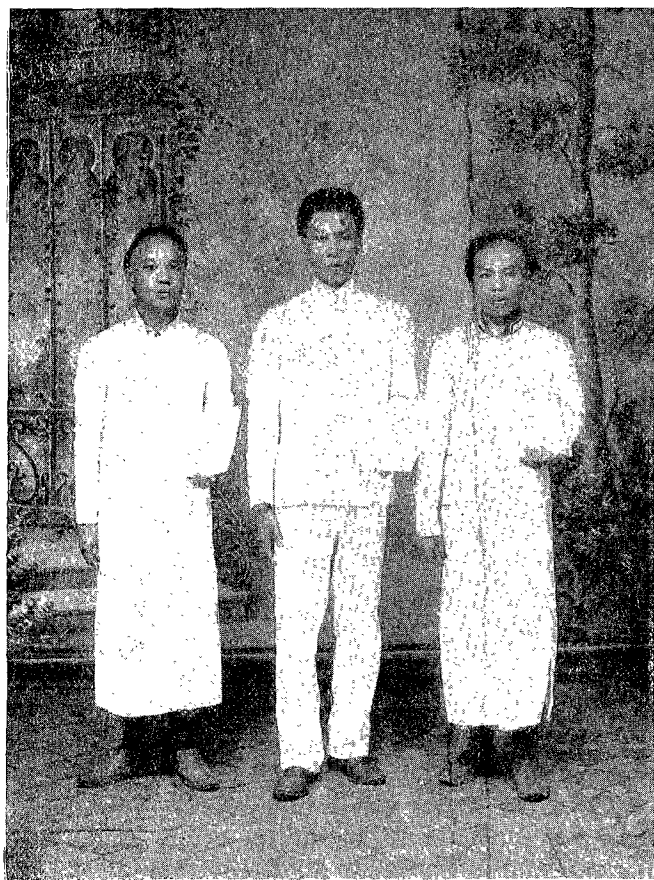


The Advent Review and Herald Sabbath

Vol. 86

Takoma Park Station, Washington, D. C., November 18, 1909

No. 46



THREE CANVASSERS OF SOUTH CHINA

THE WORK — AND — THE WORKERS

Who Was It?

BROTHER — circulated tracts so faithfully in — that some began to keep the Sabbath, and there was such an interest created that it was necessary for a minister to go there to hold some meetings, which resulted in a church being organized. Wouldn't you like to have a similar experience? Just send for our new tract order list, and make a selection from it and begin work. The list is free for the asking. A post-card request will bring it. Address Review and Herald Publishing Association, Takoma Park Station, Washington, D. C.

The Latest Volume of the Testimonies

ORDERS are being received in almost every mail for the new Volume IX of the Testimonies. Those who have not yet received a copy of this excellent book are missing much. It is filled with the instruction that is so much needed by us at the present time. The following outline of its contents reveals its importance:—

SECTION 1.—“For the Coming of the King:” The Last Crisis; Called to Be Witnesses; Home Missionary Work; The Need of Earnest Effort; “Freely Ye Have Received, Freely Give.”

SEC. 2.—“Literature in Service:” Our Publications; Circulate the Publications; A Broader View; Camp-Meetings and Our Publications.

SEC. 3.—“The Work in the Cities:” Conditions in the Cities; A Present-Day Work; Methods of Labor; An Appeal to Laymen; Words of Counsel to Ministers.

SEC. 4.—“The Health Work:” Faithfulness in Health Reform; A Plea for Medical Missionary Evangelists; Loma Linda College of Evangelists.

SEC. 5.—“The Spirit of Unity:” Unity Among Different Nationalities; Unity in Christ Jesus; The Publishing Work at College View; German and Scandinavian Conferences.

SEC. 6.—“Among the Colored People:” A Call for Colored Laborers; Proclaiming the Truth Where There Is Race Antagonism; The Color-Line; Consideration for Colored Laborers; The Needs of a Mission Field.

SEC. 7.—“The Religious Liberty Work:” A Time of Trial Before Us; Sunday Labor; Words of Caution.

SEC. 8.—“Timely Counsels:” Faithful Stewardship; Beneficence; The Spirit of Independence; A Distribution of Responsibility; In Humility and Faith; To the Workers in Southern California; “I Am But a Little Child;” The Reward of Earnest Effort.”

The entire contents of this number will be of great encouragement and help to every individual who is in any way interested in, or associated with, the spe-

cial message for this time; and the one section dealing with “The Spirit of Unity,” will be found to be of most vital importance to the church at this particular time. This one section alone is of sufficient present interest to demand its thorough study by every Sabbath-keeper. No family of believers ought to delay securing and studying this book. Orders may now be placed with tract societies.

Price, post-paid, cloth, 75 cents; limp leather, \$1.25. Thin edition, Bible paper, in limp leather binding, \$1.25.

The Second Number of “Christian Education” Now Ready to Mail

THIS new journal is issued for the promotion of a broad, thorough, and rational education, based upon true Christian principles, expanding and enriching the present conception of education to the harmonious development of the



FACSIMILE OF FIRST COVER PAGE

physical, mental, and spiritual powers.

It aims to reveal the correct view of all the duties and responsibilities of life, and to encourage the moral forces to rightly discharge them.

It advocates a system of education that builds up faith in God, and centers its highest aim upon moral character.

It plans for the individual growth, the betterment of the home, the improvement of the school, the development of the church, and the general advancement of ideal living.

It will educate for health, intellect, character, and service.

It will inspire confidence, and will keep the rank and file of the people in close touch with the advancement of our educational work. It will assist in elevating the standard of education in all our schools. It will develop an interest in the progress of our general educational system. It will encourage the science of true education, and will expose fallacies and fanaticism. It will help to es-

tablish higher ideals in school work. It will be a strong teacher, a good counselor, and a safe guide.

Prices

Yearly subscription, 50 cents. Foreign, 60 cents. Single copy, 10 cents. Five or more subscriptions to one address, cash with order, 35 cents each. Ten or more copies of any one issue, 6 cents a copy. Address Christian Education, Takoma Park, D. C.

Testimonials

I think *Christian Education* is “number one,” and ought to be in every Seventh-day Adventist home.

H. M. HIATT.

I have seen the *Protestant Magazine*, and I believe it is a timely publication. It presents to Protestants many things they are unable to collect from any other source. Am glad you have made a most encouraging beginning, and hope the magazine has met with good response. I am pleased to note it deals with the prophecies and the truths of the second advent movement, and at the same time will reveal the apostasy of Protestantism, holding up the gospel truth.

S. W. NELLIS.

The interesting and instructive little sheet, *Christian Education*, came to hand some days ago. I intended to write you at once my opinion of the paper, as you requested me. I must confess that when the idea was suggested at General Conference of printing this new magazine, I did not regard it at all favorably, but was happily disappointed in receiving the first number, and can speak very highly of its contents; for I believe that it will accomplish a definite purpose in our school work, and will fill a long-felt want.

I had thought that the new magazine would be given to the theoretical largely, but have been happily disappointed.

While I know that not all that might be desired could be placed in this first issue, yet I believe it has made a good beginning, and if it is continued along these same lines, putting in practical suggestions, etc., with perhaps a little corner given to questions, or perhaps grammatical constructions of certain sentences, difficult problems, etc., it will be greatly appreciated by all.

S. E. JACKSON,

President Minnesota Conf.

I enclose 50 cents for *Christian Education*. I found the sample you sent was quite entertaining. I do not see how you could start another magazine with so much other work on hand in connection with other magazines, which seem to cover practically all the ground. But you have made the magazine, *Christian Education*, to fairly sparkle with good things. There is only one criticism I would offer: it is too cheap at 50 cents a year. It ought to be at least 75 cents. I feel quite sure that I will gladly raise the subscription price on my copy when the time comes for it to be increased.

* * *

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. 86

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, NOVEMBER 18, 1909

No. 46

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Editorial

On the King's Highway of Prayer

Over the Gateway.—"Men ought always to pray, and not to faint." Luke 18: 1.

A Parent for a Child.—"A man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child." And the Master answered. Luke 9: 38-42.

A Sinner Finds Salvation.—"And the publican . . . smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified." Luke 18: 13, 14.

United Prayer.—"Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. . . . And, behold, the angel of the Lord came upon him, and a light shined in the prison." Acts 12.

Turning the Tide of Battle.—"And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; . . . And Aaron and Hur stayed up his hands." Ex. 17: 11, 12.

All the People at Prayer.—"O our God, . . . we have no might against this great company that cometh against us; neither know we what to do: but our eyes are

upon thee. And all Judah stood before the Lord, with their little ones, their wives, and their children." And the answer came: "O Judah and Jerusalem: fear not, . . . for the Lord will be with you. . . . Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chronicles 20.

The Praying Host.—"Ye that are the Lord's remembrancers, keep not silence." Isa. 62: 6. Pray for personal victory, for the unconverted or backslidden, for the gospel laborers and the work in every field, at home and abroad; and pray the Lord of the harvest to send forth laborers into the whitening fields. Some one has stated the blessed helpfulness of intercessory prayer in these beautiful lines:—

"The weary ones had rest, the sad had joy

That day; I wondered 'how';
A plowman singing at his work, had prayed,
'Lord, help them now.'

"Away in foreign lands they wondered 'how'

Their single word had power!
At home the Christians, two or three, had met
To pray an hour.

"Yes, we are always wondering, wondering 'how,'

Because we do not see
Some one, unknown perhaps, and far away,
On bended knee.

"A hidden one apart, but near to God,
Was claiming victory,

As they went forth to battle in his name,
'Lord, be thou nigh!'

"For this thy praying host, who wait on thee

According to thy word,
Who plead by day and night within thy courts,
We praise thee, Lord!"

The Call to Prayer

The Spirit the Motive Power

It is most natural for the mind of man to trust in material progress, numbers, and organization. Invading armies which came against Israel of old, trusted to their numerous legions to gain the victory, little realizing the power of the God of Israel, which was not dependent upon mighty hosts. The mistake of David in numbering Israel resulted from this dependence upon material strength, numbers, and national prosperity.

Organization has its place in the work of God. Government is of divine origin. God desires everything done decently and in order in connection with his church; but while all this is true, at the same time organization of itself does not furnish the power which God desires to see among his people.

It is a blessed thing to see men and women accepting this truth by the thousands, but increasing membership alone does not bring power; it may prove rather a source of weakness. It is encouraging that we see institutions built up in the various countries of the world, but these of themselves may be but monuments of brick and mortar, and not add one whit to the power of the work of God in the earth.

Our sanitariums may be filled with patients, our schools overflowing with students, our publishing houses running to their fullest capacity; but even this temporal prosperity will not bring the power of God into the lives of the men and women connected with these institutions. Often in the midst of religious activities, that power which is destined of God to move the world and prepare a people for translation is lost, and God is forgotten. It is not by human might or worldly power, not by planning and devising, not by organized and concerted effort, however perfect, but "by my Spirit, saith the Lord," that God's work is to be accomplished. These material means are valuable auxiliaries just to the extent, and to the extent only, that they become the agencies through which the Spirit shall manifest himself among men.

The secret spring of true power lies in divine contact. Spirit-filled men and women are God's ministers of light and blessing. These, by organization and concerted effort, can work more effectively than as separate and independent factors, but plans and methods must be but servants to the motive power of the Spirit.

Without God we can do nothing; with his Spirit leading and controlling, we can accomplish all things. So, after all, the vital, practical question is, Do we possess that measure of God's Spirit in our work which will energize all our undertakings? The prophet Ezekiel, in describing the movements of the throne of God, says: "The spirit of the living creature was in the wheels." This same spirit is the motive power which must be applied to the machinery of the denomination to make it effective. This

is the power which must go out from every institution, transforming it into a radiating center of light and blessing. In the sick-room it must be present to heal both body and soul, in the classroom to instruct, in the board or committee meeting to give sanctified judgment, and with the printed page to carry conviction to the heart. This is the power which must transform the hearts of the believers in this message if they are to be made like the three hundred men who followed Gideon, and not like the vast host that were sent home because of their indifference and lack of consecration.

The great and most important need of this people to-day is not more organization, not increased institutions; not more money and influence, but the vital, living power of God in the individual hearts of the believers. It is this, and this alone, which will cause the loud cry of this message to sound to earth's remotest bounds. It is this power which will fill the valleys and level the mountains, which will separate the seas and dam back the rivers, which will break down every stronghold of error, and remove every obstacle out of the way, giving free course to the great truths of this time. "If God be for us, who can be against us?"

When this experience of a living, conscious communion with God is realized, it will bring joy into every life. No man will hold his life or his possessions dear unto himself, but every soul will joyfully spend and be spent for the service of the Master.

There will be a breaking away from the spirit of settling down to ease and comfort. Alienation and bitterness will be laid aside. Criticism and evil speaking will be banished from every heart. Unholy ambition for office, and grasping for worldly goods will be supplanted by the spirit of humility and true sacrifice. Enlargement of the material part of this work and all missionary operations will be kept above the plane of commercialism and mere business activity, and done as unto God alone, and for his glory. O that God may baptize his people with this spirit of consecration! FOR THE DAY OF CONSECRATION MUST PRECEDE THE DAY OF POWER. God can not commit his power to unsanctified hearts and lives. He can not use as his oracles men and women whose lives are selfish and unconsecrated.

Upon whom does the burden of responsibility rest in leading out in this great work of complete consecration? Truly it must fall to the workers in this cause, to those who stand as leaders and teachers. When these dedicate their all to God, willing to follow where he shall lead, willing to sacrifice ambition, home, friends, convenience, every

earthly possession, and if need be, life itself, to the promotion of this work, then shall we witness a Spirit-filled ministry, and this kind of ministry will beget a Spirit-filled church, who will willingly follow the example of complete consecration placed before them.

God is waiting, long has he been waiting, for us to come into that place where we could witness his marvelous workings. Let us open the door of our hearts and bid Christ welcome. Let us permit him to dethrone every idol, and remove from the life every stone of stumbling.

To his people to-day the call of God is the call to prayer, to earnest, prevailing prayer which shall know no denial. To his ministers the call is to humble themselves under the mighty hand of God, weeping, between the porch and the altar, and pleading with God to spare his people and give not his heritage to reproach. The demand of this hour, so freighted with solemn responsibility, and so charged with possibility for service, is for holy living, for Spirit-filled lives, for power to walk and talk with God as did Enoch of old. Who will consecrate himself this day unto God, and take hold of the power which will transform his life, and make him a messenger of light and blessing to the world? With this spirit and this consecration possessing their hearts, God's people will soon witness the speedy triumph of this movement, and the glorious salvation of God in behalf of Israel. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. 9: 23, 24. F. M. W.

Committee Actions at the College View (Neb.) Council

In this concluding report of the council at College View we can give little more than the actions themselves, without comment, owing to lack of space in this number.

In Aid of Sanitarium Work

Concerning the relief campaign for the benefit of our sanitariums, it was recommended:—

1. That a missionary relief campaign for the sale of our health and temperance literature be inaugurated.
2. That this campaign be organized in each union conference, as its executive committee, in counsel with the General Conference Committee, may decide.
3. That we encourage the sale of an equivalent of two copies of "Ministry of Healing" a member, annually, for each union conference.

4. That we also encourage the sale for this purpose of five or more copies of *Life and Health* per member each year.

5. That the proceeds of such sales of "Ministry of Healing" and *Life and Health* be devoted to the relief of our sanitariums as each union conference may decide.

6. That this campaign continue for three years.

7. That we invite all our medical missionary workers to engage in vigorous personal efforts in the prosecution of this campaign.

8. That a field secretary be appointed by the General Conference Committee to connect with the general offices of the Medical Department, who shall devote his entire time to the promotion of this work.

9. That the field secretary's salary and expenses, and the expense of the general printed matter required in the campaign, be contributed quarterly by union conferences on the basis of membership.

New York (Foreign) City Mission

Whereas, There is in Greater New York and other Eastern cities a vast foreign population of all nations and tongues, who must soon hear the truths of this message; and,—

Whereas, A considerable number of these foreign-speaking peoples have received the present truth already, and should be trained for work among the people of their own tongues; therefore,—

Resolved, That as soon as possible a city mission training-school for workers be established in the city of New York, where those who possess some talent to work for others may have training which will enable them to do efficient work for souls.

Foreign Mission Seminary

Whereas, The Washington Foreign Mission Seminary, which was established by the Gland Council, has already accomplished a good work in the preparation of men and women for gospel effort, and has demonstrated its value to our mission enterprises; and,—

Whereas, There should be in attendance at the Seminary a larger number of students of that age, education, and general experience which qualify them for a speedy preparation for active service in foreign fields; and,—

Whereas, This school must depend for its patronage upon the field at large; therefore,—

Resolved, That we hereby express our appreciation of the work already accomplished by the Seminary, and we reaffirm our belief in its importance, located, as it is, in connection with our mission headquarters, to the work of our Mission Board. And, further, to the end of making the Seminary of still more value, we urge our local conferences to work more earnestly in searching out those men and women who by means of proper courses of instruction may be quickly prepared for foreign service, and in encouraging them to attend this school, assisting them financially when necessary.

Miscellaneous

That we recommend the board of management of the Loma Linda College of Evangelists to secure a charter for the school, that it may develop as the opening providence and the instruction of the Spirit of God may indicate.

(Continued on page 24)

Readings for the Week of Prayer

To Be Read in All the Churches in the United States
December 11-18, 1909

The Merited Blessing

Not to the sinful pleasures,
Not to the lustful thought,
Not to the evil-minded,
Is the benediction brought;
Not to the wild and wayward
Who trample their brother down,
Not to the angry-hearted,
Cometh the blessing down.
But to the one who loveth,
Whose spirit knows no guile,
Who feels for the poor and lonely,
That treasure his welcome smile;
Who gives his life and labor
To thwart misfortune's frown,
Whose every act is kindly,
Cometh God's blessing down.

—Eugene Clay Ferguson.

Suggestions to Church Elders and Leaders for the Week of Prayer

THE week of prayer becomes more and more important as we near the end. It surely is a very fitting thing at the close of the year to set apart a week for especially consecrating our lives and all we have and are unto the Lord.

The one who presents the reading for the day should have time to study the subject and pray for God's blessing in his own soul. Each day's service will afford time for special prayer or testimony seasons. Encourage as many as possible to take part. We can improve our meetings for prayer by learning to make short prayers in public, coming to the Lord with definite, pointed, heartfelt requests, in which all can join in hearty "amen." The young people should be encouraged to take part in the services. Pray for the wandering feet, and labor personally for the backslidden and unconverted.

Some one adapted to work for the children should be appointed in each church in time to prepare for such work. The studies outlined for each day should be taken up, and the season thus be made profitable for our children.

The first Sabbath of the season—December 11—the regular church-offering envelopes should be passed out, and the announcement made that on the following Sabbath the annual offering to missions will be taken. See that absent members get the envelope. Encourage all to be liberal toward God,—to remember that this is a yearly thank-offering that we bring to him for the blessings and bounties of the year.

Let us make it in fact a *week of prayer* to God for his blessing upon our own souls, our homes, the churches where we live, and the great outlying needy world into which we are sent with the closing gospel message. It will then indeed be a week of real revival, a

week of putting away sin, a week of coming near to the Lord. Such an experience we all need. May God make this the best week-of-prayer season we as a people have ever experienced.

GENERAL CONFERENCE COMMITTEE.

The Preparation Needed

SELECTED FROM PUBLISHED TESTIMONIES
BY MRS. E. G. WHITE

(Reading for Sabbath, December 11)

I AM filled with sadness when I think of our condition as a people. The Lord has not closed heaven to us, but our own course of continual backsliding has separated us from God. Pride, covetousness, and love of the world have lived in the heart without fear of banishment or condemnation. Grievous and presumptuous sins have dwelt among us. And yet the general opinion is that the church is flourishing, and that peace and spiritual prosperity are in all her borders.

Yet few are alarmed or astonished at their want of spiritual power. . . . Let each put the questions to his own heart: "How have we fallen into this state of spiritual feebleness and dissension? Have we not brought upon ourselves the frown of God because our actions do not correspond with our faith? Have we not been seeking the friendship and applause of the world, rather than the presence of Christ and a deeper knowledge of his will?" Examine your own hearts, judge your own course. Consider what associates you are choosing. Do you seek the company of the wise, or are you willing to choose worldly associates, companions who fear not God, and obey not the gospel?

Are your recreations such as to impart moral and spiritual vigor? Will they lead to purity of thought and action? Impurity is to-day wide-spread, even among the professed followers of Christ. Passion is unrestrained; the animal propensities are gaining strength by indulgence, while the moral powers are constantly becoming weaker. Many are eagerly participating in worldly, demoralizing amusements which God's Word forbids. Thus they sever their connection with God, and rank themselves with the pleasure-lovers of the world. The sins that destroyed the antediluvians and the cities of the plain exist to-day—not merely in heathen lands, not only among popular professors of Christianity, but with some who profess to be looking for the coming of the Son of man. If God should present these sins before you as they appear in his sight, you would be filled with shame and terror.

And what has caused this alarming condition? Many have accepted the theory of the truth, who have had no true conversion. I know whereof I speak. There are few who feel true sorrow for sin; who have deep, pungent convictions of the depravity of the unregenerate nature. The heart of stone is not exchanged for a heart of flesh. Few are willing to fall upon the Rock, and be broken.

No matter who you are, or what your life has been, you can be saved only in God's appointed way. You must repent; you must fall helpless on the Rock, Christ Jesus. You must feel your need of a physician, and of the one only remedy for sin, the blood of Christ. This remedy can be secured only by repentance toward God, and faith toward our Lord Jesus Christ. Here the work is yet to be begun by many who profess to be Christians, and even to be ministers of Christ. Like the Pharisees of old, many of you feel no need of a Saviour. You are self-sufficient, self-exalted. Said Christ, "I came not to call the righteous, but sinners to repentance." The blood of Christ will avail for none but those who feel their need of its cleansing power.

What surpassing love and condescension, that when we had no claim upon divine mercy, Christ was willing to undertake our redemption! But our Great Physician requires of every soul unquestioning submission. We are never to prescribe for our own case. Christ must have the entire management of will and action.

Many are not sensible of their condition and their danger; and there is much in the nature and manner of Christ's work aversive to every worldly principle, and opposed to the pride of the human heart. Jesus requires us to trust ourselves wholly to his hands, and confide in his love and wisdom.

We may flatter ourselves, as did Nicodemus, that our moral character has been correct, and we need not humble ourselves before God, like the common sinner. But we must be content to enter into life in the very same way as the chief of sinners. We must renounce our own righteousness, and plead for the righteousness of Christ to be imputed to us. We must depend wholly upon Christ for our strength. Self must die. We must acknowledge that all we have is from the exceeding riches of divine grace. Let this be the language of our hearts, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

Genuine faith is followed by love, and love by obedience. All the powers and passions of the converted man are brought under the control of Christ. His Spirit is a renewing power, transforming to the divine image all who will receive it. It makes me sad to say that this experience is understood by but few who profess the truth. Very many follow on in their own ways, and indulge their sinful desires, and yet profess to be disciples of Christ. They have never

submitted their hearts to God. Like the foolish virgins, they have neglected to obtain the oil of grace in their vessels with their lamps. I tell you, my brethren, that a large number who profess to believe and even to teach the truth, are under the bondage of sin. Base passions defile the mind and corrupt the soul. Some who are in the vilest iniquity have borrowed the livery of heaven, that they may serve Satan more effectively.

"Whosoever is born of God doth not commit sin." He feels that he is the purchase of the blood of Christ, and bound by the most solemn vows to glorify God in his body and in his spirit, which are God's. The love of sin and the love of self are subdued in him. He daily asks: "What shall I render unto the Lord for all his benefits toward me?" "Lord, what wilt thou have me to do?" The true Christian will never complain that the yoke of Christ is galling to the neck. He accounts the service of Jesus as the truest freedom. The law of God is his delight. Instead of seeking to bring down the divine commands, to accord with his deficiencies, he is constantly striving to rise to the level of their perfection.

Such an experience must be ours if we would be prepared to stand in the day of God. Now, while probation lingers, while mercy's voice is still heard, is the time for us to put away our sins. While moral darkness covers the earth like a funeral pall, the light of God's standard-bearers must shine the more brightly, showing the contrast between heaven's light and Satan's darkness.

God has made ample provision that we may stand perfect in his grace, waiting in nothing, waiting for the appearing of our Lord. Are you ready? Have you the wedding garment on? That garment will never cover deceit, impurity, corruption, or hypocrisy. The eye of God is upon you. It is a discernor of the thoughts and intents of the heart. We may conceal our sins from the eyes of men, but we can hide nothing from our Maker.

Experience is knowledge derived from experiment. Experimental religion is what is needed now. "Taste and see that the Lord is good." Some—yes, a large number—have a theoretical knowledge of religious truth, but have never felt the renewing power of divine grace upon their own hearts. These persons are ever slow to heed the testimonies of warning, reproof, and instruction indicted by the Holy Spirit. They believe in the wrath of God, but put forth no earnest efforts to escape it. They believe in heaven, but make no sacrifice to obtain it. They believe in the value of the soul, and that erelong its redemption ceaseth forever. Yet they neglect the most precious opportunities to make their peace with God.

They may read the Bible, but its threatenings do not alarm or its promises win them. They approve things that are excellent, yet they follow the way in which God has forbidden them to go. They know a refuge, but do not

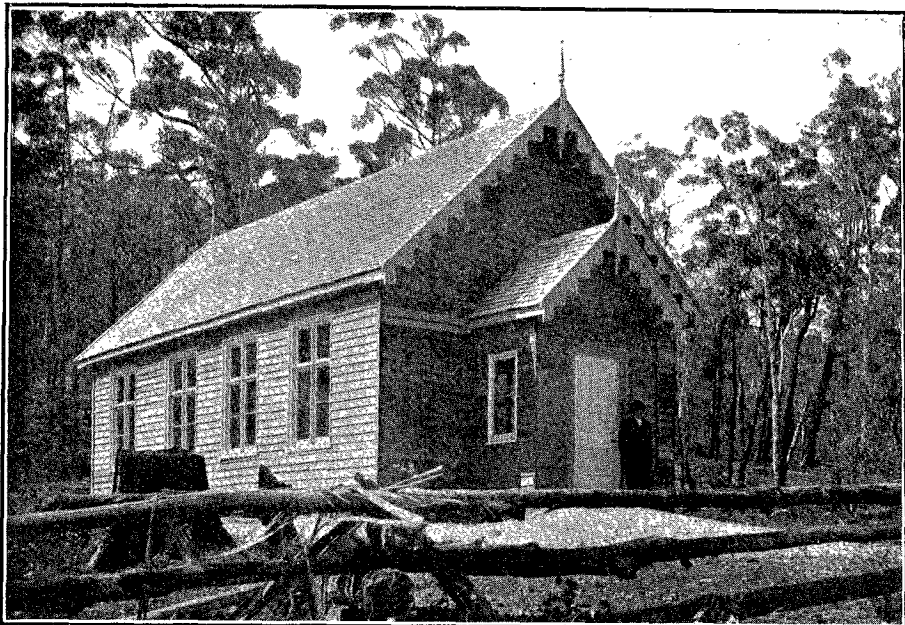
avail themselves of it. They know a remedy for sin, but do not use it. They know the right, but have no relish for it. All their knowledge will but increase their condemnation. They have never tasted and learned by experience that the Lord is good.

To become a disciple of Christ is to deny self and follow Jesus through evil as well as good report. Few are doing this now. Many prophesy falsely, and the people love to have it so; but what will be done in the end thereof? What will be the decision when their work, with all its results, shall be brought in review before God?

The Christian life is a warfare. The apostle Paul speaks of wrestling against principalities and powers as he fought the good fight of faith. Again, he declares, "Ye have not yet resisted unto blood, striving against sin." Ah, no. To-day sin is cherished and excused. The sharp Sword of the Spirit, the

"He that saith he abideth in him, ought himself also so to walk, even as he walked;" and "if any man have not the Spirit of Christ, he is none of his." This conformity to Jesus will not be unobserved by the world. It is a subject of notice and comment. The Christian may not be conscious of the great change; for the more closely he resembles Christ in character, the more humble will be his opinion of himself; but it will be seen and felt by all around him. Those who have had the deepest experience in the things of God, are the farthest removed from pride or self-exaltation. They have the humblest thoughts of self, and the most exalted conceptions of the glory and excellence of Christ. They feel that the lowest place in his service is too honorable for them.

It is such workers that are needed in the cause of God to-day. The self-sufficient, the envious and jealous, the crit-



FIRST SEVENTH-DAY ADVENTIST CHURCH BUILDING IN AUSTRALASIAN UNION CONFERENCE, BISMARCK, TASMANIA; SURROUNDED BY EUCALYPTUS TIMBER

Word of God, does not cut to the soul. Has religion changed? Has Satan's enmity to God abated? A religious life once presented difficulties, and demanded self-denial. All is made very easy now. And why is this?—The professed people of God have compromised with the powers of darkness.

There must be a revival of the strait testimony. The path to heaven is no smoother now than in the days of our Saviour. All our sins must be put away. Every darling indulgence that hinders our religious life must be cut off. The right eye or the right hand must be sacrificed if it causes us to offend. Are we willing to renounce our own wisdom, and to receive the kingdom of heaven as a little child? Are we willing to part with self-righteousness? Are we willing to give up our chosen worldly associates? Are we willing to sacrifice the approbation of men? The prize of eternal life is of infinite value. Will we put forth efforts and make sacrifices proportionate to the worth of the object to be attained?

ical and fault-finding, can well be spared from his sacred work. They should not be tolerated in the ministry, even though they may, apparently, have accomplished some good. God is not straitened for men or means. He calls for workers who are true and faithful, pure and holy; for those who have felt their need of the atoning blood of Christ and the sanctifying grace of his Spirit.

I am deeply solicitous that our people should preserve the living testimony among them; and that the church should be kept pure from the unbelieving element. Can we conceive of a closer, more intimate relation to Christ than is set forth in the words, "I am the vine, ye are the branches"? The fibers of the branch are almost identical with those of the vine. The communication of life, strength, and fruitfulness from the trunk to the branches is unobstructed and constant. The root sends its nourishment through the branch. Such is the true believer's relation to Christ. He abides in Christ, and draws his nourishment from him.

The Jews had always regarded the vine as the most noble of plants, and a type of all that was powerful, excellent, and fruitful. "The vine," our Lord would seem to say, "which you prize so highly, is a symbol. I am the reality: I am the true vine. As a nation you prize the vine; as sinners you should prize me above all things earthly. The branch can not live separated from the vine; no more can you live unless you are abiding in me."

The Father is the vine-dresser. He skilfully and mercifully prunes every fruit-bearing branch. Those who share Christ's suffering and reproach now, will share his glory hereafter. He will not be "ashamed to call them brethren." His angels minister to them. His second appearing will be as the Son of man, thus even in his glory identifying him with humanity. To those who have united themselves to him, he declares, "Though a mother may forget her child, yet will not I forget thee. I have graven thee upon the palms of my hands. Thou art continually before me."

O what amazing privileges are proffered us! Will we put forth most earnest efforts to form this alliance with Christ, through which alone these blessings are attained? Will we break off our sins by righteousness, and our iniquities by turning unto the Lord? Skepticism and infidelity are wide-spread. Christ asked the question, "When the Son of man cometh, shall he find faith on the earth?" We must cherish a living, active faith. The permanence of our faith is the condition of our union.

My brethren, you are disregarding the most sacred claims of God by your neglect to consecrate yourselves and your children to him. Many of you are reposing in false security, absorbed in selfish interests, and attracted by earthly treasures. You fear no evil. Danger seems a great way off. You will be deceived, deluded, to your eternal ruin, unless you arouse, and with penitence and deep humiliation, return unto the Lord.

It is God who holds in his hands the destiny of souls. He will not always be mocked; he will not always be trifled with. Already his judgments are in the land. Fierce and awful tempests leave destruction and death in their wake. The devouring fire lays low the desolate forest and the crowded city. Storm and shipwreck await those who journey upon the deep. Accident and calamity threaten those who travel upon the land. Hurricanes, earthquakes, sword and famine, follow in quick succession. Yet the hearts of men are hardened. They recognize not the warning voice of God. They will not flee to the only refuge from the gathering storm.

Again and again has the voice from heaven addressed you. Will you obey this voice? Will you heed the counsel of the True Witness, to seek the gold tried in the fire, the white raiment, and the eye-salve? The gold is faith and love, the white raiment is the righteousness of Christ, the eye-salve is that spiritual

discernment which will enable you to see the wiles of Satan and shun them, to detect sin and abhor it, to see truth and obey it.

Children's Lesson—No. 1

Beginning Right

Scripture Text: Luke 6: 47-49.

The foundation of character is laid in childhood. All about us little people are laying foundations for life. Some build on rock, some on sand.

(Make a picture of a foundation marked in squares, and let the children name the things that will help in forming a good character; and as they are named, write them in the open squares.)

One of the best stones to place in the foundation of life is prayer. This is the *week* of prayer. Shall we not begin to-day to pray as we have never done before?

(Let the children give an example of answered prayer of which they have known, as this will make the lesson more practical.)

The Lord has not given away all his blessings. He has one for each of us to-day. "Ask, and it shall be given you."

Our Time and Work From the Prophetic Standpoint

W. W. PRESCOTT

(Reading for Sunday, December 12)

WE are identified with a world-wide movement, whose purpose it is to prepare the world for the second advent of our Lord. It is, therefore, fitting that we should frequently review the grounds of our faith, and renew in our own minds the confidence that this movement is of God, by careful examination of the Scriptural evidences which establish the certainty of our faith. As a result of such study, we may be able to bear our part in the work with greater courage and efficiency.

In this reading we shall consider, under four divisions, some of the reasons for believing that this second-advent movement is what it purports to be—the closing work of the gospel on earth in co-operation with the closing work of redemption in heaven: (1) The time of the movement; (2) the place where the movement had its rise; (3) the nature of the message given; (4) the result of the message.

The Time of the Movement

When the final proclamation of the gospel is made to the world, all time prophecies of the Scripture must have been fulfilled. The prophetic utterances which have outlined the history of the world-kingsdoms must have been converted into history. Daniel's foreview of the rise and fall of Babylon, Medo-Persia, Grecia, and Rome, and the division of Rome into ten kingdoms, must have been realized in the onward march of events, so that there would be no place for another world-kingdom. The whole prophetic outline must have been entirely filled in, so that the impending event would be the setting up of the fifth kingdom, "which shall never be des-

troyed: . . . but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

In history must be found the fulfillment of all other prophecies which enter into more minute details concerning the rise, and the divinely revealed work, of the little horn described by Daniel; the man of sin concerning whom Paul wrote; and the composite beast from the sea delineated by John. These phases of counterfeit Christianity, extending over a period of many centuries, must have been fully wrought out before the final warning against the beast and his image could consistently be given.

It is also certain that we must be able to show that every time-period in prophecy has found its application, before we can proclaim with certainty that the people of this generation will "see the Son of man coming in the clouds of heaven with power and great glory." These leading periods, as given in the Scriptures, began with the time of Noah, and ended in our own day. The 120 years during which the warning of the coming flood should be given (Gen. 6: 3); the 400 years during which the seed of Abraham should be afflicted in Egypt (Gen. 15: 13); the 65 years, at the end of which Ephraim should be broken (Isa. 7: 8); the 70 years of captivity in Babylon (Jer. 25: 8-11); the 1260 years, during which saints, times, and the law should be under the power of the little horn (Dan. 7: 25); the 2300 years marking the limit for treading down the sanctuary and the host (Dan. 8: 13, 14); the 1290 years, and the 1335 years "from the time that the continual burnt-offering shall be taken away, and the abomination that maketh desolate set up"—all these definite divisions of time must have found their place in the world's calendar, when the time has come for the closing of earthly history.

Not only this, but what the prophets have foretold of general conditions at the time of the end must be an accurate description of current events while the closing message is being given. The situation in the political world, in the social world, in the religious world, must answer clearly to the prophetic delineation of the very last days. Furthermore, the advent movement itself must begin at such a time, and be carried forward in such a way, as to fulfil the prophecies relating to this last work of the gospel. Any movement which does not meet these demands could not be the closing work of God in the earth; but a movement which does meet these requirements could be no other than the true work of God, preparing the way for the second advent of Christ.

The Place Where the Movement Had Its Rise

Inasmuch as a leading characteristic of the final threefold message is to be a warning against the worship of the beast and his image, it would seem clear that this message should have its rise in that country where the beast is most aggressive during the last generation, and where the image of the beast is formed. That this is the United

States is sustained by the most convincing proof. America is the hope of the Papacy, as shown by the following quotations from Roman Catholic publications:—

"There has never been a period in American history when the Church's opportunity has been so close to her. To a great extent, the ancient antagonisms have died. Protestantism is disintegrating before our eyes. . . . The moment is ripe to build a Catholic America, broader and stronger, nobler and truer, than any empire the world has yet seen, and strong men are now laying the foundations."—*The New World (Chicago)*, Oct. 21, 1905.

"But it is to the Catholics of the



IN NEWLY ENTERED AN-HUEI PROVINCE

1. Evangelist Han. 2. His wife. 3. (Standing behind Brother Han) Evangelist Liu, of Honan. F. A. Allum stands in center of the back row

United States that Pius X's heart goes out. He is amazed at our material and spiritual progress. The Church is making advances only in America. Churches are multiplying here with wondrous rapidity. New dioceses are being formed every few years, and the dioceses already in existence are becoming cumbrous with the number of their clergy and people. Few bishops in Europe ever laid a corner-stone. It is a ceremony almost unknown. The church over there is growing weaker by dissension and emigration. The outlook across the water is very discouraging to any but those of the strongest faith. In the midst of the gloom, abandoned by those who should stand by him in his agony, the Holy Father appeals to this country for comfort and support. And he appeals not in vain. American shoulders are to-day holding up the Vatican. Its revenues are largely derived from this country; and what is now a steady stream will soon be an on-flowing river."—*The Western Watchman (St. Louis)*, Oct. 29, 1908.

Much other evidence of the same character might be given, but this is sufficient for the purpose. The United States, the first nation of the world ever established upon the Christian principle of the separation of church and state, which has influenced the world toward freedom of conscience and equal rights of man, will be a spectacle to the world when it repudiates these principles, and by the union of church and state will in-

fluence the world toward persecution for conscience's sake. This is, therefore, the appropriate place in which the warning against such a combination should arise. Such a movement in such a country would occupy vantage-ground such as it could not find in any other country of the world.

The Nature of the Message Given

Not only must the time and the place of this movement be such as to meet the Scriptural conditions, but the nature of the message given must be such as is foreshadowed by the prophecies. The outline of the genuine message is given in Rev. 14:6-12, and from this outline it appears that it is the proclamation of the "everlasting gospel" to all the world, with such an application of its vital principles as is required to constitute a warning against the perversion of truth by the beast and his image. The real essence of this perversion of truth is set forth in a specific way by the prophet Daniel; and from his description of it, we may learn more definitely of the setting which should be given to the gospel message in order that it may reveal the counterfeit and establish the truth.

In the seventh chapter of the book of Daniel we learn that the little horn, representing the Papacy, in order to establish a political kingdom, would take away three other kingdoms. In the eighth chapter of the same book we learn that the Papacy, symbolized by the later phase of the little horn, in order to establish itself as an ecclesiastical power, would take away the true worship of God. This fact, and the limit set to this blasphemous work, are both given in these words, which we quote from the American Revised Version: "Yea, it magnified itself, even to the prince of the host; and it took away from him the continual burnt-offering, and the place of his sanctuary was cast down. And the host was given over to it together with the continual burnt-offering through transgression; and it cast down truth to the ground, and it did its pleasure and prospered. Then I heard a holy one speaking; and another holy one said unto that certain one who spake, How long shall be the vision concerning the continual burnt-offering, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed." Dan. 8:11-14.

The simple reading of this prophecy as here given makes it plain that the Papacy would set aside the true service of God carried on by our High Priest in the heavenly sanctuary, would tread under its feet both God's sanctuary and God's people, but that in the divine plan a limit was set to this work—the end of the 2300 days or years. A study of the ninth chapter of Daniel in connection with this prophecy indicates that the seventy weeks, or 490 years, and the 2300 years, commenced at the same time—when the commandment went forth

to restore and rebuild Jerusalem. This was in the seventh year of Artaxerxes, the king (Ezra 6:14; 7:8), which from history we learn to have been B. C. 457. The period of the 2300 years would, therefore, expire in A. D. 1844, a date which would mark the limit of that treading down of the sanctuary and host, as foretold by the prophet.

In order to obtain a more clear understanding of the meaning of this prophecy, it will be helpful to draw a brief comparison between the experiences of the people of God with literal Babylon in olden times and the experience of the people of God with mystical Babylon in modern times. Because of their transgression and their substitution of forms and ceremonies in the place of heart religion, the people of God in ancient Jerusalem were given into the hand of the king of Babylon (compare 1 Chron. 9:1 with Dan. 1:1, 2), the temple was desecrated, and the true service of God was taken away by the destruction of both the city and the temple. At the close of the predicted period of captivity, God moved upon the kings of Persia to permit his people to return to their own land that they might rebuild Jerusalem and restore the true worship and service of the Lord. The threefold decree which made this restoration possible was completed by Artaxerxes, in the seventh year of his reign, B. C. 457.

The complete parallel to these experiences is found in modern times. Even in the time of the apostle Paul the mystery of iniquity had commenced its work, and modern Babylon began to rear its temple of false worship. Because of transgression and the substitution of



MISS MIMI SCHARFENBERG AND HER TWO KOREAN BIBLE GIRLS

forms and ceremonies for heart religion, the people of God were given into the hand of mystical Babylon, and both the host and the sanctuary were trodden under foot. Instead of directing the attention of the people to the heavenly sanctuary, where our great High Priest ministers in behalf of the repentant and believing sinner, the Papacy substituted a sanctuary of its own, a priesthood of its own, and a form of its own, and by these means it took away, as far as it

was concerned, the true service and worship of God. For many centuries the man of sin occupied the place in the temple which belonged to Christ, and shut away from the world the knowledge of the true service in the heavenly sanctuary. The limit of the period of this perversion was indicated by measuring from B. C. 457, when the people of God had full opportunity to restore the true worship in the earthly temple, to 1844, when the people of God were again privileged to restore the true service of God in the heavenly temple. The length of the measuring rod (the 2300 years) is, therefore, of special significance. It connects two experiences, one of which is typical of the other. Ancient Babylon is typical of modern Babylon. The captivity of Israel in ancient Babylon is typical of the captivity of modern Israel in modern Babylon. Ancient Israel is typical of modern Israel. The ancient temple was typical of the modern or heavenly temple. The ancient service was by divine direction, and is typical of the modern service in the heavenly sanctuary. The deliverance from ancient Babylon is typical of the deliverance from modern Babylon. The 2300 years measures the time between these two experiences.

Without entering into further particulars, it should be evident to those who have followed this study that the message to be given to the world at the end of the 2300 years should be a message of deliverance from Babylon, and that it should restore what the Papacy had taken away in fulfilment of Daniel's prophecy. A central feature of this message should be the restoration of the knowledge of the heavenly sanctuary and the work of our great High Priest therein. This would give the right form to the gospel truth, and would make known what it is essential that the people should know in order to co-operate intelligently with heavenly agencies in the work of preparation for the coming of the Lord.

In view of these facts, it is of striking significance that it was the light concerning the heavenly sanctuary and the true service of God therein which explained the disappointment of those who expected the advent of our Lord in 1844, and established upon a firm basis this present second advent movement. As the restoration of the true service anciently was made possible by a threefold decree, which was, after all, but one decree, so the restoration of the true service in this time has been accomplished by a threefold message, which is, after all, but one complete message.

Marked results have followed the restoration to the people of the knowledge of the true service of God in the heavenly sanctuary. We can make only a brief mention of them. It was at once seen that the law of God contained in the ark in the most holy place was the objective point in the whole service. Every part of the ministry was performed with reference to the sinner's relation to that law. This led to the

discovery that the fourth commandment was being disregarded, and there immediately followed a proclamation of a Sabbath reform. By the study of the prophecies, it was learned that our great High Priest was accomplishing his final work of atonement, and that very soon he would return to this earth. The nearness of the second advent was, therefore, again announced with great confidence. In the same way, other truths which have been neglected or perverted were brought to the attention of the people, and the original gospel, as taught by Christ and the apostles, was again preached. The central theme of this whole message, however, was the heavenly sanctuary and its services.

The Result of the Message

From the beginning of the great controversy between Christ and Satan, the main point at issue has been the authority of God, and the righteousness of his character. Since the fall of man, it has been the aim of the gospel to restore man to the right relation with God, by supplying the power necessary for obedience to the law of God. During all this time it has been Satan's effort to turn man away from the law, and inspire him with a spirit of disobedience. In the closing work of the gospel, which is to prepare a people for translation at the second coming of Christ, this question of man's relation to the law of God must be in the forefront, and the result of such a proclamation of the gospel must be seen in a people in whose hearts the law of God is written—an exact copy of that law deposited in the earthly sanctuary and found in the ark of the testimony which John saw in the heavenly sanctuary. All this is briefly set forth in these words, which describe the people who accept the last message: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Such a result as this is the only one which could meet the requirements of the prophecies. The Papacy has changed the law of God, and has set forth its own traditions as more clear and more safe than Scripture; and as evidence of its power to do this, it appeals to the world-wide observance of Sunday, in harmony with its own commands, in place of the observance of the Sabbath of the Lord, in harmony with the fourth commandment. A message, therefore, which is to expose these perversions of the truth, and restore to the people the pure Word of God, must exalt the commandments of God above the commandments of man, and call all to that obedience of faith which is manifest in a life in complete harmony with the written law of God. Those who are at all familiar with the history of this second advent movement know full well that it has met these requirements in the nature of its teaching, and in the results which have attended it.

It is not possible in this reading to draw all the conclusions which follow from the facts which have been here set forth; but it seems to us that what

has been given ought to increase the faith and strengthen the hope of those who have received this message, and who have risked their all upon it. And surely it ought to convince those who have not yet yielded to the claims of this advent movement that this is the closing proclamation of the gospel, that the final work of atonement is now being accomplished, and that very soon the Saviour will return for his people. Now is the time to receive this message in its fullness; now is the time to obtain that experience which it is designed to impart to every believer; now is the time to make sure work for eternity, so soon to break upon us.

Children's Lesson—No. 2

"The Foolish Girls"

A little girl who loves Bible stories often asks to hear about "the foolish girls," as she calls them. You may read of them in Matt. 25: 1-13.

All these girls *wanted* to be ready for the wedding. They lighted lamps, but five started without oil enough to last through the night. Perhaps they were unwilling to spend their money to buy oil, or did not wish to go for it. Before they were ready, *the door was shut*.

(Illustrate this lesson with two lamps—one burning brightly, the other "going out.")

Meaning of this parable. Verse 13.

How we feel when too late for the train, etc. The chance to get ready to meet Jesus can never, *never* come again when it is lost. No invitation to pray or work then.

Many will wish to seek Jesus when they can not find him. Prov. 1: 28-31. Time when they will seek—verse 27; Zeph. 1: 14-18.

This week of prayer is one more chance given us to pray that God will fit us for his work, and save us when he comes. Shall we not seek him now?

The Test of Character

S. N. HASKELL

(Reading for Monday, December 13)

At the close of probation there will be the greatest uncovering of soul nakedness that has ever been since the fall of man. Many will find that they have been deceived. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7: 21-23.

These are some of the most solemn words found in the Bible. They point forward to the day of judgment—"Many will say to me in that day." These words are not spoken to the sinner who never professed to love God, but they are addressed to those who professed to be Christians, who believed in the religion of the Bible and ex-

pected to be saved. They had built their hopes on their supposed Christian experience. "Have we not prophesied in thy name? . . . and in thy name done many wonderful works?" say they.

There are three ways in which men who are not prophets, or even Christians, may prophesy: First, they may teach the prophecies, as did Caiaphas (see John 11:49-51); second, they may sing songs of praise and play on musical instruments in worship (1 Chron. 25:1-3); third, they may bear testimony in social meeting (1 Cor. 14:22-26).

These people who are here referred to by Jesus Christ were not simply professors of the Christian religion, but were active in teaching the prophecies. They had sung the songs of Zion, they had cast out devils, and done many wonderful works. They were self-deceived, for their lives were not in harmony with their profession.

"That day" does not refer to the time when Christ is seen coming in the clouds of heaven; there is no pleading with God then, as mentioned in these scriptures; for at that time the righteous are taken, and the wicked are destroyed. But this refers to the time when there is no intercession. Isa. 59:16. It is when the word comes from the heavenly courts: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12.

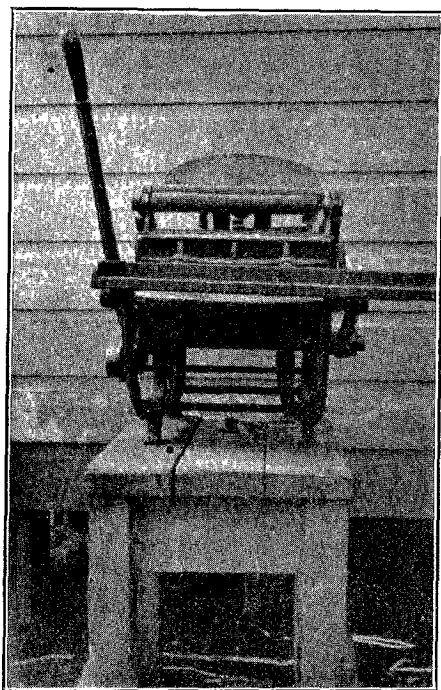
The end of human probation will come as suddenly and unexpectedly as a thief in the night. In the morning the evidence that the thief has been in the house is seen in the absence of the goods. So it will be with those who have expected to be saved, but whose Christian experience has not been in harmony with the written Word. They had what they thought was evidence of their acceptance with God; they had taught the prophecies with energy and zeal; they had prayed for the sick, and they were healed; they had done many wonderful works, but in the final crisis they find they have no oil in their vessels. Because of their zeal and their energy they had felt sure of salvation; but no religious experience, unless it is in harmony with the Word of God, is to be relied upon.

Amid the falling of the seven last plagues these terror-stricken souls behold the protection over the children of God,—how, though a thousand fall at the side of the saints, and ten thousand at their right hand, no harm comes to them, and no plague comes nigh their dwelling. Psalm 91. Then it is that these deceived souls find that they have built their house upon the sand; and so when the floods come, and the winds blow, it falls; and great is the fall of it. Matt. 7:24-27.

The law of God is hung out in the heavens, and, as they behold the right-

eousness of God as manifested in that law, they see where and how and when they first departed from integrity and righteousness. See Ps. 97:6; 98:2. They find, when it is too late, that they had not placed a proper estimate upon the testimony God had sent them. "Too late! too late!" is the doleful cry. They had rejected the warning, and trusted in an emotional religion. One ounce of Christianity founded upon trust and obedience to the Word of God is worth a lifetime of emotion and spiritual ecstasy without faith in the testimony of God's inspired volume. "The word of the Lord endureth forever."

Men may give their goods to feed the poor, but that will not save them without the love of God in their hearts. Men may make great sacrifices; but that will not save them. The prophet says: "Wherewith shall I come before the Lord, and bow myself before the high



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God? shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" Micah 6:6, 7. Then he adds, "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Verse 8. It is to do something, or, as the margin reads, "to humble thyself to walk with thy God."

Saul was very zealous for the Lord, and God tested him by giving him great success in battle. When he went forth to battle, the prophet Samuel said to him: "Now therefore harken thou unto the voice of the words of the Lord. . . . Smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Saul went forth to the battle, but he

thought he could improve upon what God had said, so, while he utterly destroyed all the people, he spared the best of the sheep and cattle to be used as offerings. He would not destroy them, but he did utterly destroy everything that was vile and refuse. So confident was he that this was the wise thing to do, that when he met Samuel, he said, "Blessed be thou of the Lord: I have performed the commandment of the Lord." But Samuel said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul then explained to him that he had spared the best of the sheep and oxen to offer as sacrifices to the Lord. He began to reason with Samuel why he had done this thing, and even laid the blame of it upon the people. Then Samuel said unto Saul: "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to harken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." 1 Sam. 15:22, 23.

To obey is better than great sacrifices. There is nothing that can take the place of obedience; to obey without reasoning, to submit without questioning, is a test of character; or, in other words, it is to say Yes when God speaks.

Said the prophet Micah, "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" The greatest sacrifice that man can make, the greatest show of outward acts, will save no one, unless the heart obeys God. "To obey is better than sacrifice, and to harken than the fat of rams." There is no test so great as that which comes through obedience to God's word. There is no condition of mind that is acceptable with God except that of submission.

We are living in the most solemn period of this earth's history. God is preparing his people for heaven. We are looking for, expecting, and, in some cases, receiving, showers of the latter rain; and no person can receive the latter rain whose heart is not right with God. No heart is right with God unless it is in a condition to say, "Speak, Lord; for thy servant heareth."

God speaks to his people in his Word and through the spirit of prophecy. The Testimonies come to God's people, and he who will by faith make a personal application of what God says, will realize that he is being weighed in the heavenly balances. This is the only safe position for the people of God to be in at the present time; for one unconfessed sin is sufficient to shut the soul out of the kingdom. One evil trait of character that is not overcome, will be a barrier between a pure and holy God and the soul.

Many duties are required of God's people at the present time that were not so forcibly enjoined in years past:

but they come to us with a double force because we are in the time when God has said, "Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more." Amos 7:8. We are in the latter days, and Satan has come down with great wrath because he knows that he has but a short time. And the people who are now living upon the earth, and who profess to be the people of God, ought to examine their hearts as they never have examined them before. It becomes us to compare our lives with the law of God. No experience based on feeling or emotion will save the soul. It is only the most thorough heart searching and deep repentance before God that will be acceptable in his sight. Yet God is good, and his promises are most precious. He becomes light and life to the soul. He asks us to come to him. "The Spirit and the bride say, Come. . . . And let him that is athirst come. And whosoever will, let him take of the water of life freely." Rev. 22:17; Isa. 55:1; Rev. 21:6.

His hand is extended down from the battlements of heaven to grasp the hands of all who will reach up, saying in their hearts, I am helpless, help thou me; and strength will be imparted to every uplifted soul. Let none fail to see the importance of just now connecting with heaven by co-operating with Christ in doing all in their power to extend a knowledge of his truth in the earth. With hearts full of submission and contrition, let us gather from the highways and the hedges sheaves for the heavenly garner, that when he comes, it may be said to us, "Enter thou into the joy of thy Lord."

Service

I WAS longing to serve my Master,
And lo! I was laid aside
From the party of busy workers
Who toiled in the fields so wide.
They were few. Yes, few in numbers,
And I could not understand
Why I should be kept inactive,—
'Twas so different from what I had planned.

I was longing to serve my Master,
I knew that the work was great;
To me it was easy to labor,
But O! it was hard to wait,—
To lie quite still and be silent,
While the song was borne to my ear
Of the reapers with whom I had mingled
In the work to my heart so dear.

I was longing to serve my Master.
Ah! this was my one fond thought;
For this I was ever pleading
When his footstool in prayer I sought.
And the seasons of sweet communing
Were few and far apart.
Not of him so much as his service
Were the thoughts that filled my heart.

I was longing to serve my Master.
He led to a desert place,
And there, as we stopped and rested,
His eyes looked down in my face.

So full of tender reproaching,
They filled me with sad surprise.
Did he think I had grudged my service,
And counted it sacrifice?

"O Master, I long to serve thee;
The time is so short at best.
Let me back to the fields," I pleaded,
"I care not to stay and rest."
I knelt at his feet imploring,
I gazed in his face above.
"My child," he said gently, "your service
Is nothing without your love."

I was longing to serve my Master,
I thought that his greatest care
Was to keep all his workers busy
In reaping the sheaves so fair.
But there in the lonely desert,
Afar from the busy scene,
It dawned on me slowly and sadly,
Where the awful mistake had been.

My mind was so full of service,
I had drifted from him apart,
And he longed for the old confiding,
The union of heart with heart.
I sought and received forgiveness,
While my eyes with tears were dim,
And now, though the work is still precious,
The first place is kept for him.
—A King's Messenger.

Children's Lesson—No. 3

David, the Youth

Let the children name several whom God has used for his work in their childhood and youth.

The Lord does not wish to pick out just a few children to do his work. "Every youth, every child, has a work to do for the honor of God and the uplifting of humanity."—"Education," page 58.

David knew God wanted him as his boy. He worked for the Lord by taking good care of his father's sheep. (Show that children can work the same way now by doing home duties faithfully.)

The Lord was searching for a boy who would make a good king when he became a man. He passed by all the tall, noble-looking boys. David was the one. Why?—He loved to work. He sang while he worked. He obeyed his father and mother. He loved God. He could slay Goliath. See "Patriarchs and Prophets," pages 639-642.

God is looking for boys to do his work now. Are you the boy he can use? He wants the girls, too. Are you getting ready to help him by doing your work well at home?

"Watchman, What of the Night?"

I. H. EVANS

(Reading for Tuesday, December 14)

"WATCHMAN, what of the night?
The watchman said, The morning cometh, and also the night." Isa. 21:11, 12.
In the days of the prophet who wrote these words, it was customary to enclose cities with high walls, as a protection

against the assaults of invading armies, as well as to protect the inhabitants against thieves and robbers. During the times of anticipated danger, watchmen were stationed on the walls, whose duty was to watch the approach of the enemy, and at the very first appearance of signs of danger to sound the alarm to the inhabitants, that they might arm themselves for defense. From this familiar scene the prophet Isaiah draws the dramatic inquiry, "Watchman, what of the night?"

To us as a people has been committed a great work. Since the days of Noah, no warning message of such tremendous magnitude has ever been committed to a people as that which God has committed to Seventh-day Adventists. For more than sixty years this warning message has been proclaimed, the leading thought being the second personal coming of Christ, and the destruction of sin and sinners.

In the very time in which we live, when the work of the gospel was soon to close, Christ himself saw danger when he spoke these words:—

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. 24:42-51.

It will be easily seen from this warning of Christ that the cares of this life, the love of worldly gain, the acquisition of riches, constitute the stumbling-block to the people of God. The servants of God are warned against being drunken with the cares of this world, and in their hearts saying, "My lord delayeth his coming." The love of worldly gain paralyzes the activity of God's people in spiritual matters. It deadens the spiritual sense so that those who are infected with this dread malady fail to realize the times in which they live. It disqualifies them to give to the world God's warning message to prepare a people for the coming of Christ.

It is impossible for any man to preach the second coming of Christ with power when in his heart he does not believe that event near. When such a one is asked, "Watchman, what of the night?"

he can but give the people an answer of peace, assuring them that he sees no sign of immediate danger. Benumbed with the cares of this life and the love of the world, the watchman fails to appreciate the signs of his Master's return. This is the danger the Saviour saw would threaten his remnant people.

Let us ask ourselves the question, Do we see in the events of our day unmistakable evidences of a soon-coming Saviour? The world and the people of God see the same events. To one these things present no warning of the coming of Christ; while to the other they are evidence that the coming of the Saviour is near at hand. Let us ask ourselves, "Watchman, what of the night?" Do we see signs of the soon approach of the Son of man?

Christ said, "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." Is this prophecy in a state of fulfilment, assuring the people of God that the end is very near? Do the open doors inviting the missionary to preach the gospel to all the nations of the world point to the soon coming of Christ? Has the translation of the Bible into more than four hundred fifty languages of the world, enabling the great mass of men and women of every nation, kindred, tongue, and people under the whole heaven to read the Word of God in their own vernacular, any warning portent of the coming of Christ? Why has the gospel gone with such wonderful rapidity during the last one hundred years? What has stirred all the various religious organizations of the last generation into such activity in foreign mission work, if it be not to preach the gospel to all the world? More has been done in the extension of the gospel of Jesus Christ in the last hundred years than was done during all the preceding centuries back to the days of Christ. There is scarcely a nation to-day where the gospel can not be preached.

"Nation Shall Rise Against Nation"

In the Gospel of Luke we find these words: "Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake." Luke 21: 10-12.

The events foretold in this prophecy are a precursor of the coming of the Son of man. The time when nation shall rise against nation, and kingdom against kingdom, when there are to be earthquakes in divers places, etc., is to follow the great papal persecution when the people of God were to be delivered up to the synagogues, and into prisons, being brought before kings and rulers for Christ's sake.

This great persecution ceased near the close of the eighteenth century. After that we are to look for nation to rise against nation, and kingdom against kingdom. Is it a fact that nation is rising against nation, and kingdom against kingdom, in our day? We have only to let our memories run back a few years, and we can readily recall notable wars involving many of the leading nations of the world. In 1894 and 1895 the kingdoms of China and Japan were in deadly conflict. Scarcely had the

nearly every page. The great armies of the world, the unbelievable expense in navy equipment, the awful struggle for supremacy on the sea, are all leading to one of the most intense conditions among nations recorded in history. Certainly rumors of war fill the air as at no other time in modern history. If the present is not a fulfilment of the prophecies uttered by Christ, what may we expect when that prophecy is fulfilled?

Around the Bosphorus, the magazine of

Europe, events have been rapidly developing during the last twelve months. The internal revolution in the Ottoman empire, dethroning the aged sultan and installing a new régime, has thrown the whole civilized world into a state of feverish excitement concerning the future. Then there is the daring stroke of Austria in annexing the provinces of Herzegovina and Bosnia to the Austrian empire.

The Increase of Earthquakes

Not only is nation to rise against nation, and kingdom against kingdom, but there are to be earthquakes in divers places. How literally is being fulfilled before our eyes this prophecy of



A RUSSIAN OFFICER AND FAMILY: ALL SABBATH-KEEPERS

treaty of peace been signed when the United States declared war against Spain, and again the world was alarmed, and said that this was likely to involve all the leading nations of Europe. Scarcely had the smoke of battle lifted when the world was shocked by the outbreak of a terrible war in South Africa. Thousands of lives were sacrificed, and hundreds of millions of dollars spent. Hardly had the dead been hidden from the gaze of man when the world was again startled by the declaration of war between Russia and Japan. It is not our purpose to discuss the righteousness or the unrighteousness of these wars, only to call attention to the fact that the whole atmosphere seems surcharged with the war spirit. When Russia and Japan went into this great struggle, many believed that this would involve all the nations of the world.

The last twelve months have been, perhaps, as war-threatening as any in the history of the world. One can hardly read a daily paper without seeing the war spirit between nations permeating

Christ! The prophecy says there shall be earthquakes in divers places. From 1,700 years before Christ to A. D. 96—1,796 years—there is recorded an average of one earthquake in every 112 years. From A. D. 96 to 1850 there were 204 earthquakes, or an average of one earthquake in eight years during the period of 1,754 years. From 1850 to 1865, a period of fifteen years, there are recorded fifteen earthquakes, or an average of one earthquake each year. From 1865 to 1868—three years—there are recorded fifteen earthquakes, or an average of five in one year; while in 1907 there were recorded throughout the world, by the seismograph, over 5,000 distinct earthquake shocks.

Think of the destructive upheavals of St. Pierre, Formosa, San Francisco, southern Mexico, Kingston (Jamaica), Calabria, then, Dec. 28, 1908, that awful catastrophe at Messina, destroying, according to conservative statistics, not less than two hundred fifty thousand lives, besides countless millions of dollars' worth of property. If these fre-

quent earthquakes, with their awful destruction of life and property, are not a direct fulfilment of the prophecy uttered by Christ, we wonder what the earth will come to when that prophecy is fulfilled.

Scientists and leading meteorologists have thought they were able to mark out the route of earthquakes, and have believed their coming could be scientifically foretold. In *Harper's Monthly* of March, 1896, in an article entitled "The Lands of the Earthquake," we read the following:—

"Will the earthquake in all its terrors ever visit us? Is New York ever to be humbled? . . . or Pittsburg and Chicago? . . . Must San Francisco become a new Callao? . . . If we ever have for a moment entertained such fears, history at once reassures us. History, mother of science, points to the unchangeable unity of nature. . . . The laws of nature are immutable. . . . The stars rise and set as they did of old; the seasons come with their wonted regularity; and summer keeps us every year as it fed the Assyrians and the Greeks; the ocean keeps its appointed bounds.

. . . Hence history assures us that even the terrible earthquake is bound by the unchanging laws of nature to a single path, from which it is not permitted to diverge. And history marks out upon the map of the world where that path lies. . . . Rome and Naples, for example, lie close to the path of the earthquake, and have been subject to slight shocks for centuries, yet they are probably as safe as London or Paris; . . . yet San Francisco is as safe as Rome or Florence, and the north Pacific shore as the coast of England. History, in fact, assures us that ours is not one of the lands of the earthquake; that our exemption from its terrors is as certain as that the seasons will not vary, or the summer fail to come; that maternal nature has sheltered us from the destroyer that we may enjoy her gifts at leisure and unfold her vast resources by incessant toil, and that he who holds the earthquake in check has ordained that we may do his work unimpeded by the perpetual horror that broods over other lands."

Was ever false assurance more completely overthrown by the record of events than this false prophecy concerning earthquakes? Think of San Francisco. Surely the present has no parallel in history in the frequent recurrence of this destructive visitation of God. We certainly can not close our eyes and say that earthquakes are not a sign of the soon coming of Christ.

"Scoffers, Walking After Their Own Lusts"

In 2 Peter 3:3, 4, we find this proph-

ecy: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." This prophecy is almost daily fulfilled, and one has but to recall the utterances of clergymen and laity, wherever the truth of God is preached, to find a literal fulfilment of this saying of Peter.

A little over a year ago the writer was in Minneapolis, attending the Northern Union Conference meeting, when one of the leading papers published the following:—

"Minneapolis citizens do not agree . . . in the belief that the present generation will see the end of the world. Several citizens, interviewed to-day, refuse to take the matter seriously." The article starts out with flaming headlines:—

"MAYOR DOESN'T FEAR END OF THE WORLD; NO ONE SEEMS TO

"Mayor Haynes: Ever since I arrived at years of responsibility, I have

tion is ridiculous. I have nothing to say on the subject.

"John W. Thomas: I do not think anything about it. I am content to leave the matter with the Lord."

How could a prophecy be more literally fulfilled than this of Peter? Everywhere the ministers and leading educators are quieting the fears of the people concerning the events that are to take place on the earth.

Heaping Treasures for the Last Days

Take the prophecy of James, the fifth chapter, giving the warning against the accumulation of riches in the last days. Never in the history of the human race has there been such an accumulation of gigantic fortunes as during the last half century. When such men as Rockefeller, Carnegie, Harriman, Rogers, and others can accumulate in a single lifetime fortunes aggregating from fifty to seven hundred million dollars; when to be a millionaire is nothing to be thought of, and in order to attract attention one must be a multimillionaire, we can but wonder if this prophecy of the apostle James will ever meet a more literal fulfilment than it has at the present time.

Catholicism and Religious Legislation

Catholicism is attracting almost universal attention, and perhaps was never so popular since the days of Martin Luther as at the present time. The Catholic Church boasts that she is making more progress in conversions than all the Protestant churches together. To-day the Catholic Church largely controls the public press utterances concerning religion. But few of the large dailies dare lift their voices against the mighty power of this church, and Catholicism is wielding a great and almost incomprehensible influence in State and national politics. Within a twelve-month a president of the United States gave utterance to the hope that the day might come when even a Catholic might occupy the high office of president of the United States.

The federation of churches that is taking place before our eyes is another sign of the speedy fulfilment of Revelation 13 and 14. The combination of all the working elements in the various churches in this country to bring about religious legislation and to enforce a better observance of Sunday as the Christian sabbath, should certainly lead us as a people to appreciate the times in which we are living. There were introduced in the Sixtieth Congress of the United States ten distinct bills pertaining to the better observance of Sunday as the Christian sabbath, or proposing a religious amendment to the Constitution of the United States. Even in heathen countries the propriety of Sunday observance is seriously discussed. One of our missionaries in Korea writes: "In one village where a woman had started to observe the seventh day, a native preacher told her she might as well give it up, and let the Adventists alone; for the time would come when laws would be made, and they would be killed. We



KOREAN PREACHERS, ELDER C. K. BUTTERFIELD STANDING WITH THEM

heard these same proofs presented and the same arguments made in favor of final dissolution, but the world goes on just the same.

"WHAT CLERGYMEN SAY ABOUT THE COMING OF WORLD'S END

"Rev. Wm. Wilkinson: These statements regarding the end of the world have been made ever since the days of the apostles, but I do not think you or I will see the end of the world. If the world will not end until the gospel has reached all parts of it, the end is far away, for many of the people who go to church have not been reached by the gospel.

"Rev. Andrew Gillies: The Seventh-day Adventists have been disappointed on this matter dozens of times, and I believe they will again. 'The day of the Lord cometh as a thief in the night, and no man knoweth the hour.'

"Rev. W. H. Jordan: I see in the accumulation of wealth by the trusts, and the strife between capital and labor, no indication of the end of the world. They are simply different phases of civilization.

"Rabbi S. N. Deinard: The proposi-

were startled as we realized that in a heathen land where the third angel's message is just entering, we are required to give the people the light on the union of church and state. Doubtless we shall have exactly the same issues to meet here that you do in the States."

As we study the times in which we live, and interpret them in the light of prophecy, well may we ask ourselves, Watchman, what of the night? Are there signs of the day dawn, when the morning-star is to arise? Are we nearing the end? Are there omens on every hand of the soon coming of Christ to this world? Surely God's people have every reason to take courage and rejoice, because from every standpoint from which we can reason, the end is very near. The morning cometh, and also the night,—the morning bringing light and immortality and eternal happiness to the people of God,—the night of sorrow, ruin, and eternal destruction to those who are not prepared to meet their Lord.

Knowing the times in which we live, and clearly seeing the dangers coming upon the world, is it not our supreme duty to give our lives and all there is of us to the spread of the third angel's message, that a people may be gathered out who shall receive their Lord with gladness at his coming?

Children's Lesson—No. 4

Growing

Write the word "Go" on blackboard or paper: this was what Jesus told his disciples to do. Mark 16:15. To us now he may say, "Go" to school, or, "Go" to work for me where you are.

It is not enough to simply "go." We must go *right*. (Write "Right" under "Go.") Some children go, but they go wrong. We must seek to find the *right* way during this week of prayer.

Nor is it enough to only *start* right. We must go right on—continue in well-doing. Gal. 6:9. (Write "On" under "Right.")

But what shall we go right on doing? (Write "Working" under the other words.) Now we have—

Go

Right

On

Working

Children may sell books and papers, can earn money, can do helpful things at home and for others, and in this way work for Jesus.

If we do this, we shall (erase all but initial letters, leaving on the blackboard) *grow*.

G

R

O

W

There are three special examples of this kind of growing in the Bible. 1 Sam. 2:26; Luke 1:80; 2:40.

God's work *grows*—so must we.

"For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith."

The Closing Work

A Call to Earnestness, Devotion, and Diligence

O. A. OLSEN

(Reading for Wednesday, December 15)

THE great advent movement is here in fulfilment of prophecy, and the people that represent it are fulfilling prophecy as verily as John the Baptist was fulfilling prophecy in connection with the first advent of Christ.

The prophecies relating to the closing work of the gospel in the earth are among the most prominent, earnest, and soul-stirring in all the Bible, and this would indicate the nature and character of the work, and the manner in which the message is to be given. The movement is to be world-wide in its extent. It is to every nation, kindred, tongue, and people the message must go, and all to be accomplished in the short period of one generation. This is beyond human comprehension, but the Lord has spoken the word, and therefore it can not fail.

The providence of God has in a most wonderful manner prepared the way for the accomplishment of this work in a short space of time. The great missionary movement of the past century, the translation of the Bible into hundreds of languages, and the wonderful facilities for printing and circulating the Holy Scriptures and other helpful literature are all important factors in the way of preparation for the accomplishment of the closing work. We should also mention the wonderful facilities for travel by sea and land, making it not only possible to reach all parts of the world, but also to get about with such rapid speed, and with such a degree of comfort, that the way is open for missionaries to be sent everywhere in the shortest possible time. Surely all these things are an evidence of the fact that we are now in the time of God's preparation, and great results must be expected. Neither are we in the beginning of this work that is to finish the gospel mission to the world, but rather on the very verge of its closing. Surely this is a momentous time, full of eternal consequences.

It must be evident to every one that such a situation and such a time calls for something far beyond the ordinary in the way of earnestness, devotion, self-sacrifice, and diligence on the part of those who are acting a part in this work.

In Rev. 18:1, 2, the work is represented by an angel coming from heaven, "having great power; and the earth was lightened with his glory." This is a significant representation. "And he cried mightily with a strong voice." Power, glory, and great energy are here represented. These, then, will be characteristics of the closing work and the people that carry the message. And now that we claim to be that people, is it out of place to inquire as to whether or not we meet the specifications?

The beginning of this movement was amid many difficulties. Great obstacles

in every direction confronted the work, small numbers, lack of funds, none of the present facilities, with much opposition on every hand. But the men who led out in the message were men of great faith, whole-hearted consecration, and determined perseverance and energy. No sacrifice or self-denial was too great when the needs of the work required it.

In times of pressure their source of help was in prayer, yes, earnest, prevailing prayer, with fasting and many tears; and the result was that God wrought mightily. Difficulties were mastered, hindrances were overcome, opposition gave way, and the truth advanced gloriously. There was a power manifest in the work that made itself felt, and success attended the efforts put forth.

Times have changed. Now we are supplied with great facilities. We have publishing houses, training-schools, sanitariums, and other helpful agencies in large numbers, which should be a great help in the rapid advancement of the message, and in hastening it forward to its final glorious consummation.

But institutions and other facilities are not all that is needed. These facilities, all good in themselves, may even become a detriment if too much dependence is placed on them. The personal devotion, the self-sacrifice and determined perseverance must be manifested now, as in the beginning, in order to make the work effectual. Institutions and facilities can never take the place of personal devotion and diligent effort.

Is it not a fact that we all lament the lack of real spiritual power in our work? Is there not a feeling that our laborers do not bring the fruit that we rightly ought to expect? I have heard such sentiments expressed many times; indeed it seems to be quite general. If this is so, there must be a reason for it.

Recently my attention was called to a paragraph in an article from the Lord's servant, Sister E. G. White, published in *The Watchman* of Oct. 6, 1903, which stirred my soul. It reads this way: "But were the same diligence and self-sacrifice at the present stage of the work as at its beginning, we should see a hundred times more accomplished than is now. If the work is to go forward on the high plane upon which it started, there must be no falling off in moral resources." That is a startling statement: "Were the *same* diligence and self-sacrifice at the present stage of the work as at its beginning." From this it is evident that there is not now the same diligence and self-sacrifice; but if there were, then "we should see a hundred times more accomplished than is now." "A hundred times more,"—what a difference! This is a sad comment. O that the Spirit of God may properly stir our every heart, that there may be an awakening commensurate with the needs of the time!

But this statement from the Lord's servant is not the only one that has come to us. Here is another: "My heart is filled with anguish when I think of the

tame messages borne by some of our ministers, when they have a message of life and death to bear. The ministers are asleep; the lay members are asleep; and a world is perishing in sin. May God help his people to arouse and walk and work as men and women on the borders of the eternal world. Soon an awful surprise is coming upon the inhabitants of the world. Suddenly, with power and great glory, Christ will come. Then there will be no time to prepare to meet him. Now is the time for us to give the warning message."—*Testimonies for the Church*, Vol. VIII, page 37.

We read from another place these words: "The Lord calls for a renewal of the straight testimony borne in years past. He calls for a renewal of spiritual life. The spiritual energies of his people have long been torpid, but there is to be a resurrection from apparent death. By prayer and confession of sin we must clear the King's highway. As we do this, the power of the Spirit will come to us. We need the *pentecostal energy*. This will come; for the Lord has promised to send his Spirit as the all-conquering power."—*Id.*, page 297.

These are all solemn and stirring words. "We are living in a time when even greater earnestness is needed than in the apostles' day."—*Id.*, Vol. V, page 132. That is reasonable. Shall we then arise from our indolence, our sleepy indifference, and put ourselves to the task? "Why has the history of the work of the disciples, as they labored with holy zeal, animated and vitalized by the Holy Spirit, been recorded if it is not that from this record the Lord's people to-day are to gain an inspiration to work earnestly for him? What the Lord did for his people in that time, it is just as essential, and more so, that he do for his people to-day. *All that the apostles did, every church-member to-day is to do.* And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance."—*Id.*, Vol. VII, page 33.

Thus we are admonished, encouraged, and urged by the Spirit of God to rise to our high calling, that we may meet the mind of God in such a momentous time as this. Not only ought our zeal, diligence, and self-sacrifice to be equal to that in the beginning of the work, but rather in advance of it, as the urgency is so much greater; for the work is about to close, and the destiny of every being to be sealed for eternity.

"In the early days of the message, very many of our people possessed the spirit of self-denial and self-sacrifice. Thus a right beginning was made, and success attended the efforts put forth. . . . The Lord has signified that his work should be carried forward in the same spirit in which it was begun. The world is to be warned. Field after field is to be entered. The command given us is, 'Add new territory; add new territory.' Shall we not as a people, by our

business arrangements, by our attitude toward a world unsaved, bear a testimony even more clear and decisive than that borne by us twenty or thirty [now thirty-seven] years ago?"—*Id.*, pages 53, 54.

What reply shall we make? What position shall we take? By these quotations from the Testimonies we see that there is not now the same diligence and self-sacrifice, and that the work is not on the same high plane, as when it started; for if it were, "we should see a hundred times more accomplished than is now." Would we not rejoice to see a hundred times more accomplished? Would not such results rapidly hasten the glorious work to its final consummation? Why shall it not be so?

We are blessed with facilities for carrying on the work with strength and

ception. What is needed is an earnest taking hold on our part. Let us not be satisfied with the little success. Just think! "A hundred times more might be accomplished," were there the same diligence and self-sacrifice as in the early times. Why should there not be the same diligence and earnestness now as then? If there should be any difference, the diligence and earnestness of the present should be much in advance of the early times,—yes, of every time in the past.

All heaven is waiting to co-operate with human agencies. O, then, let us avail ourselves of our privileges! Let us pray as we never before prayed, with prevailing prayer. Let our faith take hold of God's precious promises, and not be satisfied with anything less than the fulness of power and grace for



GROUP OF BELIEVERS ATTENDING THE SOUTH AFRICAN UNION CONFERENCE, TAKEN IN FRONT OF THE CLAREMONT CHURCH BUILDING, NEAR THE COLLEGE

power. We are favored with the providences of God in a most marked manner to hasten the message to all parts of the world. Doors that in the past have been closed are now open. The calls for consecrated, earnest laborers, who carry the weight of soul burden on their hearts, have never been so many and so urgent as just now. In the home field there is still a great work to be done. The large cities of our own country, with their thousands and hundreds of thousands of souls on the way to perdition, are a mighty appeal for something to be done to save them. Then the fields afar, with their hundreds of millions—O, what an appeal such a situation as this presents! Is it not great enough to stir every soul to its very depths?

Now is the time, now is the opportunity, to come to the help of the Lord against the mighty. Will any, like Meroz of old, refrain and hold back? "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Judges 5:23. What was the sin of Meroz?—Neglect. They did not do. Let none of us come under such a curse.

The Lord is calling his people to arise, to put on the whole armor, to put themselves to the task of the effort. The Holy Spirit awaits our demand and re-

the work. As laborers and ministers, let us decide that by the grace of God no more tame messages shall pass our lips, but rather that our words and actions shall be animated with holy zeal, and vitalized by the Holy Spirit. This is our privilege. O for the Holy Spirit's fervor and power upon ministers and people! The Lord is as ready now to work for his servants as in the days of the apostles. But to attain to this we are called to repent, to turn to the Lord with all the heart, and give ourselves to the work without any reserve.

May this week of prayer be blessed with the outpourings of the Holy Spirit as never before, fitting and qualifying ministers and people for pressing forward to the finishing of this work with the power and glory the Lord has indicated, and thus hasten the coming of the Just One, and bring the glorious consummation.

Children's Lesson—No. 5 Sleeping

Scripture Text: 1 Thess. 5:6.

When asleep, we know nothing of what is passing around us. We can not visit, play, or work; do not feel or sense anything.

It is unsafe to sleep sometimes; as, when the house is on fire, or when thieves are about; or in some places, as on a railway track.

This world, and all the things in it, are soon to be burned up. 2 Peter 3:10.

There are two kinds of sleep—natural sleep and spiritual sleep, or body sleep and mind sleep. Before Jesus comes, many people will be sound asleep who look as if they were wide-awake. Their consciences are asleep. Against this kind of sleep the Lord warns us. It is a deadly sleep. He says to all such—Isa. 52:1, first part.

It is hardest to keep awake just before morning. [It is dangerous to be sleeping when Jesus' coming is near. Rom. 13:11, 12.]

Jesus tells us how to keep awake. Mark 13:33-37. "Watch, pray, work." What shall we watch? for what pray? for whom shall we work? Let us do all these during this week of prayer, and keep on doing them till Jesus comes.

The Life of Self

EXTRACTS FROM "TESTIMONIES FOR THE CHURCH," ARRANGED BY W. B. WHITE.

(Reading for Thursday, December 16)

[If so desired, the leader can cut out the following paragraphs and pass them around before beginning the study, letting different ones in the congregation read them in answer to the questions.]

1. What must be given up to become the follower of the lowly Christ?

"Many who profess the name of Christ and claim to be looking for his speedy coming, know not what it is to suffer for Christ's sake. Their hearts are not subdued by grace, and they are not dead to self, as is often shown in various ways. At the same time they are talking of having trials. But the principal cause of their trials is an unsubdued heart, which makes self so sen-

2. For what service has God created us and placed us in the world?

"Some who think themselves excellent Christians do not understand what constitutes service for God. They plan and study to please themselves. They act only in reference to self. Time is of value to them only as they can gather for themselves. In all the affairs of life this is their object. Not for others but for themselves do they minister. God created them to live in a world where unselfish service must be performed. He designed them to help their fellow men in every possible way.

But self is so large that they can not see anything else. They are not in touch with humanity. Those who thus live for self are like the fig tree, which made every pretension, but was fruitless."

—"Desire of Ages," Trade Edition, page 692.

3. As Satan sees that his time is short, what does he seek to lead men to do? When he is successful, what does he do?

"I saw that there were some like Judas among those who profess to be waiting for their Lord. Satan controls them, but they know it not. God can not approve of the least degree of covetousness or selfishness, and he abhors the prayers and exhortations of those who indulge these evil traits. As Satan sees that his time is short, he leads men



NATIVES COMING TO OUR SOLUSI MISSION TO TRADE

on to be more and more selfish and covetous, and then exults as he sees them wrapped up in themselves, close, penurious, and selfish. If the eyes of such could be opened, they would see Satan in hellish triumph, exulting over them, and laughing at the folly of those who accept his suggestions and enter his snares."—"Early Writings," Edition of 1906, page 268.

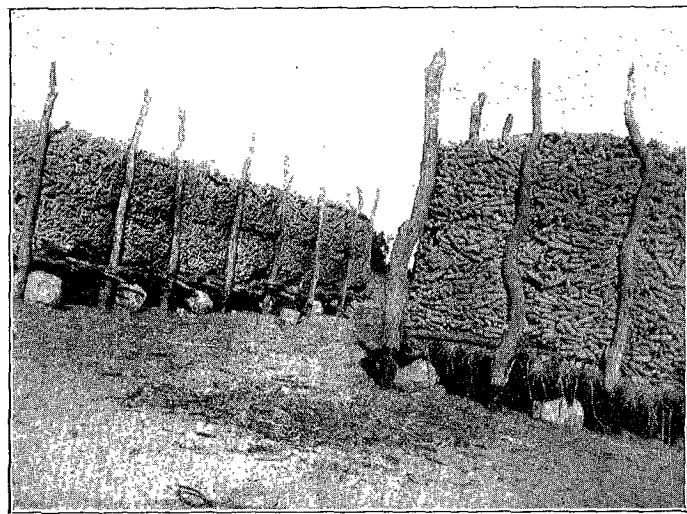
4. What change has come over many who formerly loved God and enjoyed his favor? Why the change?

"Some who have formerly loved God and lived in the daily enjoyment of his favor, are now in continual unrest. They wander in darkness and despairing gloom, because they are nourishing self. They are seeking so hard to favor themselves that all other considerations are swallowed up in this. God, in his

providence, has willed that no one can secure happiness by living for himself alone. The joy of our Lord consisted in enduring toil and shame for others, that they might be benefited thereby."—"Testimonies for the Church," Vol. IV, page 224.

5. When we sit at the feet of Jesus, what shall we learn regarding the value of our own work?

"It is the love of self that brings unrest. When we are born from above, the same mind will be in us that was in Jesus, the mind that led him to humble himself that we might be saved.



TWO CRIBS OF "MEALIES" (CORN) ON THE SOLUSI MISSION FARM, OUR FIRST MATABELELAND STATION, AFRICA

sitive that it is often crossed. If such could realize what it is to be a humble follower of Christ, a true Christian, they would begin to work in good earnest, and begin right. They would first die to self, then be instant in prayer, and check every passion of the heart. Give up your self-confidence and self-sufficiency, brethren, and follow the meek Pattern."—"Early Writings," Edition 1906, page 113.

Then we shall not be seeking the highest place. We shall desire to sit at the feet of Jesus, and learn of him. We shall understand that the value of our work does not consist in making a show and noise in the world, and in being active and zealous in our own strength. The value of our work is in proportion to the impartation of the Holy Spirit."—"Desire of Ages," Trade Edition, pages 385, 386.

6. What is the cause of the great weakness in our churches? Whose spirit is it that rises up in the hearts of some when things do not please them?

"There is a cause for the great weakness in our churches, and that cause is hard to remove. It is self. Men have none too much will, but they must have it wholly sanctified to God. They need to fall on the Rock and be broken. Self must be crucified in every one who shall enter the gates of the city of God. The fierce spirit which rises up in the hearts of some in the church when anything does not please them, is the spirit of Satan, and not the spirit of Christ."—"Testimony for Ministers," page 26.

7. Why does God permit us to come in contact with suffering and calamity?

"Upon your faithfulness in this work, not only the well-being of others, but your own eternal destiny depends. Christ is seeking to uplift all who will be lifted to companionship with himself, that we may be one with him as he is one with the Father. He permits us to come in contact with suffering and calamity in order to call us out of our selfishness; he seeks to develop in us the attributes of his character,—compassion, tenderness, and love. By accepting this work of ministry, we place ourselves in his school, to be fitted

for the courts of God. By rejecting it, we reject his instruction, and choose eternal separation from his presence."—*"Christ's Object Lessons,"* page 388.

8. *What should those who live to serve their own interests never expect?*

"Let none suppose that they can live a life of selfishness, and then, having served their own interests, enter into the joy of their Lord. In the joy of unselfish love they could not participate. They would not be fitted for the heavenly courts. They could not appreciate the pure atmosphere of love that pervades heaven. The voices of the angels and the music of their harps would not satisfy them."—*"Christ's Object Lessons,"* page 364.

9. *With whom will the great Judge place those who have drifted along, and who have sought to please themselves?*

"Those who have drifted along, carrying no responsibility, thinking of themselves, pleasing themselves, will be placed by the Judge of all the earth with those who did evil. They receive the same condemnation."—*"Christ's Object Lessons,"* page 365.

10. *Instead of withering up with selfishness, with what should our souls be expanding?*

"I saw that he is greatly displeased with the least manifestation of selfishness on the part of his professed people, for whom Jesus spared not his own precious life. Every selfish, covetous person will fall out by the way. Like Judas, who sold his Lord, they will sell good principles and a noble, generous disposition for a little of earth's gain. All such will be sifted out from God's people. Those who want heaven must, with all the energy which they possess, be encouraging the principles of heaven. Instead of withering up with selfishness, their souls should be expanding with benevolence."—*"Early Writings,"* Edition of 1907, page 268.

11. *What is the duty of every soul? Name some of the terrible results of permitting self-exaltation to come into the heart.*

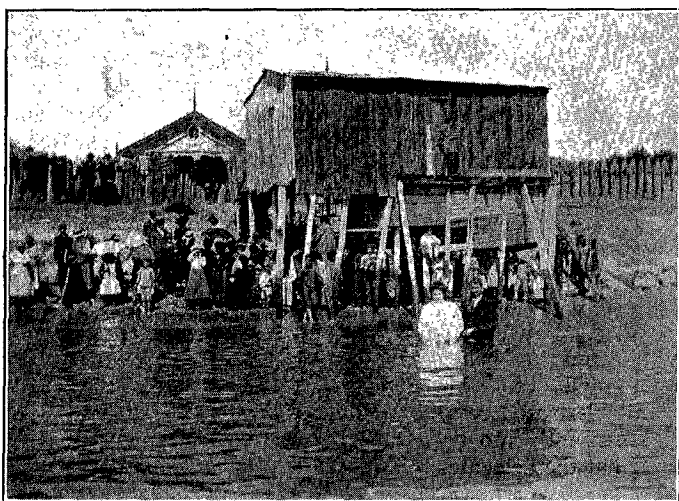
"I saw that many prayed for God to humble them; but if God should answer their prayers, it would be by terrible things in righteousness. It was their duty to humble themselves. I saw that if self-exaltation was suffered to come in, it would surely lead souls astray, and if not overcome, would prove their ruin. When one begins to get lifted up in his own eyes, and thinks he can do something, the Spirit of God is withdrawn, and he goes on in his own strength until he is overthrown."—*"Early Writings,"* Edition of 1907, page 120.

12. *What is the sin that is well-nigh incurable?*

"God can not connect with those who live to please themselves, to make themselves first. Those who do this will in the end be last of all. The sin that is most nearly hopeless and incurable is pride of opinion, self-conceit. This stands in the way of all growth. When a man has defects of character, yet fails of realizing this; when he is so imbued with self-sufficiency that he can not see his fault, how can he be cleansed?"—*"Testimonies for the Church,"* Vol. VII, page 200.

13. *What, more than anything else, mars our communion with God and one another?*

"How often our service to Christ, our communion with one another, is marred by the secret desire to exalt



A BAPTISM OF BELIEVERS IN LISBON, PORTUGAL

self. How ready the thought of self-gratulation, and the longing for human approval. It is the love of self, the desire for an easier way than God has appointed, that leads to the substitution of human theories and traditions for the divine precepts."—*"Desire of Ages,"* page 484.

14. *What always prevents our beholding the Lord? What kind of spirit in us enables us to see God?*

"Selfishness prevents us from beholding God. The self-seeking spirit judges of God as altogether such a one as itself. Until we have renounced this, we can not understand him who is love. Only the unselfish heart, the humble and trustful spirit, shall see God as 'merciful and gracious, long-suffering and abundant in goodness and truth.'"—*"Desire of Ages,"* page 351.

15. *What will those be sure to do who love self more than they love Jesus?*

"Satan is constantly seeking to cause distrust, alienation, and malice among God's people. We shall be often tempted to feel that our rights are invaded, when there is no real cause for such feelings. Those whose love for self is stronger than their love for Christ and his cause, will place their own interests first, and resort to almost any expedient to guard and maintain them."—*"Testimonies for the Church,"* Vol. V, page 242.

16. *Before honor comes what?*

"Before honor is humility. To fill a high place before men, Heaven chooses the worker who, like John the Baptist, takes a lowly place before God. The most childlike disciple is the most efficient in labor for God. The heavenly intelligences can co-operate with him who is seeking, not to exalt self, but to save souls."—*"Desire of Ages,"* page 518.

17. *When an individual thinks he is indispensable for the success of God's work, what results?*

"But when men exalt themselves, feeling that they are a necessity for the success of God's great plan, the Lord causes them to be set aside. It is made evident that the Lord is not dependent upon them. The work does not stop because of their removal from it, but goes forward with greater power."—*"Desire of Ages,"* page 518.

18. *Of what must we be stripped before God can do anything for us?*

"The Lord can do nothing toward the recovery of man until, convinced of his own weakness, and stripped of all self-sufficiency, he yields himself to the control of God. Then he can receive the gift that God is waiting to bestow. From the soul that feels his need, nothing is withheld. He has unrestricted access to him in whom all fulness dwells."—*"Desire of Ages,"* page 347.

19. *Many have served self so long that in their efforts to uplift Jesus, unconsciously to themselves, whom do they exalt?*

"Watch unto prayer. In this way alone can you put your whole being into the Lord's work. Self must be put in the background. Those who make self prominent, gain an education that soon becomes second nature to them, and they will soon fail to realize that instead of uplifting Jesus, they uplift themselves; that instead of being channels through which the living water can flow to refresh others, they absorb the sympathies and affections of those around them. This is not loyalty to our crucified Lord."—*"Testimony to Ministers,"* page 330.

20. *What is shut out of our hearts until self is emptied out? What is given us when self has been expelled?*

"We can receive of heaven's light only as we are willing to be emptied of self. We can not discern the character of God, or accept Christ by faith, unless we consent to the bringing into captivity of every thought to the obedience of Christ. To all who do this, the Holy Spirit is given without measure."—*"Desire of Ages,"* page 202.

21. *When every false god is cast out of the soul, what fills the place?*

"When one is fully emptied of self, when every false god is cast out of the soul, the vacuum is supplied by the inflowing of the Spirit of Christ. Such a one has the faith which works by love and purifies the soul from every moral and spiritual defilement. The Holy Spirit, the Comforter, can work upon the heart, influencing, directing, so that he enjoys spiritual things. He is after

the Spirit, and he minds the things of the Spirit. He has no confidence in self; Christ is all in all."—*"Testimony for Ministers,"* page 370.

22. *With what sacrifices is God well pleased?*

"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Man must be emptied of self before he can be, in the fullest sense, a believer in Jesus. When self is renounced, then the Lord can make man a new creature. New bottles contain the new wine."—*"Desire of Ages,"* page 323.

Children's Lesson—No. 6

Who Shall Go?

Begin this lesson by showing that children always wish to be invited to any place their parents may go. The eager question is asked, "*Who shall go?*" They do not wish to be left behind.

The Lord never leaves out the children when he sends invitations. (Illustrate by the children of Israel when leaving Egypt. Ex. 10:8, 9.)

The Lord cared for the children by appointing the Passover. Ex. 12:23. Made memorial for them. Joshua 4:19-24. Loves them just as well now, and says to them, "Come."

He has sent us an invitation to-day. Joel 2:12-14. Whom has he invited? Verse 16. Will you come?

Another Year of Missionary Advance

W. A. SPICER

(Reading for Friday, December 17)

NEVER yet has come to us a week of prayer that did not mark another year of missionary advance. That is something to thank God for. Every turn in the road grows brighter with promise. Every year calls to us in louder tones that the warning message is speeding on, and that we are to follow hard after in our praying and giving and going.

Who can ever weary of watching the progress of the message? The news of the fields will never become an old story with us. We are seeing the hand of the Lord at work. We are watching in these days the work that prophets and kings and angels have looked forward to through the ages.

Isaiah saw it in vision. He saw the redeemed being gathered in the last days to Zion. He heard the world scoffing as the people in whose heart is God's law went forth with the last gathering message. He saw that people rise and shine. In his joy, he cried out by inspiration to that favored people:—

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. . . . 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." Isa. 52:7-10.

All the prophets and saints have longed to see this day. Daniel and John pointed out the very time when the message would be heard, and in The Revelation it was seen actually reaching every nation and tongue, leaving everywhere it touched a people keeping the commandments of God and the faith of Jesus. We are face to face with it all to-day. We are seeing just what the prophets talked about and longed so to see, and all the word will be gloriously fulfilled.

This very year has marked a new era in this missionary advance. Did not all our hearts burn within us as we read or heard the reports of the recent General Conference? With one voice, brethren from all the four quarters of the earth testified that the power of this blessed message is transforming lives and building up a successful work in every land it touches. And what a cry of need came to us in this united call from the fields! Rolled into one voice, it is a cry like the sound of many waters calling, "Send us help." Our embarrassments are not those of lack of success. The victories everywhere, the opening doors, the souls looking this way for help, the crying need, place us where the only possible thing for any believer to do is to cut loose and cut down, and throw every available resource of means and time and strength into the service.

What the delegates told us at the Conference about open doors, and the reports that constantly come, correspond exactly to these words from the spirit of prophecy:—

"Our General gives the command, 'Go forward.' Thousands are thirsting for living truth. The Macedonian cry is coming to us from every direction, 'Come over and help us.' Time and again I have had presented before me a vision of people across the broad ocean, standing in perplexity, and pale with anxiety, earnestly inquiring, 'What is truth?' They say: 'We want the bread of life. . . . We want to find the old paths. We want to come back to the simplicity of gospel religion.' My tears flow as I see this picture rising vividly before me. The voice from heaven pleads, 'Go ye into all the world and preach the gospel to every creature.'"—*Mrs. E. G. White, in "Stewardship Series,"* No. 1.

Think of that brother in Siberia traveling two thousand miles to find one of our ministers who could teach him this message! Then think of two or three ordained ministers in that whole vast country. A church elder away in Russian Turkestan, Central Asia, reports a baptism with three hundred people gathered at the riverside, some to scoff and some to pray. So pressing was the crowd, the believers had to wade out to a little island, and there, with the manifest presence of the Holy Spirit, true souls followed their Lord in baptism.

We had no thought of the Turkestan region as a near field for our work three years ago. Now the message is stirring the people there.

From Riga, Russia, Sister J. T. Boettcher sends us a word for this service, Elder Boettcher being away in the south, looking for a site for their Russian school. What cause for thanksgiving, by the way, that a school in Russia can now be planned for! A little time ago it could not have been mentioned aloud. Here is the message from Russia, a letter sent to the Riga headquarters from the believers away in Manchuria, near the Chinese border. They have never seen a minister, and write from Harbin:—

"DEAR BRETHREN: You write us that Elder Loeb sack is in the city of Akmolinsk, Siberia,—that is pleasing to the Lord, and causes us great joy,—but if you knew how we long for a minister to come to us as soon as possible! Here are many souls who wish to be baptized for the forgiveness of sins. I will not write much, for you have already heard of the Seventh-day Adventists in Harbin. Christ says, 'Where two or three are gathered together in my name, there am I in the midst of them.' On the eleventh of August a child of one of the brethren in Harbin died. We accompanied the body to the graveyard, and at the funeral many people were there, both Chinese and Russians, who wondered greatly that we had no leader. But we know that Christ is our leader."

Thank God for the first light of the message kindled in Manchuria! Turn where we may, we find hearts now seeking to find those who have the truth for this time. From the Balkans, South-eastern Europe, Elder Hinter reports an experience. As he travels, he scatters tracts and papers. One night recently, at a late hour, a knocking was heard at the door of his dwelling in Bucharest, Rumania. Some one opened the door, and found three peasants standing without, who had walked from a village about fifty miles distant. On being asked why they sought the house of Mr. Hinter at such an hour, they replied:—

"We seek the way of salvation, and have heard that from this man the way of salvation may be learned. We have received a paper with his address, and so have come here on foot to receive instruction."

From away in the Cook Islands, in the South Pacific, an islander who had received the Rarotongan paper and some books, writes:—

"My joy is beyond expression. There came a young man to our shores, Tonga by name, and sold many books here. He sold a case full in just a twinkling. Now the result is this, that there is no use of any missionary preaching unto us fables. . . . Send us more and more light."

Down in Africa there is real heart-hunger. "The natives come hundreds of miles to our stations," said Elder Edmed at the General Conference, "to plead for teachers." Elder R. C. Porter,

of the South African Union Conference, who has recently visited the Rhodesia stations, writes:—

"The need is for means to open up more out-stations and equip them faster. The instruction to us is to step faster, and our burden is to set these darkened lands all ablaze with the light of the message. Every station established is a torch that lights the territory for miles around, so let the money flow into the treasury that more torches may be lighted, for the African darkness is very dense."

East Africa has opened new stations, and our workers have reduced a language to writing, and put the four Gospels into a tongue that never before spoke the Word of the living God.

for a decided move in West Africa the present year."

Yes, brethren, that was a true picture given us in the quotation from the spirit of prophecy—thousands hungering for the living truth. What a call to us who have that living truth. Brother Santee voices it for us in song:—

"The world is hungry for Jesus; from many a far-off shore
Come pleadings that stir the workers to efforts unreached before.
They are calling for other workers, for the work half finished falls;
We are near the close of the harvest, and the Master for reapers calls.

"The world is hungry for Jesus, and nations are in the dark;

lack of funds. Should not one or two men go up the Amazon River, one of the great highways to the heart of the continent? No Adventist voice has ever been heard in that vast territory. There are great states in Brazil with millions of inhabitants where nothing has been done. Argentina has whole provinces with not a witness. Entire republics are only touched. The work must be greatly strengthened before it can swell to a 'loud cry.' What about the Indians of Peru, Bolivia, and Ecuador? God is opening the way. Shall we step in? Or shall God's providence call in vain? Pray ye the Lord of the harvest."

From away in the East Indies, Elder S. W. Carr reports the first-fruits in New Guinea—one believer, a European



TENT-MEETING IN JAPAN; CONDUCTED BY ELDERS W. D. BURDEN AND H. KUNIYA, STANDING IN CENTER OF BACK ROW

But the most populous part of Africa is that stretching from the Guinea Coast, West Africa, eastward along the Sudan to the Nile; and set at the west gateway of this region is our West Coast mission, with only two foreign men and their wives and a little band of loyal helpers. Two families should have gone this year, but Elder D. C. Babcock told us at Conference that with each additional worker going now, about a thousand dollars must go along, too, for a mission station. So we are waiting, and West Africa is waiting. From every quarter the West Coast mission hears calls to come to plant stations. Elder Babcock says:—

"There are not less than one hundred million souls in this territory. If ever Christianity did anything for a dark land, if ever anything was accomplished for those in heathen countries, let us arise now and do something for this neglected field. I do earnestly appeal

They would fly to some place of safety, like the weary dove to the ark;
They would hear of the 'Friend of sinners,' and hearing, their hearts are stirred;
'Tis the 'gospel of the kingdom,' and to them we must carry the word."

Elder J. W. Westphal sends this message from South America:—

"With the opening doors in this land, as the power of the Papacy has been broken, there are also open hearts. Souls are hungering and thirsting for the truth. Blind eyes are opened; deaf ears unstopped; hard hearts made tender. This shows that the opening of the doors of South America is of God, and that they are opened that we may do quickly our appointed work. The Lord has wonderfully blessed the efforts, and a host has been raised up who are uniting with us. The General Conference is sending men to enlarge the ranks. Others stand ready, but must wait for

planter, at Dedele. And here he found opportunity to preach the message to those who had never heard of Christ. Brother Carr says:—

"Finding one lad who knew the Motuan, I used him as my interpreter to tell them the 'old, old story of Jesus and his love,' and of the reason of our coming to New Guinea—to proclaim his soon return. I never had a more attentive audience, and with rapt attention they listened to the story of his life, death, and resurrection, the announcement of the latter causing exclamations of surprise from all. Complete silence prevailed while we all knelt together to ask the Lord to bless the words spoken in weakness and under such circumstances. None had been told the story before, and none had ever knelt or heard prayer before. An intense longing came over me to remain among them and work. This is about the center of seventy miles of unoccupied territory, and

is the inlet to all the tribes up in the ranges. These tribes are still cannibal."

From China, north and south and central, we hear of extension and revivals. This truth is the truth that true hearts are searching for. Away in Hakklo-land, South China, and alone, Brother J. P. Anderson writes:—

"It is a big proposition—giving this message to China's millions. Yet I am persuaded that when we get native workers trained, we can spread over this land in a surprisingly short time."

There is courage in a great task which only God's direct power can accomplish. Elder E. H. Wilbur, of Canton, writes:—

"Our hearts have been filled with joy and courage as we have read the reports of the General Conference. Truly the time has come for the 'loud cry.' The truth has never advanced so rapidly in China as it has this year. Praise the Lord! With several of our best laborers away in America, and others sick, it seemed as if the work would have to halt; but on the contrary, it has moved forward beyond all expectations."

It is God's work, and nothing can stop it. Through tumult and massacre, in which some of our own brethren were slain, the open door in Turkey has been preserved, and the Levant must hear the message. Elder R. S. Greaves, of Smyrna, following up Prof. W. E. Howell's visit to Albania, reports the baptism of the first converts there, and so another province of Turkey in Europe is on our list.

Workers from Barcelona have gone to the Balearic Islands, off the Spanish coast, and sold thousands of papers. One islander besought Brother Bond to teach him "how to pray to the living God," and asked, "Can you not send some one to teach us more fully the way of truth?" Is it not too bad that still Spain is left with but two foreign families, and Portugal with but one? While Barcelona was a battle-ground, in the recent revolutionary outbreak, and blood was flowing in the streets and hundreds being slain, our brethren there were holding a canvassers' institute, from which six workers went into the field.

These are strenuous days. What is done must be done quickly. Says the Testimony:—

"Soon grievous troubles will arise among the nations—trouble that will not cease until Jesus comes. As never before we need to press together. . . . We have no time to lose. The world is stirred with the spirit of war. The prophecies of the eleventh of Daniel have almost reached their final fulfillment. From all the countries of the world the Macedonian cry is sounding, 'Come over and help us.' God has opened fields before us. . . . Work, O work, keeping eternity in view!"

The sending out of one hundred forty workers in 1908, nearly double that of any former year, swept the mission treasury clean of its income. Then came the General Conference, a heavy expense to mission fields, and it seemed as if this year there must be a halt.

But the Conference declared for an advance. And this year already over one hundred workers have gone out. It is purely a matter of faith and trust. The support of practically the whole hundred is yet to come. The means to keep the line moving must well up from deeper springs of liberality that God only can touch. Let us pray him to send the means. Let us study to know how to develop missionary funds. What a grand thing to be ready to go to the fields and give all in service! What an equally grand thing to be able in business to succeed for God and to give all the proceeds beyond the necessities of life to the saving of the lost! And what a grand thing for all to gather by economy and self-denial the gifts that will help to make this week-of-prayer offering the largest in our history!

First giving our own hearts for cleansing from sin and the infilling of the Holy Spirit for service, here we lay our all upon the altar, to live and work only for the hastening of this message to all the world within the next few years.

A Postscript

After this reading was prepared, there came an appeal to our brethren in Europe, from Elder L. R. Conradi, who is now in Africa, we suppose, on the Abyssinian border. We place it here to be read in Great Britain and Ireland, and, in the translations, in the various countries of Continental Europe. But it will interest all our people in America to hear how earnestly the brethren in Europe are planning to carry the message to a third of the world. We are all in it—one united people, having the same "blessed hope," and ready to give and go and toil to see its speedy triumph. So, wherever there is time for it in the service, sing a verse of "From Greenland's Icy Mountains," and listen to this word especially spoken to our fellow believers in Europe:—

Our Special Privilege

L. R. CONRADI

The greatest privilege we as children of the Most High enjoy is to be "laborers together with God." 1 Cor. 3:9. The field which the Lord in his mercy assigns to us is plainly specified: "The field is the world." Matt. 13:38. As God has entrusted to this people a special message of wonderful light, he has stated with it where we are to carry it. The everlasting gospel is to be preached "unto them that dwell on the earth," and "to every nation, and kindred, and tongue, and people." Rev. 14:6.

While this privilege of carrying the everlasting gospel to all the world is to be shared by all our people wherever found, we have as a special division of the General Conference a specified part of the grand work. Upon our denomination as a whole falls the duty of placing this truth before the sixteen hundred million people inhabiting the earth at the present time—a tremendous task for a hundred thousand people, but yet a wonderful privilege, if we consider

the promise of God that out of weakness we shall be strong. Our Mission Board in the United States has given special attention to looking after more than nine hundred millions in China, India, Japan, Korea, South America, South and West Africa, Central America, Mexico, the West Indies, and Canada. The Australasian Union Conference has nobly stepped to the assistance of the General Conference, by supplying most of the means for nearly another hundred millions—those dwelling in the islands of the seas and the East Indies.

The European division esteems it a privilege to look after the remaining five hundred forty million people,—four hundred thirty millions in Europe, fifty-seven millions in Asia, embracing the Russian and Turkish possessions and Persia and Arabia, and fifty-three millions in North and East Africa.

In view of the remarkable openings in India, China, Korea, and Japan at the present time, we in Europe have felt it our duty to receive as little aid from the Mission Board as possible, and to do our utmost in developing means on this side for the spread of the truth among the many millions in the European division outside of our organized conferences. Through the liberality of our people in Europe, we have been enabled to cut down our appropriation from the Mission Board to ten thousand dollars a year; and as the Mission Board is now so closely pressed on account of the many calls coming to it, we do feel that we ought not to increase our demands upon it. Aside from this ten thousand dollars, we ought to consider it our highest privilege to look after the five hundred forty million people entrusted to our care.

We felt grateful to God when, two years ago, the German Union Conference saw its way clear to look after its one hundred forty million people, and yet pay its tithe and its offerings to the subtreasury. The same course will be pursued now that it has been divided. This year Scandinavia follows its noble example, and looks after another thirteen million. The British Union Conference, with forty-five million people, is trying hard to follow the example of the other three union conferences, and has cut down its call for 1910 to \$2,000. This spirit of sacrifice on the part of the four union conferences enables us to give our attention to the weaker fields. The Latin Union Conference, numbering about one hundred ten millions, must have the \$11,500 appropriation called for. The Russian Union Conference, with about one hundred fifty-one millions and the work opening up in Siberia and Central Asia, ought by all means to have \$5,700. This, with the \$2,000 for Great Britain, makes \$19,200 needed for the three union conferences.

Then the Levant Union mission field appeals to us. Turkey is opening up as never before. Calls come direct from Macedonia and Albania. The truth has reached Mesopotamia. The forces in Egypt need to be strengthened. Persia

must be entered. In order to supply these wants, we have increased our laborers, and still more must be provided. These lands of the Bible, with their fifty-one millions, ought to have at least \$9,000 the coming year.

Next, Ethiopia stretches out her hands. To relieve the different union conferences, all the missions in East Africa were taken over by the European division of the General Conference, and must now be provided for by it. Here is wonderful Abyssinia; it, with the Italian, British, and French possessions that have been sliced off from it, contains nearly ten millions. Our brethren in Scandinavia and Finland and in America have this year furnished us efficient help to begin active mission operations there in real earnest. A director for the field has been supplied, and also a physician. We shall have, with the wives of the missionaries, nine workers there. Homes must be provided for them. They must have places where they can, school the natives. The writer himself expects to be there during November and December, to assist the brethren on the ground in planning for their work. We thought that we should need \$4,200 for that field—a low estimate.

Then there is British East Africa. The Lord in his mercy has given us a free territory on the east side of Victoria Nyanza, where we find three hundred thousand souls, with no missionary save our own brethren. Our territory is within twenty miles of the terminus of the Uganda Railway. Steamers ply on the lake. When we consider what has been done in Uganda within a hundred miles of this territory, with a people not more promising than our natives, wonderful indeed are the opportunities God has given us in this field. We now have eight workers, and their forces should be strengthened, and we are calling for \$4,700 for that field.

Adjoining this territory, we have opened up work on the German side of the lake. Four missionaries are there at present, and, as all buildings must be erected, we call for \$3,400 for that work.

At the German South Pare Mission, we have eight workers. God has wonderfully blessed them. There are twenty-three converts, and as many more have offered themselves for baptism, and one thousand young people are in their schools. They are beginning to pay some of their expenses, through raising cotton. They ought to have about \$5,500 for 1910. This means \$17,800 for the East African missions.

In our estimates for 1909, we had made provision for \$31,500 from the European field, and \$10,000 from the Mission Board; but when we came to make the final settlement for 1908, we found our expenses had really been \$44,600. This year we are sending out about twenty-three new missionaries, but some have returned on account of illness. There will be no question but that we shall need at least \$5,000 more than we estimated, and the only way to

make this up is through our annual offerings.

God has wonderfully blessed his work in the European division. We shall reach nearly 20,000 members by the end of this year, if all goes well. Ought we not to count this year on \$15,000 annual offerings in Europe, or \$5,000 more than last year? Ought we not to make a special offering, in view of the great demands of the cause? God places this grand privilege before us. He has prospered us in a remarkable manner in the field, in basket, and in store. His Holy Spirit has been given to us, and he is ready to give it in its fulness, so that we may have the divine grace of the Macedonian churches: "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves." If we shall give ourselves, as they did, first to God, and then lay ourselves upon the altar for his work, remembering the grace of our Lord, who became poor that we might through his poverty become rich, then there will be no question but that this sum will be more than reached. Let those who have means make special offerings. But let each one cheerfully give what he can, with thanksgiving. Let us consider it a special privilege of our people in Europe at this time to contribute liberally for the work in the regions beyond.

Children's Lesson—No. 7

The Power of Prayer

God hears prayer for anything we need. Much depends on whom we associate with. Abraham's servant prayed God to show him just the person he would choose as a wife for Isaac. We may ask him to help us choose our friends, those who will not lead us away from God. Gen. 24:42-46.

God hears us pray for our friends (Mark 7:25, 30); for health (2 Kings 20:1-6); for rain (1 Kings 18:41-45); when we are afraid (Gen. 32:6-12; 33:4); for forgiveness (2 Chron. 33:9, 12, 13); for *everything* (Phil. 4:6; Mark 11:24).

For what will you ask during this week of prayer?

(The teacher may use as much of this lesson as time will permit. Other examples of the power of prayer may be used instead of those given in the lesson, if preferred.)

The Outlook

A. G. DANIELLS

(Reading for Sabbath, December 18)

THE progress of the third angel's message is watched with great interest by Seventh-day Adventists. In this message are centered all our interests, and we look to its final triumph for the realization of all our hopes.

This is not to say that we put the message in the place of Christ, or make it a substitute for the gospel. The third

angel's message is Christ's message to this generation. It is the "everlasting gospel" revealed in greater fulness than ever before, and placed in a setting to meet the conditions of the hour. It is because we look to Christ as the only Saviour, and to the gospel as the only message of salvation, that we regard the third angel's message as we do.

And it is because we accept the Bible as God's revelation of the gospel, that we have this faith in Christ as our Redeemer, and in the third angel's message as God's special message to this generation. In that revelation it is very definitely and clearly set forth that God has a work in progress here in this world where sin abounds. The prophet Jeremiah says: "Cursed be he that doeth the *work of the Lord* negligently." Jer. 48:10, R. V. Speaking of one of his "fellow workers," the apostle Paul said that "for the *work of Christ*" he was "nigh unto death." Phil. 2:30. To the church at Corinth he said: "Now if Timotheus come, see that he be with you without fear: for he worketh the *work of the Lord*, as I also do." 1 Cor. 16:10.

While here among men, Jesus said to his disciples: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." John 9:4. Again: "My meat is to do the will of him that sent me, and to finish his work." John 4:34. And in his last prayer, just before his betrayal, he said to his Father: "I have glorified thee on the earth: I have finished the work which thou gavest me to do." John 17:4.

From these statements it is clear that the Lord has a work here in the world which he is having carried forward by men. And it is equally clear that that work is the proclamation of the gospel of salvation to lost humanity. Paul makes it plain that in working "the work of the Lord," he was preaching the gospel. He says: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. 3:8. Again: "Woe is unto me, if I preach not the gospel." 1 Cor. 9:16.

The same blessed work of the Lord that was being carried forward in the days of prophets and apostles is still here in the world accomplishing the purpose of God. It is still entrusted to his people, and demands their faithful, loyal service.

But the work of God as it is now being carried forward is not to continue forever. Some day it will have fully accomplished that for which it was begun, and then it will close. In the epistle to the Romans we read: "For he will *finish* the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28. The *time* when the work is to be finished is given in the book of Revelation, as follows: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he

hath declared to his servants the prophets." Rev. 10:7.

The seventh angel began to sound in 1844. That marked the beginning of that period of time called the "days of the voice of the seventh angel." In those days the mystery of God is to be finished. The mystery of God is explained by the Word to be the gospel. See Eph. 3:3-6; Gal. 1:11, 12; Rom. 16:25. The preaching of the gospel is the work which the Lord is having carried forward in the earth. Thus it is plain that we are now living in the time of the finishing of God's work.

The finishing of that work will close human history, and open the reign of Christ in his kingdom of glory. And the way that work will be finished will be by the world-wide proclamation of the gospel of that coming kingdom. This is evident from the instruction Jesus has given us. He said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. The details of this work are given more fully in the book of Revelation. Here it is revealed as a great threefold message to be given to all nations, kindreds, tongues, and peoples on the earth. Rev. 14:6, 7. As a direct result of the proclamation of this message, a people will be gathered out, of whom it is declared that they "keep the commandments of God, and the faith of Jesus." Verse 12. When the message has been fully proclaimed, and has done its work, the Saviour will come to reap the harvest of the earth. Verse 14. Thus the work of God will have been finished.

In 1844 the time came for this closing work to begin, and it began on time. By the guiding, overruling providences of the Lord, the third angel's message was brought to the attention of devout men and women, and a burden was laid upon them to tell it to their fellow men. The message carried deep conviction to the hearts of many to whom it was made known, and they took their stand for it. In this way a movement was set on foot which has silently spread out like a fan over the face of the whole earth. We who are considering this reading, can well remember how the light of the message came to us, and with what power the truth laid hold of us. It was at some tent-meeting, or in a hall, or perhaps at a Bible study in our home, or possibly while reading a paper or a book, that we received our instruction regarding the first, second, and third messages of Revelation 14. We can recall the lessons regarding the hour of God's judgment, the fall of Babylon, the beast and his image, and the warning against worshiping them and receiving their mark. We well remember how the Sabbath loomed up before us, and into what perplexity we were thrown as we tried to evade it. And we can remember, too, the joy that filled our hearts when we surrendered to the Lord, and promised him that we would be obedient to the heavenly calling.

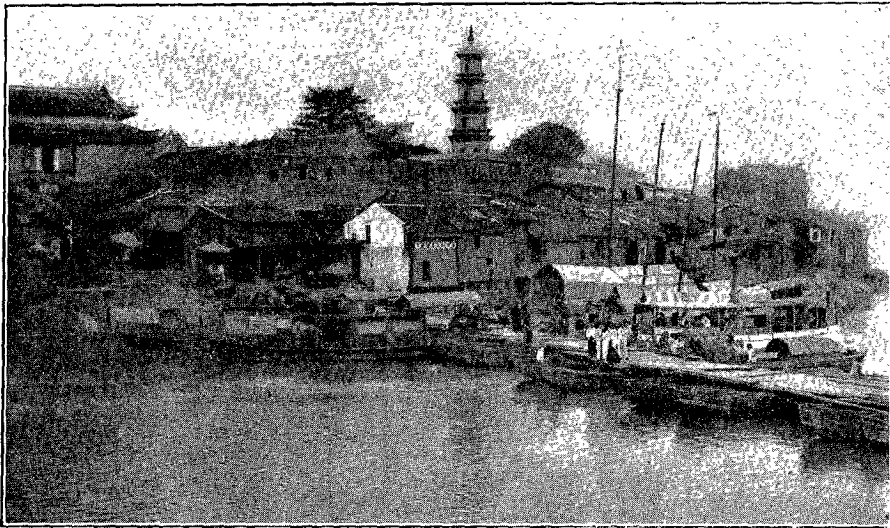
These experiences have attended the proclamation of the third angel's message in all lands. Everywhere, regardless of nationality, heredity, environment, and previous teaching, it has laid hold of the consciences of men with a grip that could not be broken. And so wherever the message has been preached, it has raised up believers, until to-day it is firmly established in all parts of the world.

And now what can be said of the outlook? What tokens have we for encouragement? Surely we have many. Comparing what remains to be done with what has already been accomplished, it certainly looks as if we had

month that passes gathers hundreds of people of all nationalities to this cause.

We do not pretend to claim perfection for what has been developed. It can no doubt be improved. But we do claim that it is workable and efficient, when applied in a thorough, conscientious manner.

With every kind of required facility provided, with the varied plans of operation worked out, and having entered and gained a foothold in nearly every country, it is perfectly plain that the thing to do now is to throw all our forces into the work, and use to the fullest possible extent all these facilities, plans, and advantages at our command.



EAST GATE OF WUI CHOWRU, CHINA; MIDWAY BETWEEN HONGKONG AND SWATOW. THE X INDICATES THE HOUSE WHERE BROTHER J. P. ANDERSON LIVES AMONG THE HAKKLO PEOPLE

finished the larger and more difficult part of this great undertaking.

The beautiful, comprehensive, and harmonious system of truth set forth in the Scriptures has been discovered. An efficient literature, comprising nearly two thousand different books, pamphlets, and tracts, has been produced. A thorough, successful system of book and periodical distribution has been developed. An educational system has been worked out which provides educational advantages for all classes in our ranks. A medical missionary department has been provided for the teaching of all that relates to health and the rational treatment of the sick. A financial system for the support of this work in all its phases has been established. A plan of organization for the orderly and effective conduct of this movement throughout the world has been developed. A world-wide foreign missionary enterprise has been set on foot. Nearly every country in the world has been entered by our workers. Scores of foreign languages are now being used in the proclamation of the message.

The Lord has wonderfully blessed the endeavors of the earnest men who had the courage to put their hands to this mighty undertaking. Every important feature of the movement has been worked out. We have gone to all parts of the world, and applied our facilities and methods, and they work. Every

What is wanted now is men, and money, and consecrated activity. Our work now is not to go back where the pioneers began, and spend years in bringing into existence publishing, educational, and sanitarium institutions, with all their equipment. We are not obliged to go through the laborious process of devising and working out all the methods of operation required to make use of these facilities. We do not have to begin to find our way to foreign lands, and learn how to work for the people. All this is done, and hundreds of men and women are everywhere making use of all that has been provided for the accomplishment of this work. Again, we ask. What is the thing to be done now? And again we reply that the demand of this hour is for men, and money, and great activity.

Men are wanted in all parts of the great field—strong, active, earnest men. Able preachers are in great demand to proclaim the message with power to the masses in the cities. Bible workers and canvassing evangelists of education and consecration are surely needed to visit the people in their homes and give them the warning message. God-fearing teachers are called for everywhere. Physicians and nurses who love this cause more than honor or money are needed in our sanitariums, and in heathen lands, to minister to the sick and suffering, and lead them to the

Great Physician. And there is the most pressing demand for the services of the man of business talents, and for the farmer. The cause needs money, and a great deal of it.

Brethren, let us pray for a clear understanding of what is now to be done, and for the courage and devotion to do it. The hour has come for the work of God to be finished. He has declared that it shall close in this generation, and he will bring it to pass. The end is in sight. "Who then is willing to consecrate his service this day unto the Lord?"

Offering

[Here let the annual offering for missions be made; and as it is brought together, let all unite in earnest prayer that God's blessing may attend the gifts and rest upon the givers.]

Children's Lesson—No. 8

Giving

Describe the selfishness of Satan. He wanted Jesus' place in heaven. He wished to be like God. He sought for glory and honor all for himself. Eze. 28:4, 5. He was proud and selfish.

Jesus was wonderfully rich in heaven, but made himself exceedingly poor for us. 2 Cor. 8:9. He gave all he had, so he did not have a home, or enough money when on earth to buy himself a grave or a coffin when he died.

Jesus is our example. He says to us—Luke 6:38.

Tell how a river begins with a little spring and tiny stream up in a mountain. Another rivulet unites with the first; a third, and fourth, and fifth join the two, and together they dance down toward the valley, gaining strength and volume because many little streams all run the same way. This illustrates how broad streams of beneficence are formed by little gifts such as the children can bring.

NOTICES AND APPOINTMENTS

To Church-Members in the Columbia Union Conference

PREPARATIONS are being made to have the next session of the Columbia Union Conference a most important meeting. This conference will be held at Baltimore, Md., Dec. 2-12, 1909. A full delegation from each conference within the Columbia Union Conference, as well as those interested in the progress of our message, is expected to be present. The conferences comprising this union conference are Ohio, West Pennsylvania, Eastern Pennsylvania, New Jersey, Chesapeake, Virginia, West Virginia, and the District of Columbia.

The General Conference has assured us that we shall have efficient help from our general men, who are in active touch with the world-wide progress of the message. The union conference also will be well represented by a large body of its working force. As an excellent place of assembling, we have secured the Mizpah Meeting-house, located at the corner of Oliver and Regester streets. The upper auditorium of this building has a seating capacity of nine hundred, while the lower auditorium offers excellent space for departmental meetings, in addition to other rooms convenient for committee work. What better facilities could be offered for profitable

counsel and for giving the third angel's message to the public?

It is the plan of the Chesapeake Conference to arrange for places where those who attend the meeting may sleep. A dining-hall, furnishing meals at reasonable rates, will be conducted by the Chesapeake Conference in, or near to, the Mizpah Meeting-house. All those who expect to attend will please send in their names at once to Emma S. Newcomer, 2 Loudon Ave., Baltimore, Md.

One of the important features of this conference will be the special Bible studies conducted by our leading men. We wish this meeting to be of spiritual help to all who come. One topic which will receive careful attention is, how to reach our large cities. This conference will offer unusually good opportunities for considering the pressing problems of our organized departments. Also we intend not to let this occasion pass without studying how to get the individual church-member interested in giving this message to the world. All effort possible has been put forth to adapt this conference to the pressing needs of the hour. The call now from the spirit of prophecy, is, The third angel's message to the cities of the East; and when we consider that in this union conference are some of America's most important cities, such as Philadelphia, Baltimore, Washington, Pittsburg, Cincinnati, Columbus, Cleveland, Toledo, Richmond, Newark, and Harrisburg, it is our present duty to plan for their needs.

B. G. WILKINSON,
President Columbia Union Conference.

The December "Watchman"

will be a most interesting number. The cover page will be of artistic design, illustrating something of Chicago life. Reference to the marvelous growth of that city is made in an article in the magazine.

The editorial staff presents the following subjects: "Why the Churches Are Weak," "The Knell of Turkish Dominion in Europe," "The Hour of God's Judgment," "Civic Reasons Justifying Prohibition."

The Outlook Department contains the usual well-selected topics from a survey of the world's events.

Of the contributed articles, we mention the following: "At the Door," by Mrs. E. G. White; "The Coming Reign and Kingdom of Christ—No. 3," by R. A. Underwood; "The Sanctuary in Heaven;" "Anti-Clerical Rioting in Spain," by Prof. B. G. Wilkinson; "Civic Righteousness, What is It?" by Allen Moon; "The Future of Our World," by J. O. Corliss.

The reports from Turkey, China, and other missionary fields are full of interest and importance.

The subscription price until January 1, will be 75 cents for one or more years. After January 1 the price will be \$1. Address Southern Publishing Association, Nashville, Tenn.

Columbia Union Conference

NOTICE is hereby given that the second biennial session of the Columbia Union Conference of Seventh-day Adventists will be held in the Mizpah Meeting-house, corner of Oliver and Regester streets, Baltimore, Md., Dec. 2-12, 1909. The first meeting is called for 10 A. M. All delegates will please be present at this time, if possible. Take car from any station that will transfer to Gay Street car at Baltimore and Calvert streets, go east on Baltimore Street to Wolf Street, get off and walk half a block north to Oliver Street, and west on Oliver to Regester Street.

E. R. BROWN, Secretary.

Addresses

THE address of the Western Oregon Conference or Western Oregon Missionary Society is now 508 East Everett St., Portland, Ore.

PLEASE address all correspondence, remittances, etc., pertaining to the Cumberland Conference to Minnie L. Hildebrand, Secretary and treasurer, Graysville, Tenn.

Business Notices

I HAVE a farm in Trego County, Kansas, which I would like to rent to a Seventh-day Adventist family. Must have some experience in farming. Address Lars Hansen, Sartoria, Neb.

FOR RENT.—A 280-acre farm, well improved, and located two and one-half miles from town. Applicant must be a Seventh-day Adventist. Address Melvina Crump, Green Castle, Sullivan Co., Mo.

FOR SALE.—New Pure Extracted Candied Honey, at 6½ cents, in 60-lb. cans. Samples sent. Olive Oil, \$1.50; Ripe Olives; all Cooking Oils; Seedless and Cluster Raisins at low prices. Address W. S. Ritchie, Corona, Cal.

HYGIENIC VEGETABLE COOKING OIL.—The oil used by our people. 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.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$6.75; 61 cents a gal. in half-barrel and barrel lots; 30 gal. and 50 gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

WANTED.—Competent farm hand; by month or year. Steady work to good man. Must be good with horses and farm implements. State age, experience, and wages desired. Sabbath-keeper preferred. Address John Baer, Rushville, Neb.

A WIDOW and son wish to get employment with Seventh-day Adventists; present employer objects to Sabbath observance; strong and healthy; willing to work; prefer position near present location. Address L. Suddarth, Shipman, Nelson Co., Va.

WANTED.—Girl for general housework, vegetarian preferred. Could keep the Sabbath as desired, full liberty to attend worship. \$16 a month. Small house, family of three, five miles from 125th St., New York. Write to W. S. Kupfer, 110 Greene St., New York City.

WANTED AT ONCE.—At the Long Beach Sanitarium, first-class graduate lady nurses. Seventh-day Adventists. Write giving experience, school from which you were graduated, and whether or not you could come at once. Address Dr. Winegar Simpson, Long Beach, Cal.

FOR SALE.—Well-equipped bath-room, electric-light cabinet, Russian and electric spray, etc. Rund heater. Neatly furnished; all new. Good town, fine climate. Stanford University near. Expenses low. Price, if sold soon, \$325. Address G. W. Mann, 156 University Ave., Palo Alto, Cal.

ON account of a serious accident to myself, I must sell my electric wiring and supply business in the beautiful Santa Clara Valley, Cal. Also my home,—4-room house and barn, on two lots, all fenced in. Good opening for an electrically inclined young man. For particulars, address A. L. Boynton, Mountain View, Cal.

FOR SALE.—There are several farms—from 5 acres up to 80 acres—for sale in this vicinity; they would make good homes for such of our people as wish to locate in South Jersey. The writer offers to give information and render other assistance, if you will write to him. Jacob Lengweiler, R. F. D. 3, Bridgeton, N. J.

BEAUTIFUL BIBLE MOTTOES, SIZE, 12 x 16. 1,000,000 Father and Mother Mottoes for Sale, besides the many other Beauties in Stock. The Father and Mother Mottoes lead. Xmas will soon be here. 100, assorted, \$5; 200, \$9. Father and Mother Mottoes alone, 200, \$12. Write quickly. Address Hampton Art Co., Hampton, Iowa.

SPECIAL NOTICE.—For a limited time the new food factory owned and operated by the Southern Union Conference has a special freight-paid offer to our people in all the States. Write at once for circular giving full information, together with price-list and order blank. Address Nashville Sanitarium Food Factory, Nashville, Tenn.



WASHINGTON, D. C., NOVEMBER 18, 1909

W. A. SPICER - - - - - Editor
 F. M. WILCOX
 C. M. SNOW
 W. W. PRESCOTT } - - - - - Associate Editors

All communications relating to the Editorial department, and all manuscripts submitted for publication, should be addressed to Editorial Department, Review and Herald, Takoma Park, Washington, D. C., and not to any individual.

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THIS week a number of the brethren of the General Conference Office left Washington to attend the Atlantic Union Conference session in South Lancaster. This is the first of the series of biennial conferences.

THE total demand for the Missions number of the REVIEW up to Thursday evening, November 11, called for 697,938 copies. This leaves only 2,062 copies of the 700,000 which have been printed. Large telegraphic and mail orders are still being received, and we shall doubtless be obliged to have more papers printed.

DECEMBER 18 is the last day of the special week of prayer, and the day for the annual offering for missions. In all our plans let us keep this in mind, and pray and work for the largest offering of all the years. The work never was so wide-spread, and the calls were never so urgent. Let the isolated believers join in the special gift for that day, sending to their conference treasury.

At the time when the week-of-prayer readings, as printed in this number, were in preparation, Sister White was traveling and visiting various camp-meetings, so the reading from her pen for the opening Sabbath of the week of prayer was selected from the Testimonies. But it is just as truly a timely call for us now to challenge our personal experience and to know that sin is put away and the grace of Christ received. The timely note of appeal for this closing year is struck in all the readings.

LAST week two missionary families sailed from New York for Peru, South America. They were Elder W. R. Pohle and wife and two boys, Lawrence and Ernest, of the Chesapeake Conference, and Brother O. H. Maxson and wife and two boys, Robert and Daniel. Brother Maxson has been the head nurse in the Washington Sanitarium for several years, as well as a student in the Seminary, and goes to Peru as a medical missionary evangelist. We rejoice to see these re-enforcements off to Peru, and only regret that another missionary is not sailing for Ecuador at the same time.

THE children's lessons for daily use during the week of prayer, which follow the readings in this number, were prepared by Mrs. Vesta J. Farnsworth.

IN counsel with Elder O. A. Olsen, secretary of the North American Foreign Department, the General Conference Committee has recommended that the headquarters of the department be located in Chicago.

THE *Signs of the Times Monthly* for November deals in the main with the conditions existing in our large cities, and of some of the efforts which have been put forth for their reformation. "Christ the Author of the Sabbath," by H. W. Cottrell, and "Struggles for Religious Liberty in the Western World," by J. O. Corliss, are timely articles of special interest. Dr. D. H. Kress presents a good article, "The Road to Health." The November number appears under the editorship of Brother L. A. Reed; the former editor, A. O. Tait, having connected with the new California college.

THE Singapore Straits *Times* of August 23 has the following note regarding the opening of the new chapel in Singapore, that cosmopolitan city on the highway between East and West:—

"The handsome and substantial little chapel of the Seventh-day Adventist mission, in Penang Lane, off Orchard Road, which has just been completed, was opened with appropriate exercises conducted by Mr. Jones, the superintendent of the mission, on Saturday afternoon. A series of special Sunday night addresses on Biblical themes was begun last night, Mr. Fletcher being the speaker. The subject was the second coming of Christ."

THE General Conference Committee Council at College View invited Elder W. A. Westworth, president of the Southeastern Union Conference, to accept the superintendency of the China Union mission. We are glad to learn that Elder and Mrs. Westworth feel that they should respond to this call, and are planning to go forward to China as soon as the union conference presidency and other matters are arranged. These appointments, requiring changes and rearrangements, mean much to the work in the home field, as well as to the persons immediately involved. But it means much to provide for the supervision of our rapidly growing work in China, with its four hundred millions. We pray that the Lord may bless in all these arrangements.

Acquitted

THE trial of Brother Davis Cruze, who was arrested last May for chopping wood on the first day of the week, was held November 4, in the criminal court of Knox County, Tennessee. The case was tried before Judge R. Nelson, and Judge Cyrus Simmons, a Seventh-day Adventist, was attorney for the defendant. A verdict of "not guilty" was rendered after the jury had been out about five minutes. A full report of the trial will appear in the next issue of *Liberty*. K. C. RUSSELL.

AFTER several months' absence from the Office, in field service in the West and East, Dr. W. A. Ruble, secretary of the Medical Department, returned last week to Washington, and is devoting his attention for a time to work in the departmental office.

Campaign Notes

IF you have copies of last year's Missions number of the REVIEW, it will be all right to hand them out in connection with this year's Missions number. The matter in them is entirely different, and those upon whom you call will be pleased to receive two papers instead of one.

At last accounts the Lake Union Conference had ordered the largest number of copies of the Missions REVIEW. The following complete list of orders shows the correct standing at the present writing of the various union conferences, in the order named: (1) Lake, 76,261; (2) Central, 65,528; (3) Columbia, 65,118; (4) Pacific, 62,121; (5) Atlantic, 45,531; (6) Northern, 39,248; (7) North Pacific, 33,165; (8) Southwestern, 32,418; (9) Southern, 22,776; (10) Southeastern, 16,151; (11) Canadian, 6,002; (12) Canadian, Western, 5,409.

It is evident that the time set for our Harvest Ingathering campaign was most fortunate. Through the efforts of what is known as the Laymen's Missionary Movement, enthusiastic meetings are being held in all the great cities of the United States and Canada in behalf of the cause of foreign missions. It is an educational campaign. On Thursday, November 11, President Taft and other notable speakers took part in a program in this city, making speeches on the great topic of foreign missions.

Now indeed is an opportune time for every Seventh-day Adventist to engage in the Harvest Ingathering campaign. While the subject of missions is being agitated by the leading thinkers of America, it will be very easy to introduce the needs of our missions; and owing to this publicity, it will be necessary to give only a very brief canvass.

A. J. S. BOURDEAU.

Committee Actions at the College View Council

(Concluded from page 4)

That the Quebec Conference be listed in the \$300,000 fund for two thousand eight hundred dollars, for the work in Montreal.

That six hundred dollars be appropriated to the Swedish work in the West Pennsylvania and Western New York conferences.

That M. L. Andreassen, president of the Greater New York Conference, be recommended to give his time to the Scandinavian work, as he desires.

That R. D. Quinn, of Montana, be recommended to take the presidency of the Greater New York Conference.

That J. C. Foster, of Montana, be recommended for the presidency of the Montana Conference.

That John Wilson, of New York, make New Jersey his field of labor.

That O. F. Schwedrat, of College View, be invited to make New York City his field of labor.

Other recommendations regarding transfer of laborers may be reported later. W. A. SPICER, Secretary.