "Him that cometh to me I will in no wise cast out."

The Children's Lesson—No. 1

The Great Missionary

Memory Verse: John 3:16.

Define "missionary."

Jesus was the greatest of all missionaries.

Sent by the Father. 1 John 4:9; John 5:36, 37.

His home. John 6:38.

His field.—A world in the darkness of sin, with every person doomed to death.

Jesus in coming to this earth as a missionary—

"Pleased not himself." Rom. 15:3.

"For your sakes he became poor."

2 Cor. 8:9.

Came "to save that which was lost."

Matt. 18:11.

"Went about doing good." Acts 10:38.

A Child Missionary. Luke 2:40-52. (Read appropriate portions of the chapter, "As a Child," in "Desire of Ages.")

How was this missionary received by the people he came to save?—

His life sought when an infant.

Matt. 2:13-16.

Homeless. Matt. 8:20.

Despised and rejected. John 1:11;

Isa. 53:3.

Crucified. Matt. 27:35.

What he did for the people—

Preached to the multitude. Matt.

13:1-3.

Personal work with individuals.

John 3:1-12; 4:4-26.

Visited homes. Luke 19:5; 7:36.

Sympathized with those in trouble.

John 11:32, 35.

Fed the hungry. Matt. 14:15-21.

Healed the sick. Matt. 14:14.

Reproved sin. Matt. 23:13, 14.

Blessed the children. Mark 10:

13-16.

Prayed for the people. John 17.

His message to the world. Matt.

11:28.



A GERMAN-SAXON SABBATH-KEEPING FAMILY IN TRANSYLVANIA, HUNGARY

us; and we shall one day walk with them in the city of God.

When tempted to sin, let us remember that Jesus is pleading for us in the heavenly sanctuary. When we put away our sins and come to him in faith, he takes our names on his lips, and presents them to his Father, saying, "I have graven them upon the palms of my hands; I know them by name." And the command goes forth to the angels to protect them. Then in the day of fierce trial he will say, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." What are the chambers in which they are to hide?—They are the protection of Christ and holy angels. The people of God are not at this time all in one place. They are in different companies, and in all parts of the earth; and they will be tried singly, not in groups. Every one must stand the test for himself.

There has never been a time when the people of God have had greater need to claim his promises than now. Let the hand of faith pass through the darkness, and grasp the arm of infinite power.

How may we "come to Jesus"?—

Repent of sins. Acts 3:19.

Confess and forsake them. 1 John 1:9.

Obey his voice. Rom. 6:16.

His success as a missionary. Isa. 53:11; Rev. 5:11-13.

The Certainty of the Triumph of the Advent People

GEORGE I. BUTLER

(Reading for Sunday, December 13)

THE certainty of our hope is precisely the same as the certainty of the final triumph of the great threefold message of Rev. 14:6-12. In other words, the question of its certainty all turns upon whether God will fulfil his own Word or not. To every true believer this is a matter involving no doubt.

Every worldly enterprise has more or less uncertainty connected with it. "A sure thing" is always considered the best investment, even if the good to be gained is some distance in the future. An investment of millions of dollars, with the satisfactory results far in the distance, never discourages investors, so long as the promised benefit is sure. Why is it that men dare risk so much in worldly enterprises, where more or less uncertainty is always involved, yet are fearful to trust God, whose word can never fail?

With all genuine Seventh-day Adventists, worldly hopes, prospects, and desires have become secondary, while the hope of salvation when Christ shall come, has become primary. Their faith is founded on God's immutable Word. It is easier for heaven and earth to pass away than for one letter, or point of a letter, of God's Word to fail. Change and dissolution are everywhere apparent. Men's hearts are failing for fear as they look at the prospects before them. Suicides are increasing at a fearful rate. More than ten thousand occurred within the last year. Even the moral foundations among the masses are trembling. Millions are losing faith in the Bible as a standard of authority. Tens of thousands in so-called Christian lands are even seeking for light in the midnight darkness of old pagan religions, groping for light and truth in Spiritualism, various branches of occultism, Hinduism, Buddhism, and Mohammedanism, when the precious light of God, the true lamp of life, is within easy reach. These things are signs of the times.

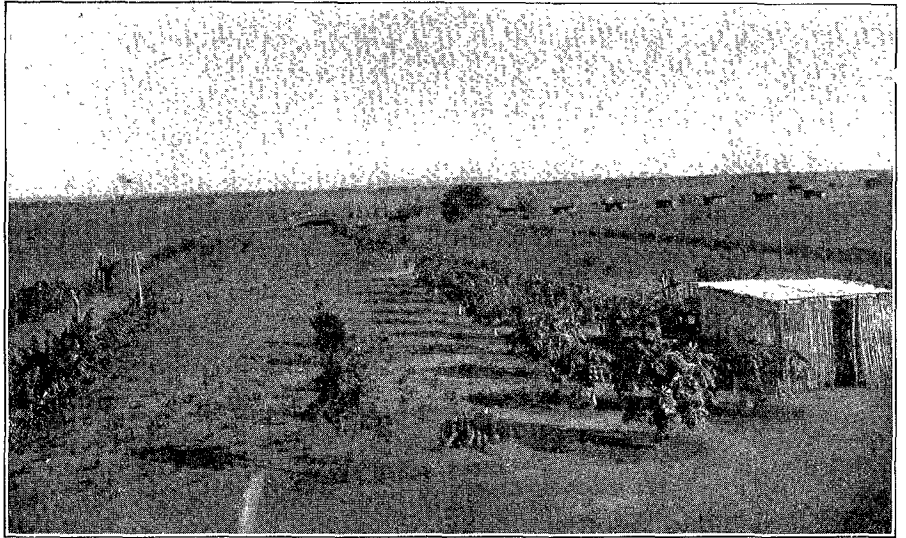
Much of this darkness has come because the churches have rejected the glorious light of prophecy. From the time of the great Reformation till the last days were reached, the Protestant churches were God's light-bearers to the world. Then God sent forth the first angel's message: "Fear God, and give glory to him; for the hour of his judgment is come." Rev. 14:6, 7. This was the glorious announcement of the beginning of that grand assize, the supreme court of the universe sitting in judgment upon a rebellious world, and deciding the destiny of every human being for time and for eternity.

The message proclaiming the hour of God's judgment was to be given from its first announcement until Christ shall close his work in the heavenly sanctuary. This was a fact when William Miller and some three hundred other ministers first proclaimed it in this country. It was proclaimed also in the Old World. Of this there is the most abundant evidence. No reasonable, intelligent man can deny that such a general proclamation has been and is being made.

It is in every way consistent with the character of God that such a message should be proclaimed, announcing an event of the most surpassing interest to every member of the human family. The message was a true message, because it was founded on God's Word. From

church received John the Baptist's announcement of the coming of the Saviour the first time. At first they were greatly stirred by it. Multitudes heard the message. Some received it with gladness, and were blessed thereby. But the great, the rich, those in high stations, the rulers, the religious teachers, and the masses generally, rejected the message. So it was in Noah's time; and so has it ever been. Our age is no exception.

The second message followed. It is simply the statement of a great fact; namely, the consequences of the rejection of light,—a moral fall among the great Protestant denominations because they rejected the prophetic truths of the Bible concerning the second coming of Christ. The grand truths of prophecy,



A VIEW ON THE BAROTSELAND MISSION FARM, PEMBA, NORTHWEST RHODESIA

Elder W. H. Anderson is in charge of this station

Dan. 8:14 we learn the time when it should begin,—“Unto two thousand and three hundred days [years]; then shall the sanctuary be cleansed,”—and further data are given in Dan. 9:24-27. The cleansing of the typical sanctuary suggests a work of judgment. The cleansing of the sanctuary which the Lord pitched and not man—the antitypical sanctuary—is the great work of final judgment, and immediately precedes the close of human probation, and the coming of Jesus the second time without sin unto salvation.

That long period of twenty-three hundred year-days, as the explanation discloses, began in 457 B. C., at the going forth of the commandment to restore and build Jerusalem, and ended in 1844 A. D. Figures can not lie. When we have the beginning, the starting-point, we can surely tell the time of ending. The very year that period ended, the world witnessed some of the most remarkable instances of the fulfilment of prophecy ever seen.

The advent movement was world-wide in extent. From fifty thousand to one hundred thousand believers in this country, besides thousands in other lands, identified themselves with it.

How did the masses of the leading churches receive this wonderful announcement?—Precisely as the Jewish

comprising probably one fourth of the great canon of Inspiration, have been set aside as of little value. The effect of this rejection of light is plainly to be seen everywhere. “The sure word of prophecy” was to be the guiding star through the murky darkness of the world. Hence, God's Word having been rejected, we now see multitudes groping for light in modern fables of the world's conversion, man's natural immortality, Spiritualism, Christian Science, heathen conceptions, etc. O that blind eyes might be opened to see the true light! The second angel's message will be a true message till Christ comes.

The third angel's message, united with the two preceding ones, is now being proclaimed. This threefold message embraces the great platform, of truth designed to prepare a people for the coming of Christ. It is a fearful, warning message, the most solemn in all the Bible, discarding every doctrine which originated in the papal apostasy, and calling for a return to the purity of apostolic teaching and the glorious truths of God's Word and law. This is in substance the great reform of the last days, to prepare a people for the coming of Christ upon the white cloud to reap the harvest of the earth, to punish the wicked, and to gather the righteous to the garner of the Lord.

This, dear brethren and sisters, is a very brief and feeble presentation of the work committed to us,—the proclamation of the last message of mercy to earth's fifteen hundred million inhabitants. Do you believe this great fact? Can any of us doubt it? Thirteen great lines of prophecy proclaim that we are now in the very last days of probationary time. No great event of the past has had such a wealth of prophetic evidence to herald its near approach.

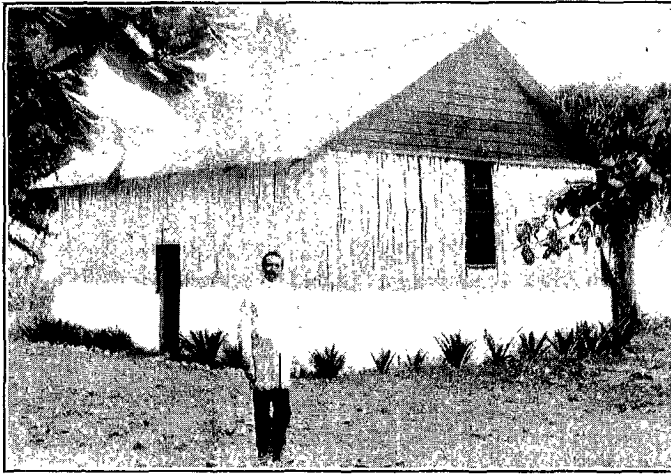
We have not space in this brief article to recapitulate Daniel's great lines of prophecy, the beloved John's Revelation, the prophetic words of Christ, and the declarations of many prophetic writers, all pointing down to our time, to this wonderful age of light and knowledge. God's Word clearly pointed out that such an age would come. Everybody knows it has come. Inventions flood the world. The Bible, printed in hundreds of languages, opens up as never before its glorious truths to all who welcome the light. Missionary operations reach to every land.

Many conclude from these facts that the world is to be converted, that man is to become his own savior, and a far more glorious age is to dawn upon humanity. But God's Word plainly declares that the coming of this age of light and knowledge positively indicates that the very last days have come, when probation will close forever. Christ declares that when this gospel of the kingdom shall have been preached in all the world, *then* shall the end come. When the signs he gave shall have been fulfilled, the very generation then living shall not pass away till all things be accomplished, and the Son of man come with power and great glory. In solemn, positive language he declares, "Heaven and earth shall pass away, but my words shall not pass away." He further declares that when the signs he foretold are fulfilled, his people *may know* that the kingdom is nigh, yes, even at the door.

Brethren and sisters, do you believe these words of Christ? Do you *know* his coming is near, even at the door? Or do you doubt Christ's statements? These are solemn questions. The lives of some of us have spanned the whole period of these messages. We heard the glorious proclamation, "The hour of his judgment is come." It was a wonderful, a glorious proclamation, and it stirred the world. We have seen the progress of blindness and darkness, so far as a knowledge of prophetic truth is con-

cerned, like a pall of blackness over-spread the churches. We have seen the terrible condition of unbelief into which they have fallen, as stated in the second angel's message. Multitudes profess to be Christians who really are unbelievers in the inspiration of the Scriptures. This same skepticism permeates the educational institutions, from which men come to fill the pulpits of the churches. A fallen condition surely!

We have, thank God, lived to see the proclamation of the third angel's message, the last of the series. We have welcomed its glorious light. We have been included among those of whom it is said, "Here are they that keep the commandments of God, and the faith of Jesus." We are waiting with the deepest interest to see the approach of the



SCHOOL BUILDING ON RAROTONGA

The teacher, Brother W. H. Pascoe, in the foreground

white cloud of angels with our glorious King, Christ Jesus, our Lord. We *know* it is time to watch for that event. We have for many, *many* years rejoiced in the benefits which have come to us in the presence among us of the testimony of Jesus, the spirit of prophecy. From the very dawn of this message, we have had this privilege, which the churches of eighteen centuries have not had, of being instructed by a special messenger of the Lord. Praise his holy name that this servant of the Lord is still with us, giving still the same precious help, encouragement, and light as in the past.

We witnessed the poverty, the weakness, the unpopularity, the heart-rending struggles, of the first pioneers in this work, as they brought out the hidden truths, the precious rays of light from the Word, constituting the present truth for this time. We saw the movement, too, when there were less than fifty true believers. O, what faith was that in those early days! Those pioneers struggled against mountains of difficulties we know little about, but they believed, yes, *knew*, that to be God's truth, and the end to be very near. All the way along we have witnessed the constant growth of this movement. It has never retrograded. Most marvelous has been its growth, a gain of ten per cent a year in its progress, doubling in numbers and strength in every decade until the present time.

The truth now is reaching out to nearly every land and every clime. It is safe to say that there is not another religious denomination to-day which is making such rapid, continuous growth as are Seventh-day Adventists. Yet there is none so despised in the eyes of the churches and of the world. We hold truths, which, like the seventh-day Sabbath, are unpopular, and even greatly hated by many. Still our work is onward and upward, moving irresistibly forward. This is God's work, or such results, considering all the circumstances and conditions, could never be seen.

The truths we teach are of Bible origin, heavenly and soul-inspiring. Christian temperance is taught and practised by our people as by no other denomination in the world.

Our work is onward. We are a united people. We thank God for the cross which is in this truth. It is a great blessing; it elevates and ennoble. The cross always goes with the crown; it is Christ's emblem.

Do all who join us remain with us? — O, no. All the way along there have been some who dropped out of our ranks. This discourages some. But so it was at Christ's first advent. Multitudes heard and followed him a while, and then left him. The way was too hard for them. Human nature is weak. But those who "endure unto the end, the same shall be saved." We have reached the stage when the old ship Zion is coming into port. What would we think should a passenger from Europe to America jump off at Sandy Hook, in discouragement at the length of the voyage? His folly would be nothing compared to that of those who now leave the old ship Zion as she is entering port. "Cast not away therefore your confidence, which hath great recompense of reward. . . . For yet a little while, and he that shall come will come, and will not tarry."

Children's Lesson—No. 2

A Light Shining in a Dark Place

Memory Verse: Matt. 5:16.

Uses of light: Illustrate by reference to the lights in our homes, on the street corners, on locomotives, in lighthouses, used as signals, etc. Refer to the dangers resulting from important lights going out. Use the blackboard to focus attention upon two points:—

A Light Shows the Way Warns of Danger

The Bible tells of a great light that is shining in a dark place. John 1:4, 5-9; 8:12.

Condition of the earth and the people. Isa. 60:2.

How is this wonderful light revealed? Ps. 119:105, 130; Prov. 6:23.

This world is enshrouded in the darkness of sin. No light can pierce it save that which shines from God's Word, revealing Jesus as the light sent from heaven to guide sinners in the way of life.

Those who have not the light walk in darkness. Those who have the light,

The Bible

Shows the Way to
Heaven
Warns of Dangers
by the Way

but do not walk in it, are in danger of darkness. John 12:35.

The light becomes brighter to those who walk in it. Prov. 4:18.

Those who walk in the light become "lights." Matt. 5:14.

By using a lamp reflector, or a mirror in the sunshine, illustrate the fact that objects having no light in themselves may "shine."

What should those who are in the darkness of sin see when they look at Christians? Matt. 5:16.

The light from Jesus shines out of every good action.

Read the description of the "star-like lights" dotting the moral darkness of the earth, as given on pages 378, 379, of "Gospel Workers."

The attention of small children may be held by using different-sized candles for illustration. None of them are of any use unless lighted. A very small one will light others. The colored or fancy candles give no better light than the plain ones. An air-tight box over a lighted candle puts out the light.

Christ and the Sinner

G. B. THOMPSON

(Reading for Monday, December 14)

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21.

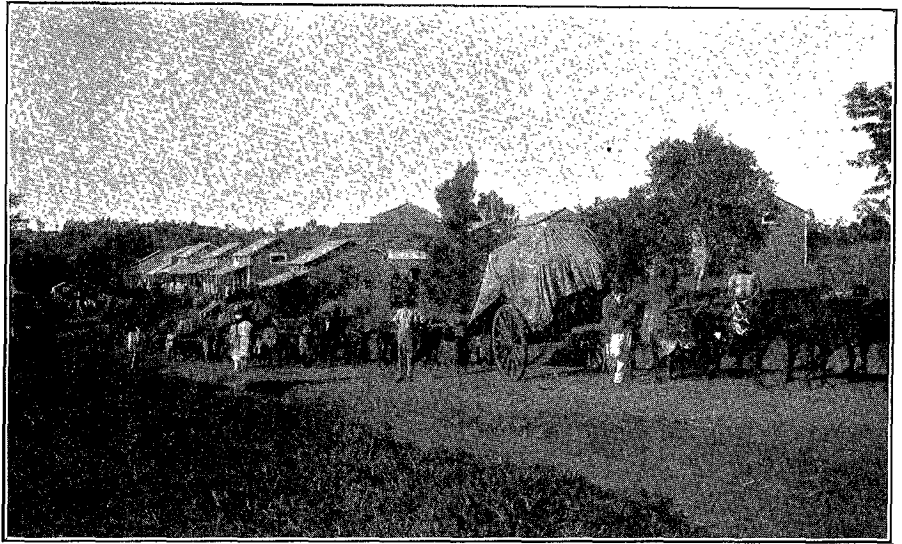
"Made him to be sin for us who knew no sin." The holy, pure, and spotless Lamb of God, who "loved righteousness, and hated iniquity," in order to save man is made to be that which he hated. This is a great and incomprehensible mystery. Another has truly said: "Hope not, my brethren, that I can grapple with such a subject. I am overcome by it. In my meditations I have felt lost in its length and breadth. My joy is great in my theme, and yet I am conscious of a pressure upon brain and heart; for I am as a little child wandering among the mountains, or as a lone spirit which has lost its way among the stars. I stumble among subtilities; I sink amid glories; I can only point my finger to that which I see, but can not describe. May the Holy Spirit himself take the things of Christ, and show them unto you."

Jesus gave up all in order to save man. "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 be rich." 2 Cor. 8:9. Jesus was not born in the splendor of courts, or clothed in imperial robes. He exchanged a throne for a manger, and riches for poverty. He did this that a race of lost, rebellious

sinners might be exalted to be equal heirs with himself, and enjoy throughout all eternity the unspeakable riches which he sacrificed. Though possessing all things by right, he voluntarily relinquished them to save man. Though equal with God, he "counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Phil. 2:6-8, A. R. V.

The love of God was just as great for man after the enemy deceived him, and

any poor, sinful soul, who, with a truly penitent heart, comes to him and asks for pardon. It is his joy to save all such. To the penitent thief on the cross, with his whole life of sin behind him, and only a few lingering hours of probation before him, Jesus promised an eternal life of joy in his kingdom. He thus holds out eternal life to every repentant thief on earth. To Peter, who denied him, who cursed and swore and declared he never knew him, was sent the special word, on the morning of Jesus' resurrection, "Go your way, tell his disciples and Peter." Here is a call to every Peter on earth to come unto him and find forgiveness and rest.



A VIEW IN BLANTYRE, THE TRADING CENTER OF NYASSALAND

The Malamulo Mission, where Elder J. C. Rogers and his associates are located, is not far from this town

led him into sin, as it was before. Jesus could not be happy in the enjoyment of his "equality with God" while man was left to perish in sin, any more than a parent could be happy in the enjoyment of the comforts of home while he knew that one of his children was lost in the darkness, and was perishing in the cold.

Jesus loves sinners. When he was on earth as a man, the Pharisees said, "This man receiveth sinners, and eateth with them." Luke 15:2. But this intended reproach is his glory; for he came to save sinners. And he still receives them. He stands at the door and knocks, and to those who hear his voice and open the door, he promises to come in and eat and drink with them. Rev. 3:20.

Satan seeks to discourage us sometimes by telling us that we are too great sinners to be saved. But Jesus died to save sinners. His salvation reaches even to the chief of sinners (1 Tim. 1:15), and those who come to him he will in no wise cast out. John 6:37. Are you lost? Then remember that "the Son of man is come to seek and to save that which was lost." Luke 19:10. Are you weak, helpless, and without strength? If so, Christ died for those who are "without strength" and "ungodly." Rom. 5:6.

It is impossible that Christ, who died to save sinners, should refuse to save

Judas, when he gave him the kiss of betrayal in the garden, was addressed as his "friend." Matt. 26:50.

The love of Jesus is great for those who need help. "Jesus loves to have us come to him just as we are, sinful, helpless, dependent. We may come with all our weakness, our folly, our sinfulness, and fall at his feet in penitence. It is his glory to encircle us in the arms of his love and to bind up our wounds, to cleanse us from all impurity. In "Steps to Christ" we read:—

"Here is where thousands fail: they do not believe that Jesus pardons them personally, individually. They do not take God at his word. It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God's promises are not meant for you. They are for every repentant transgressor. Strength and grace have been provided through Christ to be brought by ministering angels to every believing soul. None are so sinful that they can not find strength, purity, and righteousness in Jesus, who died for them. He is waiting to strip them of their garments stained and polluted with sin, and to put upon them the white robes of righteousness; he bids them live, and not die."—Page 65.

"Made him to be sin for us, who knew no sin;" that is, he took our na-

ture. He laid hold upon our sinful flesh. He became in very truth the Son of man. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. 8:3.

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:17, 18. "For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15.

What promises could be more encouraging to sinners than these? Clothed with the weakness of "sinful flesh," made "like" those whom he came to redeem, in "all points tempted like as we are," and having himself suffered through being tempted, he is able to help those who are tempted. Are you tempted? Be of good courage; for your great High Priest once was tempted as you are. In the weakness of your flesh he met every temptation and trial that you meet, and conquered. Satan has been vanquished at every point, and you meet a conquered foe. In your flesh Jesus is waiting to manifest himself, and in your stead meet the adversary and win for you a victory over every besetment. This blessed experience is for all who believe. To every tempted, struggling soul, Jesus says: "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." Luke 10:19. He who spoke worlds into existence, and upholds them by his word, is "able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Jude 24. He would empty heaven of every angel warrior, rather than leave one believing soul to be overcome by the enemy. The gods of the heathen can not help those who worship before them; but our God made the heavens, and nothing is too hard for him.

The sacrifice to redeem man involved more than many suppose. It made possible consequences which the finite mind of man can never fully fathom. In taking man's nature, Jesus must necessarily take with it all the "risk of sin." This point should not be overlooked. In taking man's place, our Redeemer risked

something. It is this that made the sacrifice so great. We read in "Desire of Ages:"—

"Satan in heaven had hated Christ for his position in the courts of God. He hated him the more when he himself was dethroned. He hated him who pledged himself to redeem a race of sinners. Yet into the world where Satan claimed dominion, God permitted his Son to come, a helpless babe, subject to the weakness of humanity. He permitted him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss.

"Many claim that it was impossible for Christ to be overcome by temptation. Then he could not have been placed in Adam's position; he could not have gained the victory that Adam failed to



REMOVING THE FOURTH COMMANDMENT
FROM THE LAW

This illustration is taken from our Chinese paper, *Fuh Yin Hsuen Pao* (The Gospel Herald). Note the Chinese characters in perpendicular columns, and the Chinese costume of the preacher.

gain. If we have in any sense a more trying conflict than had Christ, then he would not be able to succor us. But our Saviour took humanity, *with all its liabilities. He took the nature of man, with the possibility of yielding to temptation.* We have nothing to bear which he has not endured."—Pages 49, 117.

The human mind staggers beneath such a tremendous truth. It can be explained only through the love of God for man. Calvary demonstrated, not simply to this world, but to the whole universe, the love of God for sinners. To save lost man, nothing was withheld. Heaven itself was jeopardized. Man's redemption cost all that heaven had to give.

There is no place for selfishness in

the life of the one who yields himself to God. Especially is this true of this people. Jesus is soon coming. Prepared or unprepared, we must soon meet him. Viewed in the light of Calvary, and the closing scenes of earth's probation, has not the time come when we should place *all* on the altar—ourselves, property, *all*? We can not, of course, obtain righteousness by works; we can not buy our way into favor with God, or purchase a right to the tree of life with money, or any works that we can do. But who can view the sacrifice made by the Son of God to save man, and selfishly cling to what he has, while millions perish, waiting for the gospel? In "Early Writings" we read:—

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

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

"I then saw the glorious Redeemer, beautiful and lovely; that he left the realms of glory, and came to this dark and lonely world, to give his precious life and die, the just for the unjust. He bore the cruel mocking and scourging, wore the platted crown of thorns, and sweat great drops of blood in the garden, while the burden of the sins of the whole world was upon him. The angel asked, 'What for?' O, I saw and knew that it was for us; for our sins he suffered all this, that by his precious blood he might redeem us unto God.

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

"The suffering Jesus, his love so deep as to lead him to give his life for man, was again held up before me; also the lives of those who professed to be his followers, who had this world's goods,

but considered it so great a thing to help the cause of salvation. The angel said, 'Can such enter heaven?' Another angel answered, 'No, never, never, never. Those who are not interested in the cause of God on earth can never sing the song of redeeming love above.'—Pages 49, 50.

Such love and sacrifice upon the part of our adorable Redeemer call for a full and complete consecration upon the part of those who believe that salvation's hour is at hand. Every sin should be given up. Most fervently should we pray, "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

The judgment has begun, and will soon end. The times call for a deep and thorough repentance of sin. We should place ourselves, and our families, and all our substance on the altar, to be used wherever God in his providence may call. We should dedicate all to the work of the Lord. We should give liberally of that which the Lord has given us, that the message may be sent speedily into all lands, and millions yet unwarned may hear the message. Then will the end come.

Children's Lesson—No. 23

Children Used of God

Memory Verse: Luke 18: 16.

THE BOY JOSEPH.

Enviied by his brethren.

Sold into Egypt.

Prisoner became ruler.

Preserved the lives of God's people.

LITTLE SAMUEL.

Given to God by his mother.

"Ministered before the Lord."

Called by the Lord.

Became a great prophet.

A JEWISH MAIDEN.

Captured by the Syrians.

Served the captain's wife.

Made known the true God.

Caused her master to be healed of leprosy.

A SHEPHERD LAD.

Praised God while keeping sheep.

Killed an enemy of Israel.

Became king.

A mighty warrior.

ESTHER, AN ORPHAN.

An obedient child.

Loved the people of God.

Found favor with the king.

Risked death to save her people.

DANIEL.

A Jewish boy tested at Babylon.

Faithful to God.

Delivered from the den of lions.

Chosen to write important prophecies.

Jesus blessed the children. Mark 10: 13, 16.

Children render acceptable praise. Matt. 31: 15, 16.

"As the children sang in the temple courts, 'Hosanna! Blessed is he that cometh in the name of the Lord,' so in these last days, children's voices will be raised to give the last message of warning to a perishing world. When

heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers can not do, because their way will be hedged up."—"Testimonies for the Church," Vol. VI, pages 202, 203.

Reference may be made to experiences related in "Great Controversy," pages 366, 367. Ask children to speak of their personal desires to be used of God in his work.

**The Message of Elijah
Malachi's Prophecy and Its Fulfilment**

M. E. KERN

(Reading for Tuesday, December 15)

PROMINENT among the prophetic utterances setting forth the religious move-

terrible day" spoken of by Joel, before which the sun should be turned into darkness and the moon into blood. Joel 2: 31. It is the day when all the tribes of the earth shall mourn, as they see the Son of man coming in the clouds of heaven (Matt. 24: 30), when "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man," shall flee from his presence, calling for the rocks and mountains to fall upon them, because "the great day of his wrath is come; and who shall be able to stand?" Rev. 6: 15-17.

But previously to the coming of this "great and dreadful day," God, in mercy, sends a message to prepare the world for the great consummation. In every crisis of the conflict, as earth's history has unfolded, the lines between truth and error have been clearly drawn, and God's messengers have been clothed with great power in calling men to the supreme decision. In this last great crisis the focused light of all generations will be shed upon the world, and the mighty power of God to save from sin and to defend his truth will be displayed. And so the mighty work done through Elijah in the days of Israel's greatest apostasy is given as the prototype of the advent message.

This being true, would it not be well for us, as a people who are giving this message, to make a special study of the life and times of Elijah? He stands out as one of the grandest characters of all history, and is a marvelous example of what God can do through frail humanity, when yielded to his guidance.

He was a man of prayer. "He prayed earnestly." And not only that, but he had a burden to do something.

He was "very jealous for the Lord God of hosts." His righteous soul was stirred within him as he observed the terrible inroads of heathenism among his people, and saw how God's law was being trodden under foot. He was a man of courage, seeming to fear none but God, and to hate nothing but evil. From seasons of seeking God in solitude, he came forth to do God's bidding, whether to deliver the commands of the Lord to an apostate king, or to minister to the wants of a poor widow.

The life and deeds of Elijah are a demonstration of the truth that God's work is to be accomplished "not by might, nor by power" of men, but by the Lord's Spirit. This is the great lesson for us. The work in which we are engaged is to go "in the spirit and power of Elijah," and this week of



SUBSTITUTING THE COMMANDMENT OF MEN FOR THE
COMMANDMENT OF GOD

This illustration is taken from our Chinese paper, *Fuh Yin Hsuen Pao* (The Gospel Herald), published at Shanghai

ment in which we are engaged, and to which we have given our lives, is that found in Mal. 4: 5, 6—the last Old-Testament prediction: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

This Scripture met a partial fulfilment in the work of John the Baptist, who came "in the spirit and power of Elijah," preparing the way for the first coming of Christ; but it can only be completely fulfilled in the message which will prepare the world for his second coming; for that day alone could be properly called "the great and dreadful day of the Lord." It is "the great and

prayer has been set apart to the end that we should seek for more of this spirit and power in our own lives and in our work. This is our greatest need. With Elijah's spirit of faith and prayer, with his burden for souls upon us, we may have the power that he had. Will we take it? "The Spirit of God awaits our demand and reception."

"Remember, Lord, the ancient days;
Renew thy work, thy grace restore;
And while to thee our hearts we raise,
On us thy Holy Spirit pour."

A Special Work for Children and Youth

As the curtain was lifted, and Malachi was permitted to look upon the last great spiritual reformation, that which seems to have especially attracted his attention was the turning of the heart of the fathers to their children, and the heart of the children to their fathers. We would expect, therefore, to see in the movement which fulfils this prediction a special work for the children and youth. We would expect to see the hearts of parents and children being melted together in love, and old and young working unitedly for the salvation of a sinful world.

Do we see it? Any observer of the movement being carried forward by Seventh-day Adventists would recognize at once that the educational work in behalf of the youth of the denomina-

tion constitutes a very prominent feature of it. Great light has shone upon us in regard to the education and training of our children, that they may have the image of God restored in their souls, and that they may take their place in the giving of the message. For the accomplishment of this work there are four important means—the home, a system of Christian schools, the Sabbath-school, and the Missionary Volunteer work. All these means are essential, each in its own field.

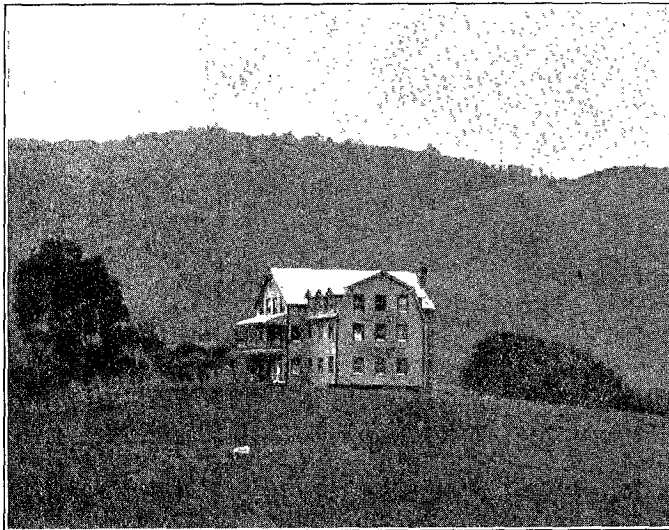
Our Sabbath-school organization, reaching as it does every company of Sabbath-keepers throughout the world, and, by means of the home department, even the isolated believers, is a most powerful agency in the development of the whole church. We ought to make the most of it, and determine that, by the Lord's help, our Sabbath-school work shall count for more during the year 1909 than ever before.

The necessity of church-schools has been set before us again and again; and through the blessing of God, we have an excellent system of schools. We have fallen far short in this matter, especially in the maintenance of primary schools. We are told that "the church

is asleep, and does not realize the magnitude of this matter."—"Testimonies for the Church," Vol. VI, page 197. Surely the thought that our children are to have a part in the sacred work of God, even when older ones are not permitted to present the truth, and that our church-schools are ordained by God to prepare them for this work, ought to stir us to more vigorous activity in the school work.

Home Influences

But it is of the home and the Missionary Volunteer work that I desire especially to speak. The home is the foundation of all training; and unless the plans for our youth shall begin in the homes of our people, they will amount to but little. Father, mother, and child form a trinity of the most sacred relationships on earth; and the genuine Christian home is the most perfect earthly example of what heaven will be.



PUKEKURA TRAINING-SCHOOL, CAMBRIDGE, NEW ZEALAND

It is "the father's kingdom, the mother's world, the child's paradise." However perfect may be all other agencies for the proper development of the rising generation, the home wields the greatest influence of them all. Here the child receives its first and most lasting impressions; here our boys and girls receive most of their education.

Yet how often the home lacks that warm tenderness and love, coupled with a wholesome discipline, that makes for the development of strong Christian character. How often does "the burning heat of an exciting and ever-driving household life wither the more delicate and sensitive tendrils of the young hearts being trained there." How often do the storm-bursts of passion make the home a place of peril to the children for the time being, and leave scars on their souls that no fondling can erase. Power and wisdom from God are needed in this most delicate work, the training of youthful minds. Yet how little time or attention is given to a preparation for these sacred responsibilities!

Dear parents, do we feel our children slipping away from us and from God? Let us invite Jesus anew into our homes, that our hearts may be turned to our

children, and that sweet companionship with them may be restored. During this week shall we not pray for a revival of genuine home religion? In "Testimonies for the Church," Vol. VII, page 11, we read: "Parents, do not neglect the work waiting for you in the church in your own family. This is your first field of missionary effort. The most important work you can do is to place your children on the Lord's side. When they err, deal with them tenderly, yet firmly. Let them unite with you in opposing the evil by which Satan seeks to destroy the souls and bodies of human beings. Share with them the secret of the cross, the secret that to you means sanctification, redemption, and eternal victory. As you take your children with you into the service of the Lord, what a victory you gain." When this work is done, thousands of souls will be saved.

Responsibility of the Church

Responsibility for our young people begins in the home, but it does not end there. We are told that "the work that lies nearest to our church-members is to become interested in our youth. . . . Where are the fathers and mothers in Israel? There ought to be a large number who, as stewards of the grace of Christ, would feel not merely a casual interest, but a special interest, in the young. There ought to be many whose hearts are touched by the pitiable situation in which our youth are placed, who realize that Satan is working by every conceivable device to draw them into his net. God requires the church to arouse from its lethargy, and see what manner of service is demanded in this time of peril."—"Testimonies for the Church," Vol. VI, page 196. "Very much has been lost to the cause of God by lack of attention to the young." The overseers of the church, the older members and the ministers, are all called upon to devise ways and means of enlisting the co-operation of the young people in missionary effort.

The Call to Organize for Service

A few weeks ago I visited the light-house and life-saving station at Watch Hill, R. I. While there, I heard again, from an eye-witness, the awful story of the sinking of the "Larchmount" off that coast on the cold, wintry night of Feb. 11, 1907. There is one incident connected with the disaster that, to me, is a forcible illustration. A father and son, drenched with the ice-cold waves, by some means procured a boat, and set out for the shore. The son wanted to help row, but the father insisted on doing the work. When the shore was reached, the boy was found to be frozen to death. Rowing would have saved him. Not only for the sake of souls who know not this truth, but for the sake of our boys and girls themselves, they must be put to work. In "Desire of Ages," page 640, we read: "It is because this work is neglected that so many young disciples never advance beyond the mere alphabet of Christian experience. . . . The restless energy that is so often a source of danger to the

young, might be directed into channels through which it would flow out in streams of blessing." The enlistment of our young people in the work, and the wise direction of their energies, is the work that lies before us. Children are full of life, and will be active; those who are approaching the age of young manhood and womanhood, and are beginning to feel their individuality, desire to do something on their own initiative. It is a time of great possibilities, and it is a critical time. Wise and loving leadership is needed now.

To these young people, full of hope and courage, and with ability to execute, the message has come: "Young men and young women, can not you form companies, and, as soldiers of Christ, enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin? Let there be companies organized in every church to do this work. . . . Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath-keepers, but for those who are not of our faith?"—*Signs of the Times, May 29, 1893.*

These and other messages constitute a definite call to our young people to organize for service.

The Response

The prophecy of Malachi is being fulfilled. From the homes of our people up to the General Conference, such an interest as was never seen before is being manifested in our young people. School facilities are being provided, Missionary Volunteer secretaries are being appointed in local and union conferences; more attention is given this work at our camp-meetings; young people's conventions and institutes are being held; Missionary Volunteer societies are being organized, after careful work with and for our young people; even the isolated are being enlisted, and missionary work is being done. The reports show a steady increase in missionary interest and in missionary endeavor. Only a beginning, it is true, has been made; but there are evidences that the church is awakening from its lethargy; there are tokens of a coming revival. This means that the stream of our dear youth that has been drifting out into the worldly current, is being checked, and the numbers largely increased of those whose energies will be consecrated to the giving of "the advent message to all the world in this generation." And "with such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world."—*"Education," page 271.*

Children's Lesson—No. 4

Witnessing for Jesus

Memory Verse: "Ye are my witnesses, saith the Lord." Isa. 43:10.

To bear witness is to tell what one knows. A judge or jury often decides very important matters by the testimony

of one witness. Any one who knows about Jesus can be a witness for him.

Everybody is witnessing either for or against Christ. Matt. 12:30; 6:24.

How we witness:—

By our words.

By our lives.

Make practical applications to home and school life.

The whole world will hear those who witness for Jesus. Matt. 24:14.

A missionary was climbing a mountain range where were a number of homes, though somewhat scattered. Desiring to preach at least one sermon to the people, he asked how he could let them all know of the appointment. "O, just tell the first one you meet up there," was the answer, "and he will tell all the others." It would not take long to

Our Stewardship

I. H. EVANS

(Reading for Wednesday, December 16)

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey."

God has appointed his children as stewards over his household. According to the Scriptures, the Lord does not appoint some as stewards, and leave others without stewardship; but he calls "his servants," each and every one, and delivers to them his goods. In this appointment, the Lord does not necessarily



SANITARIUM WORKERS AT KOBE, JAPAN

tell the whole world the gospel of Christ, if only each one would tell all the others in his vicinity.

Witnessing helps in overcoming. Rev. 12:11.

Common excuses:—

"I am too young." If you can tell of the love of mother or father, you can tell of Jesus' love.

"I am not good enough." Ask Jesus to give you a new heart, and help you to be good. He will do it.

"I am afraid." Prov. 28:1. The apostles were not afraid even when threatened with imprisonment. They said, "We ought to obey God rather than men." Acts 5:29.

"People will laugh." Heb. 13:6.

"I don't know enough." J. Hudson Taylor, missionary to China, talking to a youthful Christian, said, "Does a candle become useful only after it has burned down?" "No," was the reply; "just as soon as it is lighted." "Then," said the missionary, "imitate the candle, and let your light shine right at the start."

A promise to those who witness for Jesus publicly. Matt. 10:32.

A book written for them. Mal. 3:16.

give to each man the same responsibility. In the parable of the talents, he gave to one servant five talents, to another two, and to another one,—to every man according to his several ability. So the Lord entrusts his children with responsibility somewhat in proportion to their natural ability.

This appointment is not received from man, nor is it given by man: it comes from the Lord himself. He makes each servant of his, whom he calls to accept of his grace and mercy, his steward. The Master delivers to his servant a portion of his goods, over which he expects him to exercise stewardship, until the time that God calls him to make final settlement. This stewardship is a trust committed to man, and is one of the highest and noblest appointments he can receive in this world.

This stewardship will ever remain a sure test of character. Faithfulness in the performance of the plain, simple duties of life, is proof of one's love and loyalty to God. One's stewardship begins at the very time when he enters the Lord's service. The individual does not have to continue with the Lord for a series of years to demonstrate his ability, or to give evidence of his integrity, before the Lord appoints him to his stewardship; but whom the Lord accepts, he appoints at once as a steward.

Paul says, "Moreover it is required in stewards, that a man be found faithful." You will recall that in the parable of the rich steward, it had been reported to the rich man that his steward had wasted his goods. "And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward."

From all the teachings of God's Word, it is expected that faithfulness, strict integrity, and loyalty to the Master will be found in all who retain their stewardship. One may ask the question, Over what am I made steward? The answer is: Over all that the Lord has committed to your keeping. You are the steward of your time, the steward of all the means which God has committed to you. Neither the Christian's time nor his means is his own, to do with as he may wish. Each is a trust received from the Lord, to whom the Christian must be responsible for the use that he makes of these gifts. The Lord takes cognizance of every act, every word, all our dealings with one another, and our deportment before our fellow men.

The steward of the Lord can never say that this or that is of no importance to him. Apparently small things constitute the very pillars and foundation stones of true Christian character. Nothing can be regarded lightly. The Lord notices the dropped stitch; he sees the slighted task; he observes the spirit of faithfulness or unfaithfulness in the smallest matters; and to his vision these small things are the true index of what we really are. They either fit or unfit us for the society of heavenly beings. In all the teachings of Christ, faithfulness in small matters is upheld as all-important. "These," says the Great Teacher, "ought ye to have done, and not to leave the other undone."

God himself claims ownership to all the riches of earth. This world and all its treasures belong to God. Speaking through the psalmist, he declared, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell

therein." On another occasion, he says: "I will take no bullock out of thy house, nor goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof."

All the temporal blessings that we enjoy are gifts from God. They are not obtained by our wisdom or by our human strength: they are treasures committed to our keeping, over which we are to exercise stewardship, and for which stewardship we are accountable to the

Lord, accepts the office of steward, but refuses to return to him that which he claims as his own in either tithes or offerings, it can not be said of such a one that he is a steward faithful in all things.

God requires his people to bring tithes and offerings to him; these are his by right, for all we have is God's. As if it were a thing too strange for belief, he asks, "Will a man rob God?" Then follows the fearful indictment: "Yet ye have robbed me." Those stewards of his who have betrayed their trust ask, "Wherein have we robbed thee?" Then God answers, in terms too plain to be misunderstood, "In tithes and offerings." Listen to God's denunciation of such stewardship: "Ye are cursed with a curse: for ye have robbed me, even this whole nation." Then in yearning love and pity he pleads with his people, and promises these blessings to such as will be faithful stewards: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

The year 1907 saw the largest ingathering of tithes and offerings in the history of the third angel's message. According to the statistical reports, the tithe paid was \$1,064,753.43. Offerings for home and foreign missions were made to the amount of \$639,964.69. All this means has been devoted to the cause of God through the faithful stewardship of his children.

Doubtless many who listen to this reading to-day have been faithful to the last cent which belongs to God. Surely there is not one who feels that he has given *too much* to God's cause in the earth. There may be others who have given only a portion of that which belongs to the Lord, and which he claims as his own. There may be some, even, who have not conscientiously endeavored to return to the Lord that which belonged to him. These are all matters of very great importance to every soul here to-day. There is no surer test of character than faithfulness in bringing tithes and offerings to the Lord. No one but God knows the exact amount of each individual's tithe. No church-member can know it; no one in the conference can possibly know it. Even the members of one's own family do not have a true knowledge of just the amount of tithe he should pay. A true tithe is known only to the individual and to God.

God not only claims a full tithe, but he claims offerings as well. "Ye have robbed me . . . in tithes and offerings." Who among us can claim that we have no offerings to bring to the Lord? He who gave his only begotten Son to re-



A GROUP OF INCA INDIAN CHILDREN AND YOUNG PEOPLE OF PERU

Lord. It is a great privilege for one to be God's steward. Even in earthly courts to be a steward over the king's household is an honor much sought after. The greatest, the noblest, count it a high privilege to be appointed steward by an earthly sovereign. But no earthly stewardship can approximate the glory and service of our heavenly King. We are his stewards, chosen and appointed by *himself* over his own household. The treasures and riches are his, and he entrusts them to us for our keeping. He expects us to return to him that which he claims as holy unto the Lord,—tithes and offerings. That portion of his goods which we use wisely and well in his cause is that which gives evidence of our faithfulness in our stewardship. If a man, by accepting the gifts of the

deem us from sin and its awful curse, is entitled to the best that we can give. One dear believer writes, in a letter received while this reading is being prepared: "I do believe if I owned the wealth of all this, God's footstool, I could, and would, really give it all, just as fast as it could be used, and then feel as if I had done nothing more than I ought to do." This is the spirit of every true steward of Christ. He not only is willing, but anxious, to render to the Master everything that it is possible for him to give, to be used to the Master's glory.

While we are blessed with health and life, it is well for us to think of the day of final settlement. We shall have to give an account to the Lord of our stewardship. Each of us must stand before Almighty God, and render to him an account of our use of the means and the time which he entrusted to us in this life. Christ said: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? and if ye have not been faithful in that which is another man's, who shall give you that which is your own?"

The rewards which God has promised to his faithful children are beyond all calculation. They are infinite in value. They are eternal in time. Nothing of earth can compare with what we shall have in eternity with the Lord. Neither will our reward be all of a material nature; for we shall find spiritual blessings of which we have only had a foretaste here. To live and reign with Christ through all eternity, to share with him his throne, to walk upon the sea of glass, to stand before the throne of God,—these are rewards which ought to encourage us to earnest Christian effort, to faithful stewardship, to holy living, in this present life.

Moreover, God takes the means which we put into his cause, and uses it in bringing souls to his kingdom. The results of the use of this means he credits to the steward who paid the tithes or offerings, though the amounts given were already the Lord's. Thus the giver is doubly blessed,—blessed in giving to the Lord his own, and rewarded with what his gifts have accomplished in the work of saving souls. These ransomed, redeemed ones are reckoned to the account of the stewardship of God's people; and they will shine as stars in the crowns of God's children throughout endless ages.

On that glad day when the Master comes to call to himself the purchase of his blood, and to reward his faithful children, there will stand before him a countless throng who have come from "every nation, and kindred, and tongue, and people." We shall meet all the faithful stewards of God's household around his throne. The touch of immortality will be in every face; the life of God will be stamped on every brow.

Then with his own hand the Master will crown with glory and honor those who have been true to him.

It will not be the honors which men have given us, nor the treasures of earth which we have heaped together here, that will be our pride and joy in that day. No, no! Our joy will be to have done what we could to save our fellows from sin and ruin. In that glad day there will be some in glory, clothed in the white robes of Christ's righteousness, who have been saved, by God's grace, through our stewardship.

To-day is a good day for us to redeem the past. Let not the enemy deceive your soul. What God requires of one he requires of all,—faithfulness in stewardship. If God has been wronged by us in tithes and offerings, let us restore this day that which is the Lord's, and make a covenant of peace with God. Forget not the standard of acceptable stewardship: "It is required in stewards, that a man be found faithful;" remember also the words of the Master: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."

To-day is the accepted time. To-day bring your tithes and offerings to God, and prove him now, if he will not pour you out a blessing that there shall not be room enough to receive it. May all here to-day heed this call, and be among those faithful stewards to whom our Lord will say, on his return: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Children's Lesson—No. 5

The Field Is the World

Memory Verse: Matt. 24:14.

Apostles were to witness of Jesus. Acts 1:8.

Beginning at home, every one who loves the Lord should seek to make him known to all the world.

Jesus bids us go "into all the world." Mark 16:15.

The isles shall wait. Isa. 42:4.

The people of God gathered. Isa. 43:5-7.

The missionary ladder. Rom. 10:13-15.

This ladder has five rounds—five "shalls." The first is a statement; the other four are questions we are to answer, keeping the first one in mind.

First round. "Whosoever shall call on the name of the Lord shall be saved." Nobody is left out. Anybody and everybody may call. A child may call, a poor man may call, a heathen may call.

Second round. "How then shall they call on him in whom they have not believed?" Nobody sends for a doctor in whom he has no confidence. The heathen do not believe in Christ, because they have no chance to believe.

Third round. "How shall they believe in him of whom they have not heard?" No one will wish to try a rem-

edy of which he has not heard. Millions have never heard of Christ, and so can not believe.

Fourth round. "How shall they hear without a preacher?" Where there are ears to hear, there must be voices to speak. In some places there are many, many ears, and only one or two voices. Many are telling those who have already heard again and again, while millions have not heard once. Some are looking at these heathen countries, and saying, "Here am I; send me."

Fifth round. "How shall they preach, except they be sent?" It is Jesus who puts in men's hearts a desire to go to the dark places of earth, and "preach the gospel." Jesus sends them; he gives them a message of joy and peace to carry to those in darkness; and he allows us to have a part in their work.

What can we do? (Let the children themselves answer. Emphasize the need of self-denial.)

"Children and youth have given their pennies, that, like little rivulets, have supplied a stream of beneficence. Children should be educated in such a way that they may perform unselfish acts which heaven will rejoice to see. When the dew of youth is upon them, children should be trained how to do service for Christ. They should be taught self-denial."—*Testimonies on Sabbath-school Work*, page 113.

Christ's Most Essential Gift to His Church

MRS. E. G. WHITE

(Reading for Thursday, December 17)

BEFORE offering himself as the sacrificial victim, Christ sought for the most essential and complete gift to bestow upon his followers, a gift that would bring within their reach the boundless resources of grace. "I will pray the Father," he said, "and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you orphans: I will come to you."

Before this the Spirit had been in the world; from the very beginning of the work of redemption he had been moving upon men's hearts. But while Christ was on earth, the disciples had desired no other helper. Not until they were deprived of his presence would they feel the need of the Spirit, and then he would come.

The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that he should go to the Father, and send the Spirit to be his successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this

sense he would be nearer to them than if he had not ascended on high.

The Comforter is called "the Spirit of truth." His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus he becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus he exposes error, and expels it from the soul. It is by the Spirit of truth, working through the Word of God, that Christ subdues his chosen people to himself.

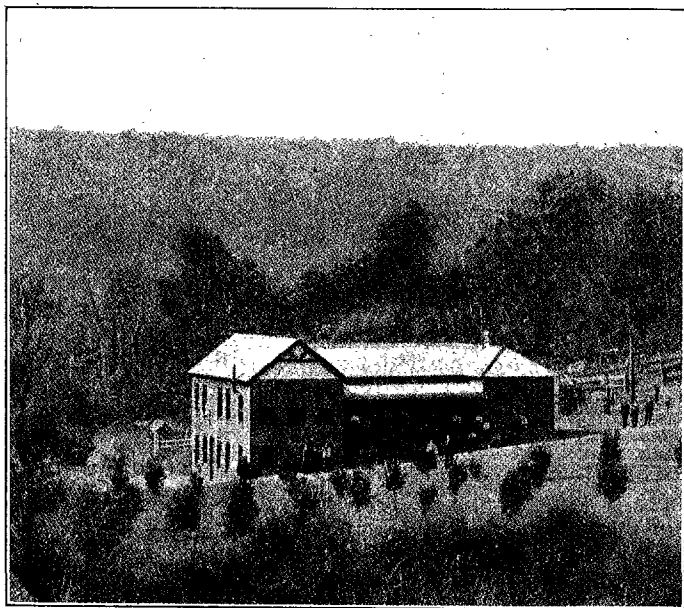
In describing to his disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired his own heart. He rejoiced because of the abundant help he had provided for his church. The Holy Spirit was the highest of all gifts that he could solicit from his Father for the exaltation of his people. The Spirit was to be given as a regenerating agent,

and without this the sacrifice of Christ would have been of no avail. 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 on his church.

Of the Spirit, Jesus said, "He shall glorify me." The Saviour came to glorify the Father by the demonstration of his love; so the Spirit was to glorify Christ by revealing his grace to the world. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of his people.

"When he [the Spirit of truth] is come, he will reprove the world of sin, and of righteousness, and of judgment."

The preaching of the Word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit, will it quicken the conscience or transform the life. One might be able to present the letter of the Word of God, he might be familiar with all its commands and promises; but unless the Holy Spirit sets home the truth, no souls will fall on the Rock and be broken. No amount of education, no advantages, however great, can make one a channel of light without the co-operation of the Spirit of God. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven.



THE DARLING RANGE SCHOOL, WEST AUSTRALIA, RECENTLY ESTABLISHED

Before one book of the New Testament was written, before one gospel sermon had been preached after Christ's ascension, the Holy Spirit came upon the praying apostles. Then the testimony of their enemies was, "Ye have filled Jerusalem with your doctrine."

Christ has promised the gift of the Holy Spirit to his church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk about Christ and the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by divine agencies. We can not use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in his people "to will and to do of his good pleasure." But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for his guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and

he is ready to supply every soul according to the capacity to receive.

When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the joy of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see, creates a new being in the image of God.

The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church.

The religion that comes from God is the only religion that will lead to God. In order to serve him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. It will give us a willing obedience to all his requirements. This is true worship. It is the fruit of the working of the Holy Spirit. By the Spirit every sincere prayer is indited, and such prayer is acceptable to God. Wherever a soul reaches out after God, there the Spirit's working is manifest, and God will reveal himself to that soul. For such worshipers he is seeking. He waits to receive them, and to make them his sons and daughters.

God takes men as they are, and educates them for his service, if they will yield themselves to him. The Spirit of God, received into the soul, will quicken all its faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God, develops harmoniously, and is strengthened to comprehend and fulfil the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. Continual devotion establishes so close a relation between Jesus and his disciple that the Christian becomes like him in mind and character. Through a connection with Christ he will have clearer and broader views. His discernment will be more penetrative, his judgment better balanced. He who longs to be of service to Christ is so quickened by the life-giving power of the Sun of Righteousness that he is enabled to bear much fruit to the glory of God.

The first disciples went forth preaching the Word. They revealed Christ in their lives. And the Lord worked with them, "confirming the word with signs following." These disciples prepared themselves for their work. Before the day of Pentecost they met together, and put away all differences. They were of one accord. They believed

Christ's promise that the blessing would be given, and they prayed in faith. They did not ask for a blessing for themselves merely; they were weighted with the burden for the salvation of souls. The gospel was to be carried to the uttermost parts of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day.

So it may be now. Instead of man's speculations, let the Word of God be preached. Let Christians put away their dissensions, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the "former rain," and glorious was the result. But the latter rain will be more abundant.

All who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of his own spirit, the life of his own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in him, and in their human weakness they are enabled to do the deeds of Omnipotence.

Children's Lesson—No. 6
Our Message to the World

Memory Verse: "Prepare to meet thy God." Amos 4:12.

Jesus is coming again. John 14:1-3.

To reward his people. Matt. 16:27.

Coming with clouds. Acts 1:9-11.

With all the angels. Matt. 16:27;

25:31.

We know not the hour. Matt.

24:36.

May know when it is near. Matt.

24:33.

Signs of his coming. Matt. 24:29;

Luke 21:25, 26; 2 Tim. 3:1-5.

Those whom Jesus will save when he comes will be keeping the commandments. Rev. 14:12; 22:12, 14.

Which one of the ten is not generally kept?

Repeat the fourth commandment.

How was the Sabbath made? Gen. 2:2, 3.

Jesus kept the Sabbath. Luke 4:16.

Paul and the other apostles kept the Sabbath. Acts 13:14-16.

The Bible nowhere says that Sunday is the Sabbath.

How to keep the Sabbath. Matt. 12:12; Isa. 58:13.

Our special work is to let the world know that Jesus is soon coming, and to point out the true Sabbath, asking every one to give his heart to the Lord and be ready when he shall appear.

A waiting company. Isa. 25:9.

An unprepared company. Rev. 6:15-17.

A Round-the-World Social Meeting

W. A. SPICER

(Reading for Friday, December 18)

God has given us a wonderful missionary facility in the universal postal system, by which we may keep in touch with one another in all this wide-spread work. Here are brethren, superintendents of great divisions of our field, waiting to speak to us to-night from across the seas. We seem almost to hear the tone of the voice, as the testimonies are borne. The hearts of the missionaries are with us in this annual season of praying and giving that means an uplift to the missionary cause in all the world.

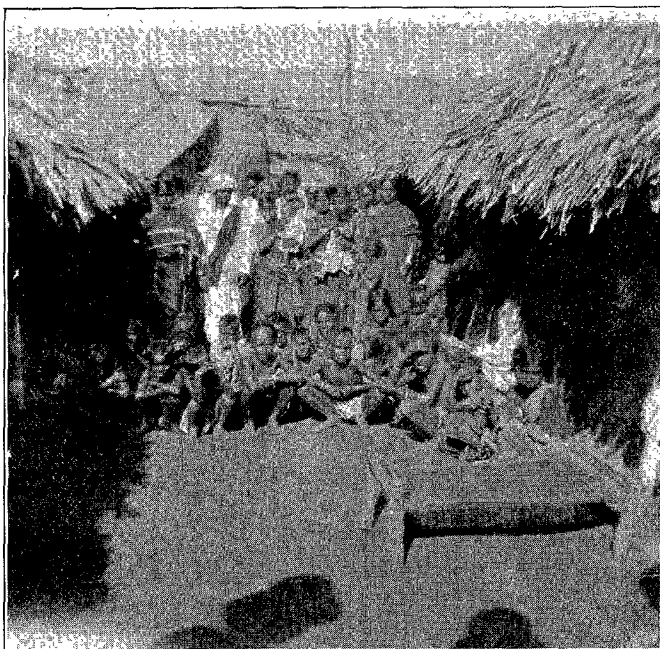
First, we call on Scandinavia to speak, from out the regions of the far North. Elder J. C. Raft, the union conference president, responds:—

"O give thanks unto Jehovah; for

dened by apostasies; but ever our numbers increase, and the work spreads. Even persecution is creating new courage and hope. After many hard experiences, even to the threat of execution, because of his loyalty to the Sabbath of the Lord while in military service, our Brother Pedro Kalbermatten has, like Joseph of old, obtained favor from his superiors. He has been enabled to testify to the truth before many, both high and low. We are greatly cheered over the additional workers that have been sent us this year by the General Conference, and thank God for the liberal gifts of our brethren, which make such moves possible. Our brethren in South America are united heart and soul with our people of other lands, in their purpose and efforts to finish the work. Pray for us in the 'Neglected Continent.'"

After this word from Catholic lands, Elder W. S. Hyatt speaks of progress among heathen peoples:—

"We have an encouraging testimony to bear about the work in South African mission fields. The light of the third angel's message is spreading far and near. In Nyassaland the natives come long distances to our mission, many from the closed Portuguese territory. They learn something of the truth, and then return home, and tell it to their people. Our other missions are having similar experiences. Brother Moko writes that in Kafirland many are decidedly in favor of



A VIEW INSIDE THE COURT OF THE HOUSE OF ONE OF THE TAMIL SABBATH-KEEPERS, SOUTHERN INDIA

he is good; for his loving-kindness endureth forever.' For a time heavy clouds rested over Scandinavia. Then came the year 1901, when we organized the union conference. This proved a turning-point in our history. This field, once seemingly almost defeated by the enemy, has shaken off all the difficulties, taken new strongholds by storm, and is going on from victory to victory. All hearts are full of confidence and courage. But now we lack workers. As we look over Scandinavia, and hear the many Macedonian calls, our hearts ache. What we desire you to remember in prayer is this need of young, consecrated workers. We intend to go forward to eternal victory."

Next, Elder J. W. Westphal, of the far South, speaks:—

"To our brethren and sisters throughout the world assembled in the annual week of prayer: Greeting. We are glad to report the onward march of the third angel's message in South America. We meet difficulties, and are sometimes sad-

the truth. The Lord has also opened the way for our work among the great Zulu tribe in Natal and Zululand. Truly it is high time that the message be sent to this, the leading tribe in South Africa. Brethren, pray that God will send us a strong man to lead out among this great people, and that he will also give his servants power to reach the hearts of those in the deepest darkness of heathenism."

Elder J. L. Shaw will speak for another great heathen land:—

"Greetings from the workers in India. Our lives have all been spared the past year, and new ground has been gained. We have made a start in western India, Elder Geo. F. Enoch having located among the Marathi people. An entrance has been made among the Tamil Sabbath-keepers of South India, by Brother J. S. James and family. In their poverty, these Tamil people have given us land, and plead with us to begin school work. In the north, Elder W. W. Miller has entered Lucknow, the fourth

city in India. Elder H. H. Votaw and wife have made our first effort in northern Burma, where five souls accepted the truth, and were baptized. The Buddhists there wish us to open a school, and they pledge one hundred pupils.

"New courage has come to our medical workers, and the Lord has blessed in the removal of our sanitarium from Calcutta to Mussoorie, in the Himalaya Mountains. They have all they can do. We thank God for the recovery of Brother L. J. Burgess, who was brought very seriously ill to our mountain mission home. Nineteen were recently baptized at this hill station, twelve being from our first Hindustani Bible School. A number of earnest Indian men and women expect soon to enter the work from this school.

"India is now passing through turbulent times politically, and heavy clouds seem settling over the horizon. We believe that now, while a measure of safety in travel and labor still remains, is heaven's hour for India. May God give his messengers strength and wisdom, and may our loyal people at home provide men and means to further storm India's walls of heathenism. Our poorly manned mission stations call upon us for immediate help. The unentered provinces of India, with a score and more of tongues still silent in this message, give occasion for Satan's boast, 'Your Lord delayeth his coming.'

Will you take the enemy's weapon from him? Will you dedicate some of your most talented and godly young men and women to those tongues, and begin work among these nations? We must wait for your reply. Be assured our workers stand with you for a final, determined, unabating effort for God and his truth in India."

Elder H. F. Schuberth, president of the German Union Conference, speaks for a field that has vast territory of its own, but which is yet lifting heavily with us all for the regions beyond. He says:—

"As we review the year at this week-of-prayer season, we are led to exclaim, 'The Lord hath done great things for us; whereof we are glad.' We have a hundred forty million people in our field. Several hundred more believers were added this year than last, and the tithes and offerings were over seventeen thousand dollars more than last year. As we look at the field before us,—Holland and Flemish Belgium, with nine million souls and nine workers; the Balkans,

with thirteen million population, and but five workers; and the Austrian Mission, with twenty-six million people and ten workers, one worker to each two and one-half millions,—we feel the necessity of the special help of the Lord, and we earnestly request the people of God to remember us in their prayers."

For the British Union Conference, Elder W. J. Fitzgerald bears the cheering testimony:—

"We as workers and people of this union conference, send greetings to the faithful in all lands, and assurance that we are united with all parts of the world by the bonds of a common truth and fellowship. The cause is developing systematically in the British field. The school work and the sanitarium work are prospering, and the publishing work shows special growth. Millions of printed pages, bearing the third angel's message, are falling every month, like leaves of autumn, over the field. Two

ceive. If our people could see the sorrowful needs of one hundred ten millions of people living in the darkness of Romanism and Mohammedanism, and entirely unconscious, because unwarned, of the doom which hangs over their heads, surely the treasury of the Lord would be filled. In our union conference we have as promising young people as can be found anywhere. Had we the means to train and support them, we could put one hundred consecrated laborers into the work. If those of our brethren who have been blessed with this world's goods could hear the glad testimonies of those who have lived many years in darkness, and who are now rejoicing in the blessed light of present truth, not one would let the world have the benefit of those things which ought to be 'sold . . . and given to the poor.' We are all full of courage and hope, and thankful for the great privilege of working for the salvation of souls in these last days."

Elder L. R. Conradi, now in Africa, has a few words for the whole field of Europe, with its influence and activities stretching out into Africa and Asia:—

"First, as to growth. From Jan. 1, 1906, to June 30, 1908, seven thousand persons were gathered in throughout our European fields, and the membership increased from twelve thousand to sixteen thousand. Our work in Siberia has been opened, and companies have been organized in Turkestan, near Tashkent and Samarkand, close to the Indian border. Our stations in German East Africa have baptized their first converts from heathenism,—six souls won from heathen darkness. In British East Africa as many as one thousand have attended our meetings. Our Scandinavian missionaries have entered upon work among the Abyssinians. Thus the work spreads into new lands.

"God still does wonders. What seemed incredible to our believers in Turkey, even when it came, is now a fact. Liberty reigns in Turkey. This opens up that vast field as never before for the preaching of this everlasting gospel in the many languages spoken there. In view of this, we have had our first general council of the representatives of the third angel's message in the Levant, in Beirut, at the foot of Mount Lebanon, attended by representatives from Athens, Constantinople, Nicomedia, Smyrna, Luxor (ancient Thebes), Tarsus, Antioch, and Jerusalem. What associations these names call to mind! Where thus far we have spent a hundred dollars in this region of the ancient Bible story, we ought now to spend thousands in opening and developing the work in that field.

"In September twelve more workers left Europe for Asia, Africa, and the East Indies. Thus Europe unites in sending the message into all parts of the world. Some of our noble young men are to-day in prison for the truth of God and their loyalty to the Sabbath. Again and again under trial have our youth testified for God, and remained steadfast. The grace of Christ strength-



BROTHER K. NOMA, ONE OF OUR JAPANESE EVANGELISTS, AND DR. NOMA, HIS WIFE

Dr. Noma is in charge of the sanitarium for the Japanese, in Kobe, Japan

new conferences have been organized—Southern Scotland and Wales. The work is onward in all parts of this home land of the English-speaking peoples. Some have already gone forth from this field to carry the message to other lands. We believe that coming years will witness many faithful missionaries going from the British Union Conference to all parts of the world, to aid in preparing the way for the soon coming of our King."

Elder L. P. Tieche, of the Latin Union Conference, speaks from out the depths of those dark Catholic lands that shut away the Reformation of the sixteenth century. Now the last reform message is kindling lights in the darkness. Our brother says:—

"We can report progress in every part of our field, including Algeria, in northern Africa. While we are thankful for all the blessings and encouragements we receive, our hearts are made very sad because we have been obliged to cut down our workers, to bring our expenses within the appropriation we re-

ens hearts to endure every test, and by his grace we shall continue to the end."

Here let us sing one verse of "From Greenland's Icy Mountains."

Now Elder U. Bender speaks for over three thousand believers in the West Indian Union Conference:—

"We feel like saying, 'O magnify the Lord with me, and let us exalt his name together.' 'The Lord hath done great things for us; whereof we are glad.' Joy and sorrow have been mingled in our experience during the past year. Three who have come to this field have been laid away to rest—little Marjorie, daughter of Brother and Sister C. A. Nowlen, in British Honduras; Brother R. L. Price, manager of our printing-office in Trinidad; and Sister Lector Carmen, at the school farm in Jamaica.

"The Lord has greatly blessed the efforts of our laborers in every part of this field. An entering wedge, in the shape of publications, has at last been driven into Venezuela. The headquarters of the Central American Conference has been established in the capital city of Guatemala. Thus two more Spanish-Catholic countries are receiving the last message. A visit by one of the workers to the French island of Guadaloupe reveals the fact that its inhabitants are reaching out after the truth. We are also pressing toward Colombia and Salvador. When these countries are entered, all the nations in this field will have the witness within their borders."

And now from F. W. Field, of Japan and Korea:—

"The believers in Japan and Korea send a greeting and an appeal to the brethren and sisters at this special time of prayer and giving. The Lord's hand has been over us, and ground has been gained at points already occupied. A new field has been opened in Hokkaido, the northern island. In Korea the truth has continued to spread out into new places, from village to village. We rejoice at the coming of five new workers from America to Korea. But the burden of fifty million Japanese and ten million Koreans still rests upon a very small corps of workers. We feel greatly the need of funds to establish our school and sanitarium work; and our printing-office is still in rented quarters, where it is unable to meet the increasing demands. The Orient is active, and now is our time to work. Pray for us."

For China—the greatest mission field of all—Elder J. N. Anderson speaks:—

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' Read in the light of the situation in this empire, with its four hundred million souls, this scripture imposes a tremendous responsibility upon us as a people; but at the same time it glows with the light and warmth of the promise of the Saviour. In his mighty plan of salvation, even this great Chinese nation is a 'very little thing.' Today we are but as a mere handful in the midst of surging masses. We have raised the standard in five of the eight-

een provinces, and there is a steady accession of inquirers and believers. We can report progress and courage. At times we are almost overwhelmed in the face of the difficulties before us; they seem so many and so great. But we have the courage to believe that God will give to us and to all our people a clearer vision of our full duty to this great work in the land of Sinim, and thus shall we be given a faith and a consecration sufficient for the hour. None of us have an adequate conception of what this work calls for in men and means. By comparison with many other fields, we must all readily see that China is very scantily supplied with the sinews of missionary warfare. We believe this will speedily be changed, and that from henceforth the strength of this advent movement will be given to these great mission fields. It must be so, and let us all pray earnestly that this may be realized early, and that thus the end may indeed come."

To Elder Anderson's testimony let us say, Amen and amen. O, we must press into the great heathen fields; for the heathen are awaking, and soon this time of peace will pass. Now is the hour.

Elder C. H. Parker, of the South Sea Islands, has a word:—

"My heart overflows with praise to God that I am allowed to be connected with such a truth and such a work. The great forward movement has begun, and this message has become a power wherever it is being preached. Fiji, once dreaded as a stronghold of cannibalism, sends greetings, and three hundred of its dark-skinned inhabitants are holding aloft the banner of the 'commandments of God, and the faith of Jesus.' They wish to bow with you at this time at the throne of mercy, and ascribe praise and thanksgiving to the One who has wrought such a marvelous change in their hearts and surroundings. Tonga and Samoa also are beginning to lisp the praises of him who is leading on to victory. Soon we hope to hear the song of triumph rising from all this great island field."

It is time to close; but three brethren at African outposts have just a word. With their testimonies, we must close, hard as it is to do so, when these warm and burning words are spoken straight to our hearts from all the four quarters of the earth.

From Elder D. C. Babcock, Sierra Leone, West Africa:—

"The Lord has blessed us in health these three years on the West Coast, for which we are thankful. We were cheered by the arrival of Prof. T. M. French and wife to take charge of the educational work. Brighter days are before us. The material is here to train for the work. If you would hear the expressions of thanks to heaven for your kindness in sending this message to this land, your all would be laid on the altar of missions."

From Elder J. C. Rogers, of Nyassaland:—

"The message is onward in the land

of Livingstone. We now have our main station with a school of over one hundred, two out-stations, five village schools, sixteen native teachers, and calls are coming for teachers to open new schools in villages far and near. The Lord's providence goes before faster than we can follow. The harvest ripens faster than we can reap. We want you to remember us in this service of prayer. The plague of sleeping-sickness is spreading southward from Uganda, where it has reaped a harvest of death. We are impressed that the time to work is short."

Lastly, a few words from Elder W. H. Anderson, of Barotseland, who has this year been called to give the most precious gift of all to missions—his own wife, who sleeps in Africa, after years of faithful toil. He did not know his testimony would be called for in this service, but his words show how eagerly our missionaries at the far outposts watch the reports of growing interest in missions shown by believers in the home lands. He says:—

"It was a great encouragement to me to see the reports of the camp-meeting gifts to missions. A change has come. The work is going with a loud cry, and the believers are surely lining up for victory. Our work here beyond the Zambesi is advancing. We have three out-stations. I had two more opened, but had to close them when Brother J. F. Olmsted was forced by sickness to leave me. The end is almost in sight. Angels are hurrying to and fro. Africa is stretching out her hands for the truth. I have boys in the school from the southern end of Lake Tanganyika, the headwaters of the Zambesi, and from all along the Zambesi Valley, on the Batoka plateau, and on the Kafui. Soon they will go home to tell their people what God has done for them. The fields are white, the laborers are few."

We would have heard from Elder J. T. Boettcher, of Russia, but he was away somewhere in the interior of that great empire, and from Elder O. A. Olsen, but he could not be reached in time to tell us of Australasia's courage and zeal in the work that this conference is doing for the East Indies and the South Pacific. Such a social meeting as this, brethren, means that the Lord has indeed made bare his holy arm in the sight of the nations, and all the ends of the earth shall quickly see the salvation of our God. But O, what a work is now before us, demanding that we pray, and give, and go, as men and women on the verge of eternity! May God help us to be true now.

Children's Lesson—No. 7

Giving Gifts

Memory Verse: "Give, and it shall be given unto you." Luke 6:38.

God's gifts to us. James 1:17.

God's greatest gift. John 3:16.

What we should say. 2 Cor. 9:15.

An illustration of ingratitude. Luke 17:11-18.

"Freely ye have received, freely give." Matt. 10:8.

More blessed to give. Acts 20:35.

A cheerful giver. 2 Cor. 9:7.

God accepts willing offerings. Ex. 25:2.

Give as we are able. Deut. 16:17; 2 Cor. 8:12.

Give to the poor. Prov. 19:17; Ps. 41:1.

With no hope of a return gift. Luke 14:12-14.

Every one can give—

Bright smiles. Prov. 15:13.

Kindness. Col. 3:12; 1 Tim. 5:4 (margin).

Loving service. Luke 2:51; Acts 10:38; 1 Cor. 3:9.

Money. Prov. 3:9.

Prayers. Luke 10:2.

The best gift. Prov. 23:26.

Closing Song: "They Brought Their Gifts to Jesus"—No. 1287, "Hymns and Tunes."

Fulfilling Prophecy

A. G. DANIELLS

(Reading for Sabbath, December 19)

FROM the beginning of their work in 1845, Seventh-day Adventists have believed that they have been fulfilling prophecy. That is to say, we have believed that the message we are giving, and the time when it is to be given, are set forth in prophecy. We have also believed that the time fixed in the prophecy for proclaiming that message to the world has come; and that in proclaiming it we are fulfilling the prophecy.

Such convictions give great assurance and courage to those who possess them. Surrounded with so much error and darkness, it is a great thing to feel sure that we have the truth—that we stand in the light. Facing so many wide-open avenues, it is unspeakably comforting to know that we have entered the right one, and that we are doing the right thing.

Many times in the history of this world, God has raised up people, and set on foot movements, for the fulfilment of his word. The removal of Israel from Egypt to Palestine is a notable instance of this character. In his dealings with Abraham, the Lord, on one occasion, said to him:—

"Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."

Here is a prophecy of the servitude of Abraham's descendants in Egypt, and of their return to Palestine. Hundreds of years later this prophecy had a marvellous fulfilment. The full account of the movement is given in the books of Exodus, Leviticus, Numbers, Deuteronomy, and Joshua.

The transfer of Israel from Palestine to Egypt was begun when Joseph was taken there and sold as a slave, and fully accomplished when Jacob went down with his family in the time of famine. Then "Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens." Ex. 1:6-11.

Here we have the affliction that was foretold in Genesis 15. Abraham, to whom all this had been revealed, and to whom the promise of deliverance had been made, was dead. But the living God had not forgotten his people, and now he set on foot a movement to fulfil his promise. He appeared in the burning bush to Moses in the wilderness, and said: "I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey."

Then began one of the most remarkable movements that has ever occurred in the history of God's people. They were delivered from Egyptian bondage and affliction; they were led back to Abraham's land, and each tribe was given a definite and permanent possession. When it was all consummated, Joshua said to all the people:—

"Behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."

This account gives us a very clear and forcible illustration of a movement among men which fulfils inspired prophecy. The details of the movement fit the details of the prophecy so clearly and exactly that there can be no question regarding its being a fulfilment of prophecy.

Another instructive lesson of this sort is to be found in the account of the captivity of Israel in Babylon and their return after seventy years. Because of their rejection of the Lord's counsel, they were carried into captivity, and Jerusalem, their beautiful city, was laid in ruins. The prophet Jeremiah foretold the duration of their captivity, and also their return. He said:—

"For thus saith the Lord, After seventy years be accomplished for Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the

thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you hope in your latter end."

When the seventy years had expired, the Lord moved the heart of Cyrus, king of Persia, to set Israel free, and to assist them in returning to Jerusalem to rebuild the city. To all the people Cyrus said:—

"Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the free-will offerings for the house of God that is in Jerusalem."

The people promptly responded to this gracious offer, and this marked the opening of a great movement, which resulted in restoring Israel to their land, in rebuilding their city and temple, and restoring the temple services. All this called for years of toil and sacrifice. It called for strong faith in God, for clear discernment between right and wrong, and for great firmness and steadfastness of purpose. The books of Ezra, Nehemiah, and Zechariah convey some idea of the trials, opposition, obstacles, and discouragements that had to be met in this movement. These books tell us also of the complete success that finally crowned the movement.

These experiences show how closely every detail of the prophecy was met in the movement raised up in fulfilment of it. The two fit together so closely that their identity is easily seen. The prophecy is made the basis and authority of the movement. The words of the prophecy clearly outline the message that is to be proclaimed, and the work that is to be carried forward. In all respects the character and scope of the movement correspond with the character and scope of the prophecy it fulfils.

To-day prophecy is being fulfilled on a greater, a more sublime scale than ever before in the history of the world. Nations are fulfilling prophecy. The capitalist and the laborer are fulfilling prophecy. The Church of Rome and the backslidden Protestant churches are fulfilling prophecy. And God's remnant people are fulfilling prophecy.

All these prophecies relate to the closing events of this world's history. They meet at this point, and bring the world face to face with the last great crisis in the conflict between good and evil.

The prophecy God's people are fulfilling calls for a world-wide gospel movement. It calls upon all men everywhere to accept Christ as their Saviour, and, by his help, to render obedience to all the commandments of God. It calls upon those who do this to proclaim God's message to every nation, tongue, and people upon the face of the earth. And the prophecy assures us that when this is done, the end will come, and God's

people will receive their eternal reward.

Every feature of this prophecy is being fulfilled before our eyes to-day. A hundred thousand persons who have had their attention called to the prophecy have grasped its meaning, and have come into harmony with it. Their faith lays hold of Christ for salvation, and for power to obey God's law. They understand how and when the hour of God's judgment began. They discern the spiritual fall of the Protestant churches, and know the cause. They see the cunning working of the papacy, and realize its terrible meaning.

And, knowing these things as they are revealed in prophecy, God's people have undertaken the great task of making them known to the whole world. This is truly a great undertaking. It is altogether too great for us to accomplish with human power and with man's limited resources. But the Lord of hosts is at the head of the work, and his power and resources are unlimited. For more than a century he has been shaping affairs in the world for the accomplishment of this work. He has brought all parts of the world close together. He has opened the doors of all nations for his messengers. He has provided every needed facility for rapid transportation from place to place, and for the speedy proclamation of his message. Surely he is able to finish what he has begun.

The greatest need of the hour is a church ready for the work,—a church full of faith in God,—a church endowed with the Spirit of God,—a church fully surrendered for any sacrifice and service called for. This is what we as a people should be. This is the preparation for which we have earnestly been praying during this week of prayer.

The Lord has been unspeakably good to us. He loves us, and owns us as his. He has bestowed upon us great blessings. He has given us great opportunities and possibilities for service in his cause. All these mercies should appeal to us, and lead us to a greater consecration of our lives to his service than we have ever yet made.

Thank God the battle is on. The movement we are carrying forward fits every detail of the prophecy given by John in the Revelation. The evidences that this work is of God multiply with each passing year. Let us all fully consecrate our service to God for the finishing of his work. And now as we bring our annual thank-offering to him for the cause of missions, let us earnestly pray that the Lord of the harvest will send forth laborers into the needy fields, and give great power to his people for the final work of witnessing. Truly "now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand."

Children's Lesson — No. 8

Promises

(Announce subject beforehand, and ask each child to be prepared to repeat a promise from the Bible.)

Memory Verse: "There hath not failed one word of all his good promise."

1 Kings 8:56.

There are about thirty thousand promises in the Bible—eighty-two for each day in the year.

For whom are these promises? Acts 2:39.

What kind of promises are these?—

"Exceeding great and precious."

2 Peter 1:4.

Unconditional. Matt. 5:45.

Conditional. Prov. 8:17; Luke 11:9.

Promises for the sinner. 1 John 1:9.

For those in trouble. Ps. 9:9; 1 Peter 5:7.

For peacemakers. Matt. 5:9.

For the obedient. Eph. 6:1-3; Jer. 7:23.

For the faithful. Rev. 2:10.

For the missionary. Dan. 12:3.

(Add to this list as the children repeat the verses they have learned.)

The words of the Lord stand forever. Isa. 40:8; 1 Peter 1:23, 25.

The Field Work

A Year's Experience in the Sale of "Liberty" and "Life and Health"

MORE than a year ago my stepdaughter, who was then fifteen years of age, wrote to me, while I was away from home, saying, "Papa, if you will go with me, I will undertake to sell *Life and Health* to pay my tuition and expenses in the academy for a year." I immediately answered, "Norah, I will go with you."

For a few weeks I assisted my daughter in the sale of *Life and Health*, then decided to turn my attention to the sale of *Liberty*. Since beginning our work, we have visited sixteen large cities, from Lincoln, Neb., to Boston, Mass., and New York City.

My daughter is now in school at South Lancaster Academy, having earned more than enough to pay her way through school, and I am at work in the great city of New York.

During the year I have canvassed about two hundred fifteen days of five or six hours each, and have sold about twelve thousand copies of *Liberty*, including a limited number sold for the church in Columbus, Ohio, besides about two thousand copies of *Life and Health* sold before starting with *Liberty*. In ten months my daughter sold about as many copies of *Life and Health* as I have of *Liberty* altogether.

In regard to my experience, I will say that, altogether, I have enjoyed the work. Of course, among busy business men a canvasser for a religious periodical, or, in fact, for any publication, will meet with many rebuffs, and sometimes, although not often, with sharp, coarse criticism. This is good discipline, provided the canvasser has learned the blessed lesson of keeping cool and sweet, and never resenting any insulting or offensive remarks.

One instance I will relate of a lawyer in a large city in Ohio. He was a Ro-

man Catholic, well educated, sharp, critical, but withal very impulsive. After a short canvass, he took the paper in his hand (it was *Liberty*, No. 4, 1907), and as he glanced over the headings, I noticed the color rising in his face, and felt that a storm was brewing. Suddenly he broke forth in language not only uncomplimentary, but abusive and profane, against both the journal and the poor canvasser, who was beginning to fear that he would be forcibly ejected from the office, but who silently lifting his heart to God, mutely waited until the storm had spent its violence, then in subdued tones ventured, pleasantly and respectfully, to recommend some of the articles as worthy of consideration. A great calm followed the storm, and in a few minutes the lawyer bought the paper, and in parting with the canvasser shook hands warmly, and invited him to call again whenever he should visit the city.

Many incidents along the way are sources of encouragement to the earnest worker. As I was leaving a large office where I had sold a number of copies of *Liberty*, a young man asked me a question which required quite a lengthy explanation. While engaged in talking with him, others left their desks and came up around the young man, and other questions were asked. Finally every one in the office listened attentively for more than half an hour to an explanation of the movements already on foot that will soon result in the enactment of oppressive laws, restricting religious freedom, and at last developing into a union of church and state. Such blessed experiences are as fuel to keep the fire of enthusiasm burning in the bosom of the canvasser. J. A. SKINNER.

China

HONAN.—We take this opportunity of telling our friends and all lovers of the message something of the work in this province. At the last yearly council of the workers in China, it was recommended that Dr. and Mrs. A. C. Selmon and Mrs. Allum and myself open up work in Cheo-Chia-K'ou; so we have all been very busy for some months fitting up this new station. God has led in coming here, and we have a good location. For this we thank our Heavenly Father.

This is the largest city in Honan, and is the commercial center of its thirty-five million people. It has good river connections, and one can readily reach all parts of the province from here.

There has been a rearrangement of the stations in Honan. Some have been given up; that is, as stations where foreigners are located. Some of these places where there are Sabbath-keepers are being worked as out-stations. Our present plan is to have one, or at the most two, central stations in this province. Then we plan to reach the other parts of the province by native evangelists and colporteurs. In this work our literature must play an important part. Our principal work just now is to train native workers. Of course we go out with these, and follow up any interest that is aroused. This seems to be the most feasible plan for doing a thorough work.

I am glad to say that the Lord is giv-

ing us faithful evangelists and colporteurs. At Cheo-Chia-K'ou we have had five foreign workers; namely, Dr. and Mrs. Selmon, Brother E. Miller, my wife, and myself. The only other foreign workers in Honan are Brother and Sister J. J. Westrup. Thus you will see that we have a large field before us. We ask you to make the work in this province a special subject of prayer. You can do much for China when you are on your knees.

A few days ago I returned from a trip into the country, and it may be of interest to know how one fares on such a trip. I had engaged a boat to take me ninety-five li [about thirty-two miles] down the river. We traveled all night, and the next day about noon arrived at Hwei Tien. From here I still had thirty-five li [about twelve miles] to travel before the Sabbath began. This I made on a wheelbarrow. I arrived at Chien Ma Lu a little before the Sabbath. Here I was greeted by a number of Sabbath-keepers, who had never been visited by our missionaries before, although they had often been to our station, and our native evangelists had visited them. They were glad to have me visit them in their homes. It is impossible for those in the home land to imagine how poor these people are, but it will give some idea when I tell the contents of the room in which I slept during the three nights when I was in their village. In one corner were two cows, in another a donkey and its colt; my host and I slept in the other end. During the night, the colt came several times to my bed, and began nibbling my hair. However, I slept serenely; for I was on the King's business. Sabbath and Sunday were profitable days. I presented the following subjects: How We Should Keep the Sabbath; How Christ Regarded His Father's Law, and How We Should Regard It; Lessons from the Life of Peter; Why God Sends Us Afflictions; The Second Coming of Christ; etc. The native evangelist preached to the unbelievers on the true God, repentance, etc. There are eight in this village who are trusting in Jesus for salvation. They have not all come to the fulness of the truth, but they are anxious to be taught. They are looking forward to Jesus' coming with much interest. Pray for them, that they may be kept faithful till the end.

I also had the opportunity to present the Sabbath truth to two believers from the China Inland Mission. They seemed like earnest men, and keep Sunday strictly. Sabbath and Sunday it rained so hard that I could not go to the other villages where there were Sabbath-keepers, as the water became too deep on the roads. So I had to return the way I went, this road fortunately being higher than the others. Even on this the water was two feet deep in places. The Christians provided three cows and a kind of sledge, and on this rather crude vehicle I rode fifteen or twenty li [five to seven miles], and then took my boots and socks off and walked the rest of the way. At Hwei Tien we engaged a boat, and returned home in good time. In all, I was away five days.

This week we have had six cases of opium-poisoning. Two of these died. One was a young married woman, who had a child only three months old. Why

do you suppose she took the poison?— Her mother-in-law blamed her for something that was not her fault, and the young woman answered back that she was not to blame. This angered her mother-in-law, who ordered her son to beat his young wife. He obeyed his mother, and gave his wife a terrible beating, and then she in despair took the poison. They brought her too late, and she died. Thus hundreds are dying in China every month.

To-day the girl's parents and friends have been at the old mother-in-law's home, breaking up the pots and pans and everything they can lay their hands on. The mother-in-law has fled, in fear of her life. This is China as we see it, not one day but often.

This summer has been very hot, and there has been much sickness among the Chinese. We are thankful that we have enjoyed good health all through the summer. We regret, however, that Dr. and Mrs. Selmon had to leave on account of Sister Selmon's health. They went to Moh Kan Shan, near Shanghai, for a time, and now Sister Selmon is granted leave of absence on account of sickness. Dr. Selmon has also been appointed as a delegate to the General Conference, and so for a time we shall lose these valued workers from this field.

We have just concluded a month's Bible school at this station. The native workers from Brother Westrup's station and our own attended, and we had a class of ten men, and another class of women. Brother Westrup, Brother Esta Miller, and the writer conducted the daily class for the men, which covered the important points of present truth. It was indeed a blessed season; for we realized that the Lord came very near to us in the presentation of these subjects. As we approached the time to open our school, it was with no little fear that we thought of the various important doctrines that needed to be presented, for none of us had been in China long; but we are thankful to say that in answer to continued prayer, the Lord certainly, helped us. The daily examinations revealed the fact that the members of the class clearly comprehended the subjects taught; and what is still better, a deep desire has taken hold of our workers to go out among the millions of this province, and warn them of the soon coming of our Saviour. This experience has done more to encourage us than any other since we came to China.

Since Dr. and Mrs. Selmon left us, we have had the privilege of welcoming to our station Brother and Sister R. F. Cottrell, who have been appointed by the China Mission Committee to this station. We extend to them a hearty welcome, and our prayer is that the Lord will richly bless them as they cooperate with us in the proclamation of the message in this land.

In closing we would thank our Heavenly Father for the progress which he has permitted us to see in this province, and our constant prayer is that we may always be kept in that humble position where he can use us to do still greater things. Brethren and sisters, pray for us, pray for China. As I have said before, you can do much for China when you are on your knees before God.

F. A. ALLUM.

NOTICES AND APPOINTMENTS

Addresses

THE address of J. M. Fletcher is 1821 South Highland Ave., Chanute, Kan.

The permanent address of Elder E. G. Hayes is 116 E. Jacob St., Louisville, Ky.

Until further notice, the address of Elder L. D. Santee will be Tri-City Sanitarium, Moline, Ill.

Publications Wanted

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

Mrs J. E. Youmans, Mainard, Mo., *Instructor* and *Little Friend* only.

Mrs. Lottie Barnett, Morehouse, Mo., *Life and Health, Instructor, Watchman, Signs, and tracts.*

Mrs. C. S. Drury, Carterville, Ill., continuous supply of *Signs, Watchman, Little Friend, and Youth's Instructor.*

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

Any person unknown to the managers of this paper *must send with his 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.

FOR SALE.—A complete line of Cereal and Nut foods. Order Nitrosia, a delightful substitute for meat. Write us for prices on our foods and Cooking Oil. Iowa Sanitarium Food Co., Des Moines, Iowa.

THE Otter Lake (Mich.) Medical and Surgical Sanitarium makes a specialty of the care and treatment of the insane, and is meeting with excellent success. We also do a general line of work. Low rates.

WANTED.—Would like to correspond with a man and his wife who are trained Adventist nurses (without family) and competent to take charge of city treatment-rooms. Address Otter Lake Medical and Surgical Sanitarium, Otter Lake, Mich.

WANTED.—To correspond with isolated Sabbath-keepers who wish church and church-school privileges, those who wish to "leave the large cities," and health-seekers. All about the beautiful Mesilla Valley of New Mexico. Wm. A. Ross, Las Cruces, N. M.

FOR SALE AT A BARGAIN.—Relinquishments of two beautiful 160-acre homesteads near Denver, Colo. Well adapted to poultry and dairy farming. Good crops, markets, and excellent soil. Owners desire to be free to continue in canvassing work. Address R. B. Barber, Lyons, Colo.

FOR SALE.—500,000 beautiful Bible mottoes; over 95,000 sold in 5 months just past. Mothers, fathers, and children love our mottoes. 50 Imported Cards, size 4 x 7½, \$1.75; 50 heavy paper, 12 x 16, \$3; 100, \$5. Sent by mail. Address, with stamps, Hampton Art Co., Hampton, Iowa.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$7; 64 cents a gal. in half-barrel and barrel lots; 30 gal. and 50 gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

HYGIENIC VEGETABLE COOKING OIL.—Best shortening known. Guaranteed under pure food law. Keeps sweet and choice. 5 gal., \$3.50; 10 gal., \$6.75. Cans crated. ½ bbl. (about 32 gal.), 60 cents a gal. By freight from Louisville, Ky. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

AN opportunity is offered for ten on twelve Seventh-day Adventist families to locate on a large tract of land five miles from church and church-school. Good land well situated, all under irrigation; price reasonable. For particulars address Elder J. A. Leland, Box 294, Albuquerque, N. M.

WANTED AT ONCE.—At the Long Beach Sanitarium, Long Beach, Cal., consecrated Christian man who is thoroughly competent to take charge of, and keep in perfect order, up-to-date sanitarium treatment-rooms. Must understand and be able properly to give galvanic, sinusoidal, faradic, and static electricity, and all Battle Creek Sanitarium methods of treatments. Permanent place for first-class man. No other need apply. We also need a few more first-class graduate lady nurses. Give school from which you were graduated, and experience you have had.

Signs of the Times

Christmas Number

THE December number of the *Signs of the Times*, coming at the days of the Christmas-tide, will be appropriate to the season. The great Biblical theme of the paper will be "*The Word Incarnate and Triumphant*." It will contain articles on—

"*The Coming of the Christ-Child*" (what the nativity means).

"*The Love of God Expressed in Christ*."

"*The Enmity*."

"*The Triumphant Word*."

The cover illustration is from one of the finest paintings of Ploekhorst, "*The Revelation of the Angel to the Shepherds on the Hills of Judea*." This has been placed in a fine decorative setting, printed in beautiful colors, and will appeal with great force to all at this season of the year.

The great thought of the Biblical part of the paper will be "*The Word Made Flesh, and the Triumph of That Word in the Flesh*," a message of hope and encouragement to every soul.

The Watch-Tower will contain a finely illustrated article, entitled "*Rome's Challenge to England: The Eucharistic Congress*."

There will be a Bible Reading on the first and second advents.

Mrs. Adams has contributed an excellent article for our *Home Department*, entitled "*Patient as a Tree*." An illustrated missions article on "*Our Work in Mussoorie, India*," is contributed by Mrs. J. L. Shaw.

The Notes on Current Topics will deal with some of the great questions and problems which are interesting the world at the present time, and which are also vital to its existence.

This is not a filled-up number; it is one in which every article is worthy a place in the journal, and we are sure that those who read it will wish to pass it on.

Subscription Price of Monthly Specials

Single copy, 10 cents.

5 to 25 copies, 5 cents a copy.

25 to 500 copies, 4 cents a copy.

500 to 1,000 copies, 3½ cents a copy.

Regular subscription price, \$1 a year.

Foreign subscriptions, \$1.25.

Agents wanted in every city and town.

Send for sample copy with suggestive canvass. Address your tract society, or Signs of the Times, Mountain View, Cal.

Obituaries

SCOTT.—Brother Henry Scott died at his home in Atlanta, Ga., Sept. 17, 1908. He was born in Alabama in 1840. About seven years ago he accepted the Sabbath truth under the labors of Elder M. C. Sturdevant, who is now laboring in Africa. He was a great lover of this message, and loved his church, where his presence is greatly missed. The funeral service was conducted by the writer, from John 11:1-44.

W. H. SEBASTIAN.

NAGLE.—Gustave A. Nagle was born Sept. 20, 1862, in Iowa, and came to the Pacific Coast in 1888. On Oct. 20, 1908, he was suddenly killed by a cable breaking and striking him on the back, while working in a logging-camp some miles out from Vancouver, Wash. He leaves a wife, a brother, and other relatives, and a goodly circle of friends, to mourn. The writer preached the funeral sermon, using as a text, Job 30:23.

R. D. BENHAM.

FRITZ.—Died Oct. 17, 1908, of tuberculosis, Mrs. Lucinda Fritz, aged 52 years, 5 months, and 23 days. Sister Fritz was a charter member of the Canton (Ohio) Seventh-day Adventist church, and to the last enjoyed a rich religious experience. She leaves a husband, a daughter, and three sisters to mourn their loss. We laid her to rest in Westlawn Cemetery, to await the coming of the Life-giver. Words of comfort were spoken by the writer, from Job. 14:14.

B. J. FERCIOT.

RICHARDSON.—Aurelia Catherine Story was born Nov. 23, 1811, in Canada, and died at the home of her daughter, Mrs. L. H. Stanton, in Alameda, Mich., Oct. 10, 1908, at the age of nearly ninety-seven years. Early in life she was married to Cyrus Filmore. Death claimed the husband and three of the five children who were born to them. She was later married to Mr. Richardson, who also died. At the age of twenty-three she was converted and united with the Baptist Church; seventeen years ago she began the observance of the Sabbath. Her long life was one of faith and trust in God. The funeral service was conducted by Rev. Gorsline (Methodist), assisted by Rev. Ellet (Presbyterian).

LIBBIE S. GREGG.

PAUL.—Lottie B. Paul, wife of John E. Paul, died at Springdale, Ark., Oct. 2, 1908, aged thirty-four years. Sister Paul's sad death was made more sad by attendant circumstances. Her little daughter, Lois Odell Paul, eleven years of age, died on September 5, while Sister Paul was too sick to leave her bed. The cause of death in both cases was typhoid fever. Sister Paul was a model Christian wife and mother. Every one loved her, and those who knew her best loved her most. She and her two young daughters were baptized soon after they came to Springdale, and all three became members of the Seventh-day Adventist church at that place. She was pleased with the country she had come to live in, and often spoke of the beauty of her mountain home, and of the beautiful climate.

M. L. LEACH.

HOYT.—Died in Syracuse, N. Y., Sept. 28, 1908, Sister E. M. Hoyt, aged 53 years, 2 months, and 1 day. Her death was quite sudden, only about four hours from the time she was taken ill. She had been subject to trouble of the heart, which is supposed to be the cause of her death. She was converted while quite young, and united with the Presbyterian Church. About sixteen years ago she embraced present truth, to which she faithfully adhered. When the death-stroke came, she seemed fully aware of it, and was solicitous for her husband and son, rather than for herself, but was able to commit all into the hands of her Heavenly Father, and passed quietly to rest. The funeral service was held in her home, in which

many relatives and friends were gathered, Elder F. H. De Vinney being present, and assisting in the services.

S. B. WHITNEY.

AUGEE.—Died at Grass Valley, Ore., Oct. 4, 1908, Leona Blanch, daughter of Brother and Sister C. H. Augee, aged two years and one month. Blanch sleeps "beneath the daisies" about ten miles out from Vancouver, Wash., until the glad day when the children shall "come again to their own border." The funeral service was conducted by the writer.

R. D. BENHAM.

MARTIN.—Died at the home of his step-daughter, Sister Angie Martin, one and one-half miles north of Berlin, Mich., Mr. P. W. Martin, aged 87 years, 7 months, and 14 days. He had not had a sick spell, but gradually became weaker till Friday, October 23, when he breathed his last. He had not made any profession of religion, but respected the truths of the Adventist people, and in his last days was a believer in them, trusting in the mercies of a loving Saviour. Words of comfort were spoken by the writer.

J. M. WILBUR.

STIMPSON.—Mrs. Mary E. Biglow Stimpson was born in Redford, Mich., July 25, 1838, and died in Stewardson, Ill., at the home of her daughter, Mrs. Bella Proctor, Aug. 3, 1908, of dropsy, aged seventy years. Sister Stimpson accepted present truth at Northville, Ill., about 1871, under the labors of Elders R. F. Andrews and T. M. Steward. She was an exemplary Christian, adorning the profession she had made with a godly life. The funeral service was conducted by Elder J. B. Locken, and she was laid to rest beside her husband in the cemetery at Gibson, Ill.

C. H. BLISS.

ROSS.—Died Sept. 29, 1908, of infirmities incident to old age, just one month after the death of his devoted companion, Brother Isaac Ross. He was converted and united with the Seventh-day Adventists under the faithful labors of Elder Isaac Sanborn in 1879, near Rockport, W. Va. He was a kind husband and father, and was highly respected by all who knew him. Four sons, three daughters, and many friends mourn their loss, but not as those who have no hope, for they have the comforting assurance of Rev. 14:13. Words of comfort were spoken by the writer, from Job 14:1.

W. R. FOGGIN.

BUSS.—Laura A. Buss was born in Abington, Conn., Sept. 16, 1829, and died Oct. 8, 1908. At an early age she became a Christian, joining the Methodist Church, of which she remained a member until 1890, when she heard and accepted the third angel's message. Nearly three years ago she was stricken with paralysis, which left her practically helpless. She bore her suffering with patience and Christian fortitude. One son and one daughter are left to mourn. Words of comfort were spoken by W. M. Crawford, of Grace M. E. Church, to a large company of friends and neighbors. We laid her to rest in Hope Cemetery, at Worcester, Mass.

J. P. BROWN.

WRIGHT.—Died at his home near Parish, N. Y., Oct. 9, 1908, S. Newell Wright, in his eighty-seventh year. For a number of years he had been subject to rheumatism, but for more than a year other complications had greatly increased his sufferings, confining him to the house, and much of the time to his bed. He bore his suffering patiently, but the end was not unwelcome. His religious life began about 1870, when he embraced present truth, and with his companion was baptized by Elder C. O. Taylor. To this faith he consistently adhered, spending much time in publicly advocating its truths. His wife and two sons survive him. The large concourse of people at his funeral showed the esteem with which he was regarded by his neighbors. He was laid to rest in the family cemetery, on his own farm.

S. B. WHITNEY.



WASHINGTON, D. C., NOVEMBER 19, 1908

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

CONTENTS

Editorial

A Sinner's Prayer — The Conquest of Prayer — This Year's Prayer Season — A Good Preparation for a Great Work 3, 4

Week-of-Prayer Readings

Preparing for Heaven, *Mrs. E. G. White* 5
The Certainty of the Triumph of the Advent People, *George I. Butler* ... 7
Christ and the Sinner, *G. B. Thompson* 9
The Message of Elijah, *M. E. Kern*... 11
Our Stewardship, *I. H. Evans* 13
Christ's Most Essential Gift to His Church, *Mrs. E. G. White* 15
A Round-the-World Social Meeting, *W. A. Spicer* 17
Fulfilling Prophecy, *A. G. Daniells* .. 20

The Field Work

A Year's Experience in the Sale of Liberty and Life and Health — China 21, 22

Miscellaneous 22, 23

THE children's studies for the week of prayer, printed in this number, were prepared by Mrs. L. Flora Plummer, of the Sabbath-school Department.

LAST week Elder A. N. Allen and family sailed from New York by the Royal Mail line for Panama and Peru. Brother Allen spent some years in the work in Spanish Honduras before coming to the Foreign Mission Seminary for further study.

WE are glad to greet Elder N. Z. Town, of Buenos Aires, South America. He has come to the General Conference Office to associate with the work of the general publishing department for a time, while on furlough. This is Brother Town's first furlough after seventeen years in the mission fields.

WE have learned with regret of the death of Dr. A. H. Lewis, whose name and work have been so closely associated with the recent history of the Seventh-day Baptists in America. Dr. Lewis was the efficient editor of the *Sabbath Recorder* from 1882 until 1896, and held other official positions in the organized work of the Seventh-day Baptists. He is also the author of several valuable works upon the different phases of the Sabbath question, and was a vigorous defender of the Sabbath of the fourth commandment. His death is a serious loss to the denomination with which he was connected, and will be deeply regretted by all who knew him and his work. As expressing their feelings, the

General Conference Committee has adopted the following resolution:—

Having heard with sorrow the sad news of the death of Dr. A. H. Lewis, the General Conference Committee desire to express their appreciation of the earnest work which he has done in the cause of Sabbath reform and of religious liberty, and to extend to his associates and to Mrs. Lewis their sympathy in this bereavement.

A MOST attractive cover illustration will invite attention to the December number of the *Signs of the Times*, and judging from the outline of the contents as given in the announcement on the twenty-third page, the contents will be as attractive as the cover. We are glad to learn that these monthly numbers are having a large circulation, which we hope will increase with each issue. The announcement is worthy of attention.

THE usual departments are omitted from this issue of the REVIEW, in order to make room for the readings for the week of prayer. The next issue will be the special Mission number of thirty-two pages, which is already printed, and in which a general survey of our mission work throughout the world occupies the space generally devoted to a variety of matter. We believe that our own people will be encouraged by the facts concerning our work set forth in this number.

A READER of the REVIEW has called our attention to the fact that November 26, the date of the special number of the REVIEW, is the eighty-first birthday of Sister E. G. White. This is certainly a striking coincidence, which may fittingly contribute to the interest shown in the distribution of this number. Having watched the growth of this advent movement from its first beginnings, it must be a source of great satisfaction to Sister White to see such a united effort made by all our people for the further extension of this work among all the nations.

Consecrated Enthusiasm in a Great Movement

THE Harvest Ingathering plan for raising funds from the general public for the support of our foreign work has been received most cordially by our people, and is being responded to with commendable enthusiasm. A mighty movement is now on, which should enlist the earnest prayers and hearty co-operation of every Seventh-day Adventist.

Sunday morning, November 15, orders had been received for 497,725 copies of the special Mission number of the REVIEW AND HERALD. During the past six days, orders have been received for

157,707 copies, and still the orders come in so rapidly that several clerks are required to enter them and pass them on to the Review and Herald Office. On the morning of November 15, orders were received for 28,695 copies.

The first edition of this special, numbering four hundred thousand copies, was exhausted last week. Another order for fifty thousand copies was immediately placed; but before the day was past, orders were received covering these fifty thousand copies, and another order was placed, raising the total edition to five hundred thousand copies. Another order has since been given for fifty thousand copies more, and the indications are that this additional order will have to be duplicated very soon. The Review and Herald Office is again running night and day to supply these papers.

The hand of the Lord is in this movement, and his people are responding to his call. May the good Spirit of the Master rest upon each worker, and a message of light be carried to the people of this great country as the result of this movement. A. G. DANIELLS.

Suggestions to Church Elders for the Week of Prayer

THE readings for the coming week of prayer, December 12-19, are printed in this number. They are sent thus early to every church elder, or company leader, so far as we have the addresses, and to the isolated. A few extra copies are sent to each conference office, to supply those who may be overlooked from our general office.

The Thanksgiving Ingathering effort intervenes between this and the week of prayer; but this, rather than causing any to forget the annual prayer season, will surely lead to a more earnest preparation of heart. It is none too early to begin to plan for this season of seeking God. The program of services should be well announced, and special effort made to invite those not ordinarily in attendance. Any one assigned a reading, or expected to lead in the prayer and social service following, should have time for preparation. The children's exercises and interests should be in charge of a definitely appointed leader.

On the first Sabbath of the week of prayer, envelopes for the annual offering should be given out, and attention called to this offering to missions to be taken up the following Sabbath. Instead of sending special envelopes from the Mission Board office this year, we are asking the churches to use the regular envelope. But these should be especially distributed to all, so that none may overlook the bringing of as large a gift for missions as the Lord may enable. The rapid growth of the work demands a larger annual offering than ever before. Pray about this also in the meetings. The missions are waiting upon this year's response to enter open doors. The church treasurer should send the cash offering to the local conference office at once, and collect pledges later. The funds are needed.

May He who ever liveth to make intercession for us, give to each of us an earnest spirit of intercession during this week of prayer.

GENERAL CONFERENCE COMMITTEE.