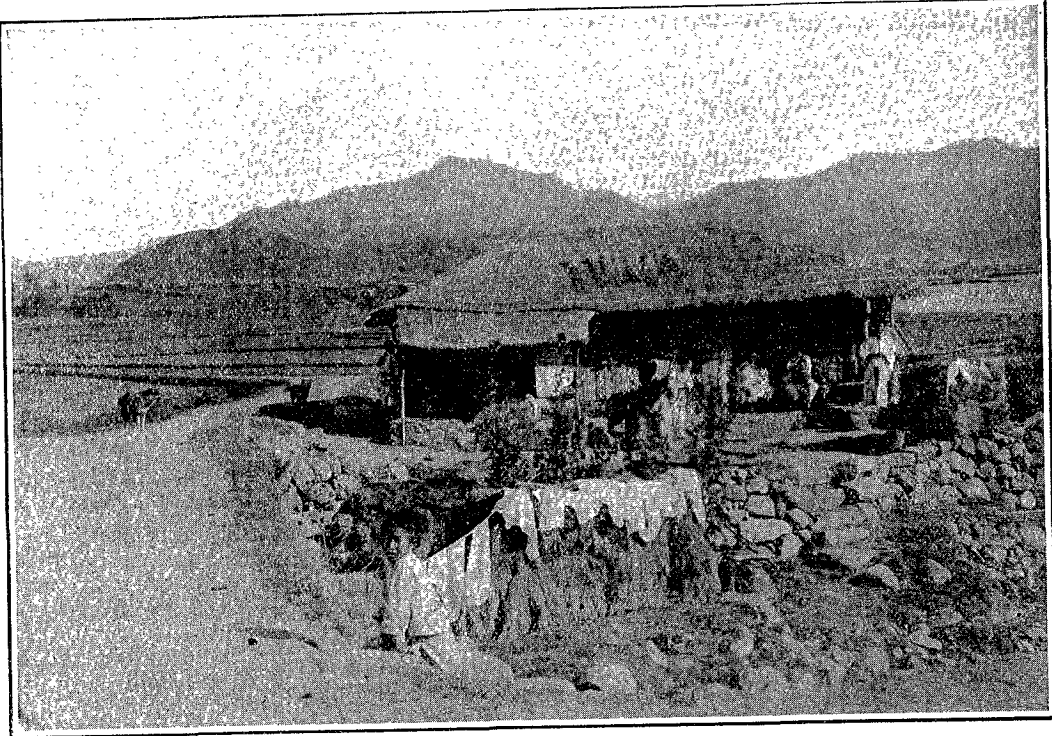


The Advent REVIEW And Sabbath HERALD

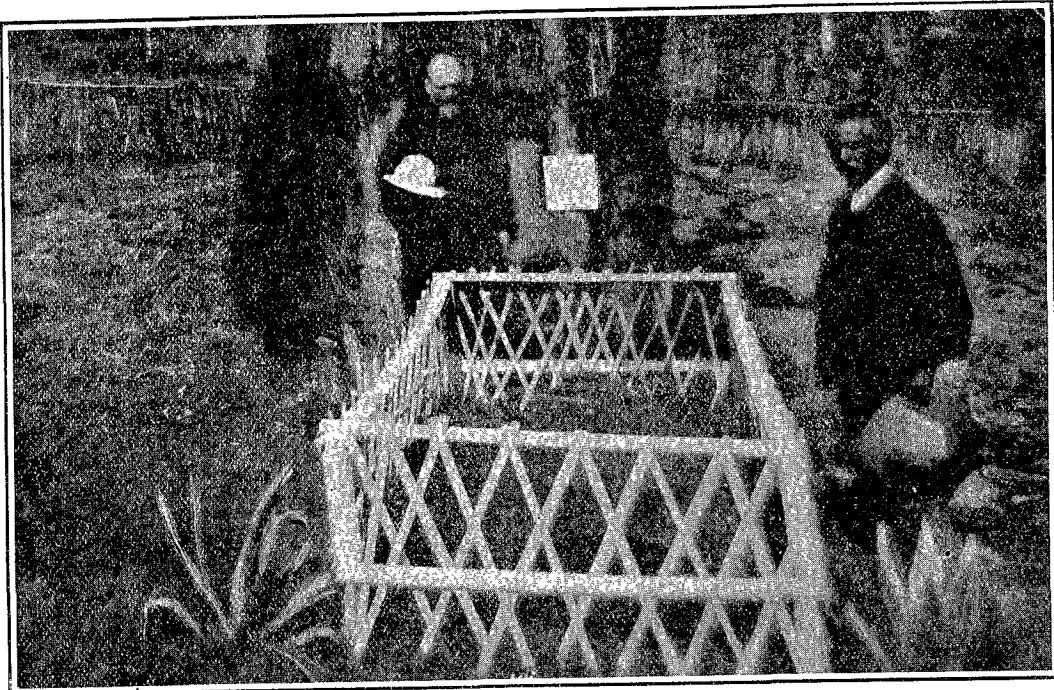
Vol. 81

WASHINGTON, D. C., THURSDAY, NOVEMBER 24, 1904

No. 47



A KOREAN COUNTRY HOME



THE GRAVE OF ELDER JOSEPH H. WATSON, NYASSALAND

Publishers' Page

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of the Review and Herald Publishing
Company

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THE books advertised on this page of this issue are those recommended for general use in the missionary campaign. They may be used by resident canvassers anywhere and at any time without consultation with the canvassing agent. On all of these, except "Christ's Object Lessons" and "Story of Joseph," which are dedicated books for the assistance of our educational institutions, the canvasser will receive forty per cent commission.

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and

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The Advent REVIEW And Sabbath 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.

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

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Editorial

United Prayer

DURING the week, December 10-17, all believers in this advent movement are invited to join in a concert of prayer. The results which might flow from such a season of united prayer are greater than we can measure or describe. More than sixty thousand persons may all be of one accord, even though they can not be in one place, and in such a volume of united and continued prayer there is a mighty power. The churches may be revived and built up. The missionary spirit may be greatly increased. A new inspiration to consecrated service may be received. Every individual member of every church and company may be filled with the Holy Spirit, and prepared to be an effectual witness for the truth. Thus the coming of the Redeemer's kingdom may be greatly hastened. Are not these sufficient incentives for a season of united and earnest prayer? O that this week of prayer might bring to God's people all the blessing which he desires to bestow! Then would there be a compelling power in this message, and there would be sufficient money freely donated to meet every demand of God's providence. We hope that this season will be a time of united prayer in truth among all this people. Let each one do his part toward making it so.

Praying to a Purpose

It is selfish to ask the Lord for large gifts merely for our own benefit. It is

unselfish to seek for much in order that we may have the more to impart to others. When we ask for fellowship with Christ that we may show forth his praises, when we ask for the Holy Spirit that we may be prepared for service, when we ask for prosperity in business that we may have more to give for the advancement of God's cause, we are praying to a purpose, and God will be glorified in giving what we ask of him. "We are to ask blessings from God that we may communicate to others. The capacity for receiving is preserved only by imparting. We can not continue to receive heavenly treasure without communicating to those around us." "Give, and it shall be given unto you."

Asking and Receiving

PRAYER is an essential part of God's plan for bestowing his gifts. Some wise interpreters of God's character and government declare that it is foolish to keep asking him for those things which he knows we need, as if we thought it necessary to remind him that we are here and dependent upon his bounty. The Son of God, who came down from heaven, viewed this matter in a different light. He said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Asking is a necessary part of the experience of receiving. The asking one is the receiving one. "Prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence." This key is given to us to use. Let us unlock the heavenly storehouse.

An Unanswerable Answer

THE best answer to all the objections to praying is prayer itself. While the skeptic is demonstrating that it is useless to pray, or while modern philosophy is constructing its crucible in which it proposes to subject prayer to a scientific analysis to determine whether God can answer prayer, the humble believer prays, gets his answer, and goes on his way rejoicing. Experience is better than logic or philosophy. David's testimony is, "In the day that I called thou

answeredst me." The Holy Spirit says through the apostle James, "The supplication of a righteous man availeth much in its working." A great cloud of witnesses through all the centuries could testify that the Father in heaven hears and answers the prayers of his children. The best way to answer the skeptical philosophy about prayer is not to argue the case, but to keep on praying in faith. Answered prayers constitute an unanswerable answer to the strongest arguments against prayer.

Personal Communion

We are invited into the audience chamber of the King of kings to hold personal communion with him. Although we have sinned against God and are unworthy of the least of his mercies, yet he loves us with an everlasting love, and has only thoughts of compassion toward us. He has made unto us "exceeding great and precious promises," and with the tenderness of the loving Father that he is, he encourages us to let our requests be made known with thanksgiving, and it is his good pleasure to supply all our needs "according to his riches in glory by Christ Jesus." We may pray with the assurance that we are talking with a personal God just as really as we talk with our friend or neighbor. When we read his Word in the fellowship of his Spirit, we may know that he is speaking to us and with us. In our daily experiences we may realize the presence of angels from the throne, those "ministering spirits, sent forth to minister for them who shall be heirs of salvation." Thus we may walk with God, just as did Noah and Enoch, and there will be fulfilled to us the wonderful promise of the high and lofty One: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Those who know God most intimately are the ones who prize most highly the privilege of such fellowship. "The angels love to bow before God; they love to be near him. They regard communion with God as their highest joy; and yet the children of earth, who need so much the help that God only can give, seem satisfied to walk without the light of his Spirit, the companionship of his presence." Ah, why do we give so much heed to our doubts and fears! Why are

we so ready to give weight to the suggestions of Satan, and so slow to have confidence in the promises of God? In so doing we strengthen the power of temptation and weaken our hold upon God. Let us refuse the freedom of the soul to Satan, and open wide the door to God. "Those whose hearts are open to receive the support and blessing of God will walk in a holier atmosphere than that of earth, and will have constant communion with heaven." "Pray without ceasing."

Multitudes and Tongues

THAT is what our brethren in Europe are dealing with. The delegates at the Friedensau general meeting represented work among twenty-five or thirty languages. Not that many tongues were spoken by delegates present, but more languages were actually spoken on the grounds, probably, than in any meeting Sabbath-keepers have ever held since apostolic days. There was no babel of confusion; for the third angel's message is just the same in every tongue.

And the truth makes the people just the same. There they were, from Iceland to Syria, and from Russia to Britain, delegates and believers gathered in camp, eight hundred strong. It was a stirring sight. The Lord was with us, just as in our best camp-meetings at home. This truth is the power of God, and a precious gift that makes all hearts beat as one in sacrifice and service.

Companies gave us now and then a song service in French, Russian, Holland, Lettish, Hungarian, and one or two other tongues, I think. All thought of it as just a suggestion of that coming day when representatives of every tongue will sing the new song about the throne, all in the one pure language of heaven.

Our brethren are pushing in with the truth among the vast multitudes of Europe. They have five hundred millions in their territory, with its mission fields. And they have seventy ordained ministers leading the forces in. It works out a population of seven millions to each minister. Christ ordained "other seventy also" in addition to the twelve, and as he sent them into little Palestine, he told them to pray the Lord of the harvest to send yet more laborers into his harvest. Depend upon it, the little staff in Europe are praying for laborers as they work.

New converts were with us from further Hungary — children of the old Saxons who migrated to Transylvania four hundred years ago. The Hungarian field now has a paper, and literature is being provided. Already about two hundred and fifty Sabbath-keepers greet us from that field.

In Austria open canvassing is out of

the question. The primary problem of the believers there is to know how to give literature away; for even that is against the law. Yet twenty-one new members had joined us during the first half of this year. All sent greetings to the conference, with assurances that they are one with us in love for this truth.

Brethren were present who knew all about the inside of Russian prisons; others could tell of press censorship, and of books being put on prohibited lists. In many parts of Europe curious laws restrict action in this direction and that. But on goes the truth, and the workers are full of courage. One Holland delegate was held back by an interest he could not drop at Antwerp. The night before he sent his greetings by mail, a crowd of a thousand people were gathered about his meeting hall by the opposition of elements fighting the truth, and by the interest aroused in it. These experiences come and go, and amid it all God cares for the workers, and Sabbath-keepers spring up.

In 1901 the European tithe was \$47,593. In 1903 it was \$68,581, and still it is growing as the believers grow in numbers and in faithfulness. W. A. S.

A Significant Movement

THE missionaries of the United Presbyterian Church in Egypt and India have recently made appeals "for one ordained missionary and one unmarried lady missionary for every fifty thousand within the bounds of these mission fields. The call is for one hundred and eighty new missionaries for India and two hundred and eighty for Egypt."

The basis of this appeal is set forth in the following resolution:—

That we believe it to be the duty of the church to secure the evangelization of this field within the period of a single generation—that is, so to bring the essential principles of the gospel to the attention of all classes in that time that no one of mature understanding could say that he was not acquainted with the way of everlasting life.

Other mission workers have given much study to this same problem, and have reached the conclusion that it is the duty of Christians to give the gospel to the whole heathen world in this generation. They have gone into the matter in detail, and have shown that it is possible to do this, if professed believers will do what it is within their power to do. The claim is not put forward that the world can be converted in this generation, but that it can be evangelized in a single generation. This means that the gospel could be preached "in the whole world" for a testimony unto all the nations during the present generation, and an urgent call is being made for volunteers to undertake this work.

Viewing this movement from the

standpoint of our belief that this third angel's message must go to "every nation and tribe and tongue and people," and that our Lord must come in a very short time, there is to us much significance in the fact that other Christian workers have undertaken the task of carrying the gospel to the dark parts of the world in this generation. We have no doubt that this effort will prepare the way for the final message, and that we shall enter into their labors. The Lord can use all agencies, and employ all means to his glory in the furtherance of his work, and those who live up to the light of truth as fast as it comes to them will all unite as one body of believers and workers in this message before it closes. This will be the outcome of the various plans and efforts to evangelize the world in this generation.

With the Bible translated into every known language and scattered over the face of the earth, and with the minds of a goodly number of men stirred over the problem of evangelizing the world in this generation, everything is in readiness for a quick work in preparing the way for our Saviour's return. It remains for us to do with zeal and faithfulness the part which in the providence of God has been committed to us. The Lord's word will not fail. His purposes will be accomplished. The work will be finished in this generation.

A Splendid Opportunity

As the light of the third angel's message found its way to the minds and hearts of the pioneers in this cause, there came with it a conviction that in some way within their lifetime that message would be carried by consecrated workers to every nation in this world. Some of these pioneers are still living, and to-day this message is being proclaimed in nearly every nation on the earth.

Let us thank God that at least a few of the loyal, self-sacrificing believers who were with this cause at its beginning are still with us, and that the word of God which gave the convictions that came to them has been so wonderfully fulfilled. These pioneers were alone in the world; they were without means, and did not have a single facility of any kind whatever. From a human standpoint, there was not the least evidence that the cause to which they were committed would ever grow to its present proportions. This is the Lord's doing, and it is marvelous in our eyes.

But this wonderful development of this work has brought with it a corresponding increase of responsibility. The seventy-seven thousand who are now sharing the blessings of this message are called to the same devotion and loyal support of this cause that its pioneers manifested.

The one great material need of this cause to-day is more workers. Never before since this message opened, have there been so many pressing, touching calls from the fields for messengers. And the one great reason why these calls are not more promptly and fully responded to is because there is not the money in the treasury to meet the expenses and support of more laborers. There are many educated men and women whose hearts yearn to go to the lands from which these pleading calls come for help, but we can not send them because of the one regrettable fact that we have not the money in our treasury.

The money is in the denomination, but those who have it do not all fully realize the need of placing it where it can now be used. The Lord has greatly blessed Seventh-day Adventists. In addition to the general prosperity of good crops, high prices, an abundance of work at high wages, the Lord has shown us, through the message he has given us, how to live so that we as a people save more than a million dollars every year that our neighbors spend in liquor, tobacco, tea, coffee, and amusements. We could give to this cause for missions every year the sum thus saved, and then be as well off as our neighbors who spend that amount for that which not only does them no good, but actual harm.

The College View council held last September called for an annual offering this winter of eighty thousand dollars. This council was attended by nearly every member of the General Conference Committee living in the United States, and by many presidents of conferences. These brethren considered the field and its needs with the greatest care. It was their profound conviction that eighty thousand dollars must be given at this annual offering in order to meet the demands pressing upon us at this time.

This can be done by our people without distressing any one. God has given us the means. We appeal to our brethren and sisters of means to take this matter to heart. There is no other cause on earth so worthy of your loyal, liberal support. The Lord has given you this message and the property you have, that you may pass the message on to the perishing. You are stewards, and great is the responsibility of that stewardship.

Dear friends of the cause, will you come to its help at this time? We do not say it is sinking. We do not claim that it is on the point of bankruptcy. It is not going that way. But, dear friends, it needs larger wings that it may fly with greater speed. It struggles to rise and enlarge and cover the earth; but it is hindered by lack of means.

Brother, you can well afford to draw a thousand dollars from your bank deposit, and place it in the annual offering. You

can well afford to sell some of your cattle or sheep or land, for the sole purpose of placing a contribution of five hundred dollars in the annual offering this year. Some one must rise to the plane of larger giving if this cause is not greatly delayed from this day by a lack of means. Who is willing deliberately to take the responsibility and results of delaying God's work by withholding the gifts that might be made? May the Lord move our hearts to large giving, that both the world and ourselves may receive the blessings that will follow.

A. G. DANIELLS.

Note and Comment

THE *Northwestern Christian Advocate* of October 5 prints the following:—

Melton Prior, the well-known British newspaper correspondent, who left General Oku's army in disgust a few weeks ago, says he feels absolutely certain that the war in the far East will lead to European complications and to the most awful war in the world's history. Such a European war as a result of the conflict in the far East is not improbable.

THE present instability of the world's peace equilibrium, which came so near to being upset by the sudden and unlooked-for event in the North Sea, is filling the minds of statesmen with apprehension for the immediate future. The following dispatch from Paris, under date of October 31, shows how this apprehension is making itself felt in France:—

The prospect that the Russo-Japanese war may last indefinitely is beginning to cause uneasiness among thinking Frenchmen. Diplomacy had to strain every nerve to bring about a pacific issue to the recent Anglo-Russian incident, and it is idle to deny that there is general apprehension that other incidents of equal gravity may arise, and prove less amenable to adjustment. This apprehension probably prompted an important article by M. Hanotaux, formerly minister of foreign affairs, published here to-day.

The war, he says, may go on for years without decisive result. Only one thing has so far been accomplished; namely, the demonstration of the bravery of the two armies. The most simple course would be to shake hands. It is high time to do so, if the greatest misfortunes are to be avoided. Is it not henceforth evident, M. Hanotaux asks, that the most peaceful powers are merely awaiting a surprise or a *coup d'etat*. A mere imprudence may engender a new flood of blunders, in which the whole world would be precipitated.

Still the winds of strife are being held by the four angels of Revelation 7, that the work of the third angel of Revelation 14 may not be interrupted. The present war is indeed one of great magnitude, but the whirlwind of strife is in

a remote corner of the earth, to which the sound of the third angel's voice has as yet scarcely come.

THE year which is drawing to a close has been marked in this country at least, by a succession of catastrophes involving the loss of human life, which has arrested the attention and elicited the comment even of those who believe the world is becoming a better and safer abode for its inhabitants as the years go by. Such events as the burning of the Iroquois theater and of the steamboat "General Slocum," and railway accidents of unusual magnitude, have never before been so numerous crowded into the space of a single year. To say that such occurrences are the result of carelessness, or of the increase of traffic by sea and rail, is not a sufficient explanation of them. If there is negligence now in the management of railway and steamboat lines, it is equally true that there has always been negligence; and the increase of traffic does not necessarily bring an increased strain upon any part of the system by which the traffic is conducted, or increased liability to accident. With the multiplication of railway and steamboat lines and vehicles of travel, there is a corresponding multiplication of those who have the oversight and handling of the various parts. Nor has negligence always figured as the cause of disaster; some of the worst wrecks have occurred in an almost unaccountable manner.

People who conclude that with the exercise of a proper degree of care in the management of public buildings and conveyances, human life within them is bound to be safe, leave out of their reckoning two essential facts. One is the agency of evil spirits in spreading death and disaster throughout our world; the other is the agency of divine providence in averting calamities, either threatened or unseen, which would otherwise occur. Much of the credit that is given to man for the safety of human life under circumstances which suggest the possibility of calamity, belongs to God, whose restraint upon the forces of evil alone prevent the sudden advent of death. Men are preserved by the divine care upon the right hand and upon the left, guided unconsciously past unseen perils, and imagine that their immunity is due to natural circumstances, and to their own ability to care for themselves. When the divine restraint is removed, and the forces of the evil one, who by Adam's fall became the prince of this world, are allowed free course to gather their harvest of death, it will be seen that men owe much more to God and much less to themselves for the enjoyment of life, health, and prosperity than they had supposed.

L. A. S.

READINGS FOR THE WEEK OF PRAYER

To be Read in all the Churches in the United States, Dec. 10-17, 1904

Suggestions to Church Officers

As in past years, the elder should make early announcement of the week-of-prayer services, and specially urge full attendance. It is a week for special effort for the unconverted and back-slidden.

Let the one who is to read the reading for the day be appointed sufficiently long beforehand so that he may be prepared to present it with the Spirit and with the understanding. Let some one in the congregation read the Scripture portions that the writers may ask to have read.

Where possible, let each day's program be planned for in advance, securing co-operation in the matter of appropriate hymns or Scripture readings. After the reading there will be time for prayer, social meeting, or missionary meeting, and the planning of personal practical work. Urge all to take some part in adding to the interest of the meetings, so that all may share in the revival and blessing that we all so much need.

The envelopes for the annual offering should be distributed the first Sabbath—December 10—and gathered the last Sabbath, following the reading, December 17. This annual offering is a most important one. Can not every church lay plans to double last year's offering? Money for missions is not "mere money." It is a life-line thrown out to the perishing who are calling to us. Emphasize the call of the hour. The cash offering should be sent at once to your conference treasury, as the money is needed. Later gifts may be forwarded at the end of the month, with your regular remittances to your treasury.

Everywhere there is progress, and courage and confidence fill the hearts of believers. God is leading this work on to victory. Let us watch for souls, and press the work forward in this important time.

GENERAL CONFERENCE COMMITTEE.

A Preparation for the Coming of the Lord

MRS. E. G. WHITE

(Reading for Sabbath, December 10)

SIN is a hateful thing. It marred the moral beauty of a large number of the angels. It entered our world, and well-nigh obliterated the moral image of God in man. But in his great love God provided a way whereby man might regain the position from which he fell in yielding to the tempter. Christ came to stand at the head of humanity, to work out in our behalf a perfect character. Those who receive him are born again. "As many as received him, to them gave he power to become the sons of God."

Christ saw humanity, through the

working of the mighty growth of sin, demoniacally possessed by the prince of the power of the air, and putting forth gigantic strength in exploits of evil. But he saw also that a mightier power was to meet and conquer Satan. "Now is the judgment of this world," he said; "Now shall the prince of this world be cast out." He saw that if human beings believed in him, they would be given power against the host of fallen angels, whose name is legion. Christ strengthened his own soul by the thought that by the wonderful sacrifice which he was about to make, the prince of this world was to be cast out, and men and women placed where, through the grace of God, they would regain what they had lost.

What does the Lord require of his blood-bought heritage?—The sanctification of the whole being,—purity like the purity of Christ, perfect conformity to the will of God. My brethren and sisters, God requires this of us. Into the holy city there can enter nothing that defileth, or maketh a lie. God's word to us is, "I am the Almighty God; walk before me, and be thou perfect." "Ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine." "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "In him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

We can, *we can*, reveal the likeness of our divine Lord. We can know the science of spiritual life. We can honor our Maker. But do we do it? O, what an illustrious example we have in the life that Christ lived on this earth! He has shown us what we can accomplish through co-operation with divinity. We are to seek for the union of which he speaks when he says, "Abide in me, and I in you." This union is deeper, stronger, truer, than any other union, and is productive of all good. Those who are thus united to the Saviour are controlled by his will, and are moved by his love to suffer with those who suffer, to rejoice with those who rejoice, to feel a deep sympathy for every one in weakness, sorrow, or distress.

> Higher than the highest human thought can reach is God's ideal for his children. He wants our minds to be clear, our tempers sweet, our love abounding. Then the peace that passeth knowledge will flow from us to bless all with whom we come in contact. The atmosphere surrounding our souls will be refreshing.

But how few there are who are making determined efforts to reach this ideal. Satan is trying to keep the people of God dwarfed, feeble, un-Christlike. And too often he is successful. In our churches there are many who have not the spirit of the Master, many who act as if they were in the world merely to please themselves. They forget that the enemy is assailing all who profess to be children of God, trying to overcome them, so that they will disappoint and dishonor the Saviour. They forget that the purity and unselfishness that characterized the life of Christ must characterize their lives, else in the day of God they will be found wanting, and will hear from his lips the irrevocable sentence, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

I have been especially instructed in regard to the danger of drawing apart, and of evil speaking and contention. We need to bow before God in repentance because of our lack of love for one another, and for him who died for us. The gold of love and faith is not abundant among us. Many are holding on to the truth with but the tips of their fingers. The precious time that should be spent in speaking of the Saviour's power to save, is being spent by many in carrying evil reports. Unless they make a decided change, they will be found wanting. Unless they have an entire transformation of character, they will never enter heaven. A deep, thorough work needs to be done in the hearts of those who profess to be children of God. Until they reveal the faith that works by love and purifies the soul, very little genuine work for God will be done in the world.

Let our people take up their appointed work,—the work of soul-saving. Let them not think that upon them has been laid the burden of watching and criticizing the work of others. Those who put their whole souls into the work that God gives them will have no time to criticize the efforts of their fellow workers, no time to weaken the hands of those who are straining every nerve and muscle to advance the work.

Let not any man or woman feel that he or she has been appointed to carry evil reports from church to church, and from conference to conference. I have been grieved beyond measure to see how easy it is for persons to spend precious time in this cruel work. The proclamation of the first, second, and third angels' messages is now to be our burden. Those who spend their time in thinking and speaking evil are bringing to the foundation, material represented by hay, wood, and stubble, which will be consumed by the fires of the last days. They will one day see that their time has been spent in weakening churches, institutions, and conferences.

God hates all such work. He will call to account all who engage in it. Let those who fear God and believe his word put a guard on their lips. Let them be determined not to speak words

that will injure the cause of God, or give a wrong representation of the work being done in any of his institutions. Let them be careful not to speak words that will be a temptation to some one else to withhold the confidence and the words of courage that ought to be given to those who are severely tried, and who, perhaps, work early and late to fulfil the many calls of duty, until it seems as if mind and body would give way under the strain.

Words of suspicion and distrust, like the thistle-down carried by the wind, are scattered far and wide, and can never be recalled. Un-Christlike speech lies at the foundation of nine tenths of all the difficulties that exist in the church. Satan's agents are industriously trying to get professed Christians to speak unadvisedly. When they succeed, Satan exults, because God's followers have hurt their influence. We have no time, in these solemn moments, to contend with one another. Those who give way to evil-thinking and evil-speaking do not realize how much time they cause others to lose. God's servants have been called upon to settle difficulties between brother and brother, and time has been spent in this way that belonged to souls ready to perish,—time that ought to have been devoted to the fulfilling of the gospel commission.

My brother, my sister, be afraid to find fault, afraid to talk against your fellow workers. You have enlisted to fight against Satan's forces, and you have no time to fight against your fellow soldiers. The truly converted man has no inclination to think or talk of the faults of others. His lips are sanctified, and as God's witness he testifies that the grace of Christ has transformed his heart. He realizes that he can not afford to talk discouragement or unbelief. He can not afford to be harsh or faultfinding. He has not received orders to punish the erring and sinful by heaping abuse upon them.

Speak words of kindness, words of uplifting; for this is the fruit borne upon the Christian tree. Overcome all harshness. Eternity alone will reveal the harm that harsh words do to those who utter them, and to those who hear. Hold firmly to the One who has all power in heaven and earth, and although you often fail to reveal patience and calmness under provocation, by no means give up the struggle. Resolve again, this time more firmly, that you will be an example of Christian patience. Remember that those only will enter heaven who have overcome the temptation to think and speak evil.

"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Christ will be to his people all that these words express if they will heed the invitation to come to him. He will be to them life and power, strength and efficiency, wisdom and holiness. God calls upon us to live the Christ-life, to reveal this life to the world. When we do this, prejudice will vanish, and difficulties will

adjust themselves. We shall gather about the great Missionary, our hearts filled with gratitude and love.

My brethren and sisters, instead of spending your time looking for and talking of the shortcomings of others, give yourselves to the work that Christ did when in this world. How untiringly he labored! In the temple and the synagogues, in the streets of the cities, in the market-place and the workshop, by the seaside and among the hills, he preached the gospel and healed the sick. His life was one of unselfish service, and it is to be our lesson book. The work that he began we are to carry forward.

Brethren and sisters, how much work have you done for God during the past year? Do you think that it is those men only who have been ordained as gospel ministers that are to work for the uplifting of humanity?—No, no! Every one who names the name of Christ is expected by God to engage in this work. The hands of ordination may not have been laid upon you, but you are none the less God's messengers. If you have tasted that the Lord is gracious, if you know his saving power, you can no more keep from telling this to some one else than you can keep the wind from blowing. You will have a word in season for him that is weary. You will guide the feet of the straying back to the fold. Your efforts to help others will be untiring, because God's Spirit is working in you.

Have you told those with whom you have come in contact what banner you are serving under? Have they been able to see, by the Christlikeness of your words and acts, that you are a true follower of Jesus. O that our hearts may be deeply impressed with the importance of living holy lives, that the world may take knowledge of us that we have been with Jesus, and have learned of him. Christian worth does not depend upon brilliant talents, lofty birth, wonderful powers, but on a clean heart,—a heart which, purified and refined, reflects the image of divinity. It is the presence of him who gave his life for us that makes the soul beautiful. It is not eloquent speakers that are needed so much as humble, earnest workers,—men and women who have a childlike trust in God. It is the men of prayer that are men of power. They will be enabled to lead sinners to the marriage supper of the Lamb.

My brethren and sisters, do not allow trifling things to absorb your time and attention. Keep your mind on the glorious themes of the Word of God. A study of these themes will give you a strength that will carry you through the trials and difficulties of the last days, and bring you to where you will walk with Christ in white, because you are worthy. In the Word of God, studied and obeyed, we possess a spiritual guide and instructor by which the worst forms of evil in ourselves may be brought under the discipline of his law. If the teachings of this Word were made the controlling influence in our lives, if mind

and heart were brought under its restraining power, the evils that now exist in churches and in families would find no place. Upon converted households the purest blessings would descend, and from these households an influence would go forth that would make God's people a power on the side of truth.

But there are many in our churches who know little of the meaning of the truth for this time. They have not searched for the truth with humble, contrite hearts. I appeal to the members of our churches not to disregard the fulfilling of the signs of the times, which say so plainly that the end is near. O, how many who have not cared for the salvation of their souls will soon make the bitter lamentation, "The harvest is past, the summer is ended, and we are not saved!"

O, that we would remember that it is court week with us, and that our cases are pending! Now is the time to watch and pray, to put away all self-indulgence, all pride, all selfishness. The precious moments that are now by many worse than wasted should be spent in meditation and prayer. Many of those who profess to be keeping the commandments of God are following inclination instead of duty. As they are now, they are unworthy of eternal life. To these careless, indifferent ones, I would say, Your vain thoughts, your unkind words, your selfish acts, are recorded in the book of heaven. The angels that were present at Belshazzar's idolatrous revelry stand beside you as you dishonor your Redeemer. Sadly they turn away, grieved that you should thus crucify him afresh, and put him to open shame.

"Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hand from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks. . . . Thine eyes shall see the King in his beauty: they shall behold the land that is very far off."

On Christ's coronation day he will not acknowledge as his any who bear spot or wrinkle or any such thing. But to his faithful ones he will give crowns of immortal glory. Those who would not that he should reign over them will see him surrounded by the army of the redeemed, each of whom bears the sign, **THE LORD OUR RIGHTEOUSNESS.** They will see the head once crowned with thorns crowned with a diadem of glory.

In that day the redeemed will shine forth in the glory of the Father and his Son. The angels of heaven, touching their golden harps, will welcome the King, and those who are the trophies of his victory,—those who have been washed and made white in the blood of the Lamb. A song of triumph will peal forth, filling all heaven. Christ has

conquered. He enters the heavenly courts accompanied by his redeemed ones, the witnesses that his mission of suffering and self-sacrifice has not been in vain.

What This Denomination Exists For

E. W. FARNSWORTH

(Reading for Sunday, December 11)

SEVENTH-DAY ADVENTISTS are ordained of God to do a specific work. That work is to enlighten the world concerning the coming of Christ in this generation. That which will advance this work is proper and right for a Seventh-day Adventist to engage in; and that which will not advance it, is not proper for him to engage in.

A prophetic description of this work is found in these scriptures: *—

Rev. 14:6-15.

Rev. 18:1-5.

Rev. 10:1-3.

Rev. 7:2.

Notice a few points in these texts:—

These angels *flew*. Wings symbolize swiftness, celerity.

The eagle's wings on the back of the lion in the seventh chapter of Daniel are interpreted as meaning, "Their horses also are swifter than the leopards, and . . . they shall fly as the eagle that hasteth to eat." Hab. 1:6-8.

So also the four wings on the leopard indicated the great celerity of movement in the Grecian army.

So, likewise, the angels who bring from heaven the last message this world will ever hear, have wings with which they fly to "every nation, and kindred, and tongue, and people."

The King's business requires haste. We are to speedily carry what he has to say to all parts of the world.

Another feature of the message is made prominent by its own language. The angel declares what he has to say "*with a loud voice*." Verse 7.

"And the third angel followed them, saying with a *loud voice*." Verse 9.

"And after these things I saw another angel come down from heaven, *having great power*; and the earth was lightened with his glory. And he *cried mightily with a strong voice*." Rev. 18:1, 2.

"And I saw another mighty angel come down from heaven. . . . His face was as it were the sun . . . and he . . . cried with a *loud voice*, as when a lion roareth." Rev. 10:1-3.

What do these repeated and intensified expressions mean?—They are descriptive of the power and definiteness with which this latter-day message is to go to all the world. They describe the unqualified positiveness and certainty with which the warning message is to be given. There is no mental reservation on the part of those who truly give it. There can be no saying in their hearts, "My Lord delayeth his coming." With all the assurance and conviction

that can be begotten by the testimony of the Scriptures and the anointing of the Holy Spirit, they go forth to proclaim their message.

This is the work God has given Seventh-day Adventists to do. He has given it to no one else, and he has given them nothing else to do. They have one mission while they live, and only one, and that is to give the message of the third angel. Anything that does not pertain to this work is not legitimate for them to do.

Another prophet describes their mission as follows: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. Something startling and tremendous is about to occur. "The day of the Lord cometh." An alarm must be given. The world must be aroused and warned.

And yet another prophet bears this testimony: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1. Such a message as this, the Scriptures declare, must be given, "and the Scripture can not be broken." Therefore God has ordained that the people whom he has called out from the world should go to every nation and country, and declare the truth that he has made known to them.

This people stands related to their work, to the world, and to God as did John the Baptist. Seven hundred years before his birth the prophet heard "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isa. 40:3. Centuries passed by, till, at last, a man began to preach in the wilderness just as the prophet had foretold. When asked who he was, he replied, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1:23.

John was simply a "*voice*," so Seventh-day Adventists are to be the "*voice*" of the angel referred to in the scriptures previously quoted.

The voice of John was heard only in the wilderness of Judea; but the voice that the prophet heard giving the last message was sounding in ringing tones to "every nation, and kindred, and tongue, and people."

John went only to his own people in the wilderness; but Seventh-day Adventists must go to every nation, every kindred, every tongue, and every people.

The work of John was to prepare a people to meet Christ at his first advent, when he came in lowliness as a sin-bearer, a sin-cleanser; but the work of Seventh-day Adventists is to prepare a people to meet Christ at his second advent, when he comes as "King of kings, and Lord of lords." His mission then is not to cleanse men from sin, but to translate those who are cleansed and prepared to behold his glory.

If it was necessary that a message be given to prepare a people to meet Christ at his first advent, how much more is it necessary that one should be given to prepare men to meet him when he comes in glory!

The Saviour, when speaking of this message, and its close, 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." Matt. 24:14. This is the climax of the gospel.

To emphasize this fact, the Saviour taught that this generation would not pass till all these things are fulfilled. And then, as if to extinguish the last doubt, he lifts his hand to heaven, and exclaims, "Heaven and earth shall pass away, but my words shall not pass away."

This makes more emphatic our mission and work. Every one to whom the light comes should be a light-bearer. The one all-absorbing thought should be the proclamation of the message. Every plan and purpose should be, *will be*, colored by the faith we have in this message. That which will form the object of our constant contemplation will be this gospel work. Every plan for labor, the arrangement and furnishings of our dwellings, the buying and selling of property, the education of our children, the disposition we make of our money—and in truth every act and plan of life—will be made with direct reference to the light that God has given us—the third and last angel's message.

Every faculty of our mind and body must be given to this work. Our money should be devoted to the same purpose. Our thoughts in the day, and our dreams in the night, must be of this work. "But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away." 1 Cor. 7:29-31.

Spirit and Power of the Message in the Early Days

S. N. HASKELL

(Reading for Monday, December 12)

THE last work of Moses was to write the book of Deuteronomy. The Hebrew title to this book means "repetition." Lest Israel should forget their early experience, God rewrote the laws and reviewed their history. He would have us also remember all the way that the Lord has led us.

Six years before the destruction of Jerusalem, the book of Hebrews was written. In this book the apostle exhorts the brethren in these words:—

Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing stock both by reproaches and afflictions;

* Let different ones read these Scriptures.

and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

The mind of the apostle is then carried down to the near coming of the Lord, thus showing that the experience of the people of God at this time will be similar to that of the Christians at that time, and that, therefore, they will need the same exhortation:—

For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

The apostle applies this instruction to those living near the second coming of Christ. An object-lesson for our day and experience can be found in the book of Acts, where is recorded the early experience of the disciples. Many of these experiences will be repeated shortly before the coming of the Lord. The message to the Ephesian church also is full of instruction for us.

Read Rev. 2:2-5.

These words become especially applicable to the people of God at the present time. Three steps are required of them to return to their first love:—

1. They are to remember from whence they are fallen.
2. They are to repent.
3. Then they must do their first works.

The prophecies of Daniel and Revelation were the study of the people of God in the early history of the advent movement. The words of the prophets were sweeter to them than honey and the honeycomb. They fed upon the sacred pages.

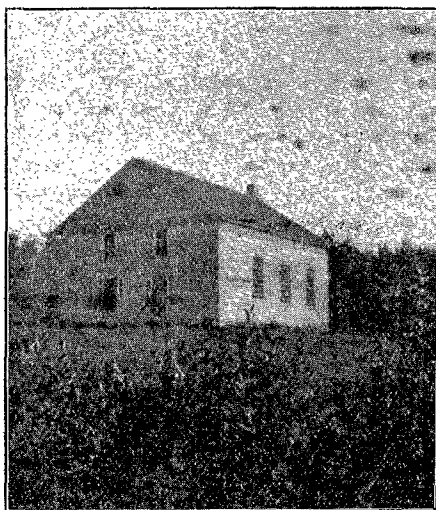
The believers were social in their church relationships also. They took pains to visit one another, that they might study the blessed hope together. They talked over their experience, and especially the truths that had led them to become a separate people.

Business was secondary. The progress of the work, the gathering in of souls, was the theme of conversation. They forgot their trials, which were not few. Their meetings were well attended. If any of their number were sick, their homes were visited, and earnest prayer was offered. Time and again, in answer to the earnest prayer of God's people, the sick were restored. There are many to-day who are rejoicing in God that were brought from death's door in those times. It was not because they feared death that they desired to live, but that they might bear witness to the truth.

Our brethren and sisters were not then as numerous as now, neither were the modes of conveyance what they are at the present time. It was not uncommon

to drive from ten to twenty-five miles for a general meeting. Unconverted friends were brought to these meetings, as well as the sick and afflicted. Meetings were held for several days at a time, and souls were converted. My mind reverts to the visit of Elder James White and his wife and Brother J. N. Andrews to the Washington, N. H., company, when all the young people and backsliders connected with the company were converted. Many of those converted at that meeting are still laboring in the cause. Elder E. W. Farnsworth was one of the number.

Opposition and persecution were greater then than at the present time. But this was what they expected. They took joyfully the spoiling of their goods. They rejoiced that they were counted worthy to suffer for Christ's sake. Some arrests were made because it was said they disturbed the peace by praying for the sick in the night season. On one occasion, in the State of Maine, the sheriff and his posse of six men came to a place where our brethren held their



THE CHURCH AT WASHINGTON, N. H.

meetings. The power of God was manifestly present as the sheriff ordered the arrest of the leader. There was such an excitement over the matter, and such an interest taken in the case, that they concluded to use the meeting-house for a court room. But no two of the witnesses agreed in their testimony, and the trial became a scene of confusion and sport for those present. As they could find nothing with which to accuse them, the prosecuting attorney said, "We understand that you have some strange songs you sing." The leader, Elder Damon, replied that they had, and if desired, they would sing him one. The old meeting-house rang as all joined in singing,—

"As I was down in Egypt's land,
I heard, and my heart was glad," etc.

They were released, and the court was dismissed. They all returned to their homes happy that they were counted worthy to suffer for the truth. But amid it all, souls were converted, and rejoiced in the truth.

At that time we had no foreign missions. Our people were mostly very poor. A few had some means, and they,

as in the days of the apostles, sold their possessions, and distribution was made as the poorest had need—not carelessly scattered to encourage idleness, but the suffering were helped. The cause was built up. Some would give nearly their all to purchase facilities to spread the truth. I have yet to learn that one such individual ever came to want. God watched over them, and his providence provided for them. God is the same to-day. If we sacrifice to carry forward his cause, God will bless us. When the Saviour comes, and the angels are sent to gather the redeemed, the Saviour will say, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50:5. If we make no sacrifice, shall we ever be gathered? Now is the time for sacrificing; by and by will come the gathering. Will you be gathered in that day?

Notes of Early Experiences*

How They Studied the Word

Sister White has written:—

My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be able to preach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, his mission, and his priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

Of a little meeting in Maine, in 1849, the book "Life Sketches of James and Ellen G. White," gives an interesting picture. A teacher of error, who had misled souls and troubled the church, was present. While engaged in a season of prayer, the Spirit of God rested upon one brother. "His face was white, and a light seemed to rest upon it." In the name of God he bade the troubler depart, and the man fled in fear.

The power of God descended something as it did on the day of Pentecost, and five or six who had been deceived and led into error and fanaticism, fell prostrate to the floor. Parents confessed to their children, and children to

* Some or all of these notes may be read during the social service, which should follow the reading. These are good experiences to talk about. They call for a consecration on our part to service now in finishing the work.

their parents, and to one another. Brother J. N. Andrews, with deep feeling, exclaimed, "I would exchange a thousand errors for one truth." Such a scene of confessing and pleading with God for forgiveness we have seldom witnessed. That meeting was the beginning of better days to the children of God in Paris, to them a green spot in the desert. The Lord was bringing out Brother Andrews to fit him for future usefulness, and was giving him an experience that would be of great value to him in his future labors.

Beginning of Periodical Work

In a recent REVIEW, Sister White reported her visit to the Middletown, Conn., camp-meeting last September, repeating the story of the beginning of our periodical work in those days of small things, but of great faith and consecration. In the same spirit of simplicity and trust our missionary work should be taken up to-day, when the facilities are so abundant:—

It was in Middletown, about 1849, that my husband began the publication of our first paper, a small sheet called *The Present Truth*. We were then living in Rocky Hills, seven miles from Middletown, and my husband often walked back and forth between the two places, though he was then lame. When he brought the first number of the paper from the printing-office, we all bowed round it, and with humble hearts and many tears besought the Lord to let his blessing rest upon the feeble efforts of his servant. My husband then directed copies of the paper to all who he thought would read it, and walked seven miles to the Middletown post-office, carrying the precious papers in a carpetbag. Again and again, before the papers were taken to the post-office, they were spread before God, and earnest prayers, mingled with tears, were offered to God that his blessing might attend the silent messengers. Very soon letters came, bringing means to help in the publication of the paper, and bringing also the good news that many souls were accepting the truth.

"As Ye Go, Preach"—"Instant in Season"

Elder Corliss's series on early experiences gives this incident: Elder M. E. Cornell, now sleeping, was driving through Jackson, Mich., on his way to a place where he was to accept the pastorate of a First-day Adventist church:—

He heard that Brother Bates was holding meetings there, and determined not to hear him. But after driving through the town, he became so troubled over the matter that he turned about, and went to the meeting. It happened that Brother Bates was just talking on the Sabbath question. After listening for a few minutes, he turned to his wife, and said: "Angie, this is the truth; I must obey it." "But," she said, "what about your engagement for the year to come?" "That will have to be canceled," he said, characteristically, and so the matter was settled. He then started north for Tyrone, the residence town of Sister Cornell's parents. Arriving in the neighborhood, he saw John P. Kellogg (the father of Dr. J. H. Kellogg) in the field raking hay. "Hold the horse," he said

to his wife, "while I go and give Brother Kellogg the light." Jumping over the fence, he ran to the place where Brother Kellogg was working, exclaiming, "I have light for you, Brother Kellogg." "Well," said Brother Kellogg, as he leaned on his rake, "what is it?" In a few moments the simple story was told, Brother Kellogg was convinced, and had resolved to obey. Turning as abruptly as he had come, Brother Cornell rejoined his wife, telling her of the victory just gained for the truth. Before reaching home, another neighbor was met, and he also promised to obey the truth. Arriving at the parental home, nearly the first thing was to repeat the simple message to the inmates, with the result that the next Sabbath quite a company of the neighborhood met together for worship.

Our Message and Work To-day

W. W. PRESCOTT

(Reading for Tuesday, December 13)

OUR message is "the everlasting gospel." This is "the gospel of God . . . concerning his Son." This gospel is always "the power of God unto salvation to every one that believeth," and the reason for this is that "God's righteousness is being revealed in it." This is the gospel of righteousness by faith—the one and only true gospel.

Our message is the gospel of salvation from sin through faith in Christ as a personal Saviour. It proclaims the unchanged and unchangeable law of God, "for through the law cometh the knowledge of sin;" and then it declares (Rom. 3:21-26) that "apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus."

This is the personal experience of the gospel of righteousness by faith. It exalts God's law as "holy, and the commandment holy, and righteous, and good," and then preaches faith in Jesus as the only possible means of living a life in harmony with that law. This is the faith which establishes the law.

Our message is the threefold message of the fourteenth chapter of the book of Revelation. It declares that "the time is fulfilled, and the kingdom of God is at hand," and it presents "the everlasting gospel" of righteousness by faith as the only preparation for the coming of the Son of man on the white cloud. It announces that the judgment hour is come, and urges the worship of the true God as revealed in his Son, Jesus Christ, the

Creator and the Redeemer. It makes known the apostasy of the professed church of Christ through its acceptance of the creeds and the traditions of men in place of "the law and the testimony," so that it is "fitly represented by the term 'Babylon.'"

It points out that the little horn in Daniel's vision of the four beasts, and the ten-horned beast from the sea in John's vision, find their fulfilment in "the man of sin" of Paul's prophecy, who assumes the titles and the place of the true God. It warns every man against worshipping the beast or his image, and against receiving his mark "on his forehead or upon his hand."

The result of this proclamation of the threefold message is that a people are called out who accept the revelation of God the Father which has been made in the person of his Son, who give to the Son the place which belongs to him in the plan of redemption, and who are steadfast in their obedience to the commandments of God. This is the gospel of righteousness by faith, applied to the special circumstances and needs of the last generation. In this setting, the doctrine of justification by faith will not be a mere theoretical philosophy, but it will reveal itself as "the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself." It then becomes the message of preparation for the coming of the Lord.

Our message is, therefore, "the fullness of the blessing of the gospel of Christ." It is such a revelation of the character of God in Christ and of the work of God through Christ as, when really accepted, will make men and women like Christ, and thus give them boldness in this judgment hour, and prepare them so that they will not be ashamed before him at his coming.

Our message is such a teaching of "the everlasting gospel" in its purity as will expose all the deceptions of Satan and his perversions of the truth. It will unmask all these new gospels of modern times, and will show that their advocates have taken simply the vocabulary of the gospel of Christ in which to set forth "philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." It will make it clear that the overt act of the worship of the beast and his image is only the climax of that tendency in the human heart to exalt a man (self) in place of God, and it will bring home to the experience of each individual the declaration of the gospel prophet, "All flesh is grass, . . . Behold your God." It will translate Isaiah's cry, "Behold your God," into John's words, "Behold the Lamb of God, that taketh away the sins of the world." It will accept no tradition in the place of the living oracles of God, and no man as the viceroy of the Son of God, but will take the Word of God as the source and authority of all doctrine, and will give to Jesus the eternal Son, the place which belongs to him as the true Head of the

church. All this it will do in presenting the Scripture evidences of the coming of the Lord in this generation, and in making ready a people prepared for the Lord. This is the real purpose of our message.

It may help us to appreciate more fully these truths if we recall some experiences in our recent history. In the following quotation the spirit of prophecy defines the real meaning of the message of righteousness by faith, which was emphasized anew to us sixteen years ago:—

This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to his divine person, his merits, and his changeless love for the human family. All power is given into his hands, that he may dispense rich gifts unto men, imparting the priceless gift of his own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of his Spirit in a large measure.

The uplifted Saviour is to appear in his efficacious work as the Lamb slain, sitting upon the throne, to dispense the priceless covenant blessings, the benefits he died to purchase for every soul who should believe on him. John could not express that love in words; it was too deep, too broad; he calls upon the human family to behold it. Christ is pleading for the church in the heavenly courts above, pleading for those for whom he paid the redemption price of his own life-blood. Centuries, ages, can never diminish the efficacy of this atoning sacrifice. This message of the gospel of his grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ.

The efficacy of the blood of Christ was to be presented to the people with freshness and power, that their faith might lay hold upon its merits. As the high priest sprinkled the warm blood upon the mercy-seat, while the fragrant cloud of incense ascended before God, so while we confess our sins, and plead the efficacy of Christ's atoning blood, our prayers are to ascend to heaven, fragrant with the merits of our Saviour's character. . . .

Unless he makes it his life business to behold the uplifted Saviour, and by faith to accept the merits which it is his privilege to claim, the sinner can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus. Now it has been Satan's determined purpose to eclipse the view of Jesus, and lead men to look to man, and trust to man, and be educated to expect help from man. For years the church has been looking to man, and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. There-

fore God gave to his servants a testimony that presented the truth as it is in Jesus, which is the third angel's message in clear, distinct lines.

From our general view of the question, and from the quotation just given, it is clear that the message of "justification through faith in the Surety," the message of "the righteousness of Christ, which is made manifest in obedience to all the commandments of God," is "the message that God commanded to be given to the world. It is the third angel's message." We may, then, reverse the statement, and say that the third angel's message is the message of "justification through faith in the Surety." It follows then plainly enough that the only genuine message of justification by faith for this generation is the third angel's message, and that the threefold message of Revelation 14 must be the setting in which the doctrine of justification by faith must be taught to the people in this last generation, in order that it may be the genuine message of justification by faith.

In other words, the true teaching of justification by faith for this generation means more than an abstract argument upon free grace and the gift of righteousness: it involves all that grows out of a correct understanding of the person and work of Jesus Christ as God manifest in the flesh, and of the eternal purpose of God from the making of the everlasting covenant of grace unto the establishment of the kingdom of God in the new earth. This means the restoration of the pure truth of the gospel, and will include every distinctive doctrine which has separated Seventh-day Adventists from the other denominations.

But in order that these distinctive doctrines shall constitute the third angel's message, they must be taught as essential features of the gospel of righteousness by faith; and in order that the message of righteousness by faith to this generation may be genuine, it must be presented as the warning message of Revelation 14. On no other basis can the third angel's message be truly given, or the doctrine of justification by faith for this generation be truly taught.

If our message is studied and understood from this standpoint, we shall be saved from the mistake of substituting some phase of the message, or some partial revelation of the truth, for the message itself. There is constant danger of doing this, since the work has been divided into several departments. The gospel message which is to prepare a people for translation must deal with the whole man, body, soul, and spirit. But in all this work there must be the revelation of the one essential experience—being made righteous by faith. Any principles which constitute a special department of our work, such as the principles of religious liberty, the principles of health and temperance, or the principles of education, are, then, a part of this third angel's message when they are taught as one phase of the experience of justification by faith, and in their relation to the other phases of the mes-

sage. When taught on any other basis, they may be valuable as a means of bestowing some temporal benefit, but they can not be regarded as an integral part of this message. They may easily become a convenient medium for the doctrine of righteousness by works, one form of self-salvation apart from the atoning work of Christ.

Our message, then, is God's last call to the world to accept his offer of salvation from sin, through faith in the merits and atoning work of Jesus Christ, the Son of man and Son of God. In giving this last call, the gospel in its fulness and its purity will be proclaimed "unto every nation and tribe and tongue and people." All the light of past ages will be focused upon this generation until "the glory of Jehovah shall be revealed, and all flesh shall see it together."

In thinking about our work, we must remember the words of Jesus, "This is the work of God, that ye believe on him whom he hath sent." Our first work is to believe with all the heart the very message of which we have been speaking. In recent years some have lost their faith in the message, and as an inevitable result their work has been inefficient. Those who really believe that this is the final message of mercy will make it the supreme thing in their lives. They will pray for it, they will sacrifice for it, they will labor for it. Its prosperity will be their chiefest happiness, its adversity will be their chiefest sorrow.

Furthermore, there will be united and intelligent action on the part of the believers to carry this message quickly to all the world. The message itself is the greatest incentive to carry the message. "The love of Christ constraineth us."

In view of all these considerations, we solemnly believe that the time has fully come for Seventh-day Adventists, to whom this message has been committed, to take up their work with a holy zeal and an undying enthusiasm, and to give themselves wholly to this service until the work is finished. Earnestly and heartily, with unwavering faith and unceasing effort, let us spread this warning call in the highways and in the byways: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel."

"God of Israel, high and glorious,

Let thy people see thy hand;

Let the message be victorious

Through the world, in every land:

Come, Lord Jesus, O come quickly,

And thy blessing now command."

Incentives to Service in Social, Political, and Religious Events

E. T. RUSSELL

(Reading for Wednesday, December 14)

SATAN, knowing that he has but a short time, is working with great wrath. Rev. 12:12. He is working with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness. Read 2 Thess. 2:9, 10. Through his influence, the people of the world are

intoxicated with the spirit of commercialism, as were the inhabitants of Sodom. Of those days the Saviour says, "They bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17: 28-30.

Church-members seem to rival worldlings in the wild, maddening rush for gain. For the worldly minded professor, living in these strenuous times, the words of Christ are fraught with deep meaning, "Remember Lot's wife." Luke 17: 32.

Satan is also deceiving the hearts of men by the introduction of false doctrines, and through science, falsely so-called. Through what is termed "higher criticism" the plain utterances of prophets and apostles are discredited, and the miracles of Christ are explained away. The days of creation are said to represent long periods of time, instead of literal days, thus making the Mosaic record a nullity. The facts of creation are discarded, and faith in the doctrine of evolution has supplanted faith in the Word of God. Satan is deceiving the hearts of many of God's professed people, so that their love is waxing cold. They love pleasure more than God, and, although having a form of godliness, they deny the power thereof. Satan has so blinded the eyes of many religious teachers that they are teaching that there will be a time of universal peace, an end of the reign of sin, before the coming of Christ. Such theories plainly contradict the Word of God, since the Bible teaches that in the last days there will be perilous times, and that evil men and seducers shall wax worse and worse. 2 Tim. 3: 1, 13.

This is not only an age of false "isms," but it is an age of marked political and social unrest. The Lord, by the prophet, tells us that in the last days many shall say that implements of warfare will be beaten into implements of husbandry. Isa. 2: 2, 4. For years these teachings have been energetically proclaimed. Peace societies have been organized, and both national and international conventions are being held to influence nations to have all international difficulties settled by arbitration. In spite of this teaching, nearly all nations are actively engaged in preparing for war. Strange to say, many denominations, while teaching the doctrine of universal peace before the coming of Christ and his reign in glory, are, in their theological institutions, drilling young men as military cadets. And in some churches the boys connected with the Sunday-schools are organized into duly officered companies, and are drilled as soldiers. Whither are they drifting? Are old issues to be revived? Are we to expect a crusade in the near future, in which the young will take part, similar to the one conducted about the year 1212, when thousands of children throughout all Europe, inflamed with a warlike zeal,

rushed with the sword to the holy land? Is it not possible that Satan is preparing the young to take part in the coming Armageddon?

Though the "peace" cry is being sounded, the prophetic word says to the nations of to-day, "Prepare war." Read Joel 3: 9, 10. Well do they seem to be heeding this admonition, little knowing that by so doing they are fulfilling the words of prophecy. Implements of agriculture are being converted into implements of war; also almost every agency that has been employed during this wonderful age for the improvement of man, has been enlisted for his destruction. Steam, electricity, engineering skill, and mechanical inventions are being used in the science of war.

After visiting the great European armies in 1898, General Miles said, "What I have seen does not indicate that the millennium is at hand, when swords will be beaten into plowshares." Truly the weak are saying, "I am strong." We have seen people weak in numbers withstanding mighty powers, by virtue of modern military methods. The heathen are being awakened. Not only Japan, but China and other Oriental nations, have been preparing war. Through satanic influences the way of the kings of the East is being prepared to come up to Armageddon to the last decisive struggle that will take place in connection with the coming of Christ when he thrusts in his sickle to reap the harvest of the earth. Read Rev. 14: 14-18.

Another Omen of Evil

One of the most fierce and bitter struggles that have ever arisen between man and man is now being waged between capital and labor. One writer says: "The terrible struggles between capital and labor, with the appalling prospects of world-embracing organizations on both sides, are the darkest aspects of an irresistible tendency." Vast concentrations of wealth are being formed on one hand to control prices, and thus to control trade, and also to counteract the influence of organized labor. On the other hand, labor unions have been formed for protection against the greed of capital, and also to control the varied departments of industry.

As a result of this controversy in this country alone, no less than two thousand five hundred strikes have occurred since the year 1882. These strikes represent a great financial loss to both employers and employees. To maintain order and protect property, State and national troops have been called out, and many lives have been sacrificed. These strikes are forebodings of the coming storm, or, as expressed by a prominent labor leader, they are "the rumbling of the coming revolution."

Labor unions in some parts of this country have organized themselves into military companies, and, in different States, the unions have forbidden their members to join the State militia. Capital has also been calling for a larger standing army, in order that its interests may be protected. Of this the

Coming Nation says: "We know what the capitalists are doing. We see them preparing the munitions of war to rule the masses by force of arms. But they are foolish. They are wise only in their own conceits. They are adopting the tactics of kings, but will be as chaff before the wind by and by."

This struggle will end disastrously for the rich; misery will be their portion. Read James 5: 11. Ezekiel tells us: "They shall cast their silver in the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." Eze. 7: 19. There will be a sudden uprising against them, and that in the near future. Read Hab. 2: 7, 8.

At a labor convention held in 1897 a prominent labor leader said: "The time will come to incite the populace; and when that time comes, you may count on me. . . . When the people are ready,—and that time is not far off, my friends,—there will be a spontaneous uprising, the Supreme Court will be abolished, Congress dispersed, and the rights of American citizens and American freedmen will be enthroned." The storm is soon to break, and will rage most fiercely in the great cities. They will be storm-centers, as were the cities of France in the time of the Reign of Terror. The labor troubles that afflicted Israel in the land of Egypt are a type of which the labor troubles of to-day are the antitype. Ex. 1: 13, 14; 1 Cor. 10: 11. Then God's people were persecuted and oppressed. In this, the closing conflict between capital and labor, Satan will exercise his influence to turn the tide of evil against those who keep the commandments of God. We are not to take part in this controversy. "Therefore the prudent shall keep silence in that time; for it is an evil time." Amos 5: 13. Neither should we join confederacies, nor fear them. We are to trust in the Lord our God, not in any organization or organizations, neither fear them. God is to be our fear, and our trust is to be in him. Isa. 8: 12, 13.

About ten years ago nearly every labor union in this country was opposed to religious legislation in regard to the observance of Sunday. To-day they are nearly all clamoring for the enforcement of laws regarding Sunday rest. The boycott is being urged in the interest of the Sunday institution, and it will be urged more strongly in the future. As to how this may be, I will quote the words of a zealous advocate of religious legislation. Speaking of the class who will not keep Sunday, he says: "If we would say we will not sell anything to them, we will not buy anything from them, we will not work for them, or hire them to work for us, the thing could be wiped out, and all the world would keep the Christian sabbath." The time is at hand described by the revelator, when only those will be allowed to buy or sell who have the mark of the beast, his number, or name. Rev. 13: 17.

The New York *Independent* presents the outlook thus: "The unions have erected Sunday into the Sabbath of the faithful. The trades unions embrace possibly two and a half million members. If they are to become dogmatic religionists, the days of persecution for the faithful are not over."

As an example of the existing conditions in the world to-day, will be seen anarchy, bloodshed, and destruction. As God has committed to us a knowledge of these things, shall we be guiltless if we warn not the wicked of the coming evil? Read Eze. 3: 17, 18. If there has ever been a time in the history of the world when God's people should earnestly endeavor to enlighten others in regard to coming events, it is now. We should individually prepare to meet our God, and we should, by God's grace, assist others to prepare to stand when he comes. How much we need the abiding presence, the indwelling Saviour, that we may go forth and proclaim the truth with power! What the world needs to-day is present truth, as it means life to all who receive it by faith; and what we as a people most need is to be little enough in our own eyes to be used to do anything for Jesus.

"If we can not cross the ocean,
And the heathen lands explore,
We can find the heathen nearer,
We can help them at our door;
If we can not speak like angels,
If we can not preach like Paul,
We can tell the love of Jesus,
We can say he died for all.

"While the souls of men are dying,
And the Master calls for you,
Let none hear you idly saying,
'There is nothing I can do!'
Gladly take the task he gives you,
Let his work your pleasure be;
Answer quickly when he calleth,
'Here am I, O Lord, send me.'"

A Review of the Field

W. A. SPICER

(Reading for Thursday, December 15)

Not many years ago a week-of-prayer reading could outline very much in detail a year's progress in other lands. Now we could scarcely consider a month's advance in such a reading. The message is speeding on. It is fairly startling to watch its shining way over land and sea; for when its glory floods every land, the work is done. Truly did the prophet cry out concerning this time, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Rev. 18: 1. The glorious progress of our own work is fulfilling this prophecy before our eyes.

Last week of prayer we had a splendid year's work to review. This year has exceeded that in reports of the wonderful blessing of the Lord in the regions beyond. Never before has the Lord's providence seemed to so thrust us forth to add new peoples and new tongues to those rejoicing in the third angel's message. Surely the message has

the point where every year is to mark great progress toward a finished work. What we have seen in the year just passing is enough to set the coldest heart ablaze. "Now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

"Awake! again the gospel trump is blown,

From year to year it swells in louder tone,

From year to year the signs of wrath
Are gath'ring round the Judge's path;
Strange words fulfilled, and mighty
works achieved,
And truth in all the world both hated
and believed."

Whether amid good report and quietness or amid evil report and tumult, the truth has triumphed. Nothing can stop it. Why, it was this year, in Russia, that one or two of our brethren, sentenced to prison for seven days, were released before the time was up—fairly turned out of jail in haste—because they were converting other prisoners to the truth.

Europe

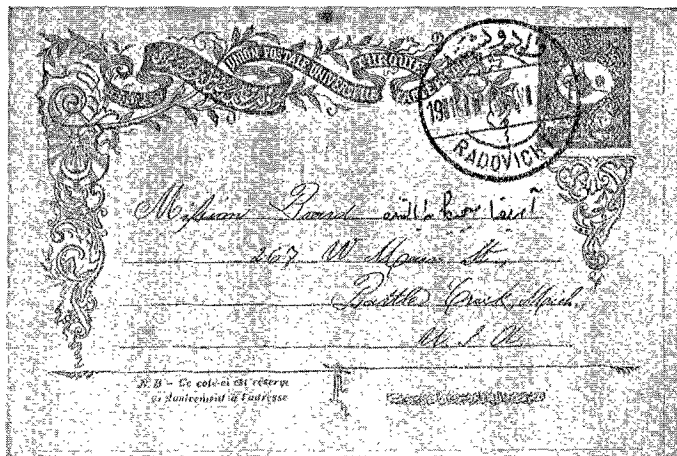
In the last two years, in Europe, believers have been added at the rate of over fifteen hundred a year. It means the equivalent of a fair-sized conference added every year in this one division of the field.

There is an impelling power hovering over the fields to-day. As we review hastily this year's work, we shall see that it seems as though wherever the feet of our workers touch, Sabbath-keepers at once spring up. The time of the loud cry has come, and God's Spirit is leading men in all nations to search after the truth. I heard in Wales this summer of five men in a mining village, who felt the need of a revival of spiritual life. They saw deadness and formality everywhere, and longed for a new experience. They began to meet at five o'clock in the morning on the mountain-side, to join in seeking God for light. At the time of our Welsh general meeting four of those men were rejoicing in the "blessed hope," and the fifth was under deep conviction. Honest hearts are praying to God for this truth, and in the pressure of this closing hour, they want it now. It is at the peril of our souls that we draw back, or go forth with slow and heavy feet to carry the truth to these waiting ones. The spirit of prophecy has given us a view of praying ones all over this earth, upon whom rays of light are shining from heaven to encourage them to continue seeking until the heralds of the final message can reach them.

Russia is still one of the most difficult fields. But how courageously our brethren are pressing on! You have heard how this year one brother in Middle Russia was beaten to death, and the houses of our people in the place burned to the ground. Men, women, and children fled over two hundred miles to find refuge with another community of believers. But is the work stopping?—Not a bit of it. At our general meeting in Friedensau a minister was present from Middle Russia, who, within three months, had baptized one hundred and seventy-three souls. I heard one of our workers from South Russia tell the German brethren, in ringing tones of conviction, that he would rather have the bonds and the hardness in Russia that make for spiritual liberty among the believers, than to have the liberty and ease of other lands that make for spiritual bondage and apathy.

But we can do little more now than speak of new fields and first-fruits of the message. So we shall organize an all-round-the-world social meeting, and let our brethren abroad bear testimony.

Elder Conradi says:—



MACEDONIAN POSTAL CARD TO MISSION BOARD, BRINGING THE MESSAGE AGAIN, COME OVER AND HELP US. RECEIVED IN 1902. NO WORKER THERE YET

Europe sends greetings, and the message of Acts 16: 9: "And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." There is a pressing call now for a faithful minister to labor both in Macedonia and in other parts of Turkey. We need a man for Greece. Servia is waiting. We have begun successful work among the Servians in Hungary.

So the Servian tongue is added this year, and in May our first Slavonian company was organized in Hungary. Now the ancient Slavic tongue praises God for this message. Every year, for some time, we have sent copies of our readings for translation into German, French, Danish, and Swedish. This year Brother Huenergardt called for advance copies of these readings to be translated into Hungarian. We have over two hundred and twenty believers in Hungary. Our first baptisms are reported in Spain, and, if I am not mistaken, in Rome, also. Portugal is entered by Brother and Sister Rentfro. Now

only Greece and several Balkan principalities remain unentered in Europe.

From a prison-house in Turkey, his family scattered, his fellow workers in prison with him, Brother Baharian sends his message of trust and courage:—

My future is unknown to me, but God is my light and my guide. Thanks to him forever.

"Father, I know that all my life
Is portioned out for me;
The changes that are sure to come
I do not fear to see;
I ask thee for a present mind
Intent on pleasing thee."

Our love to you all. Pray for us, that the truth may be glorified.

Working away in far Tiflis, on the Persian border, Dr. Pampaian adds this testimony:—

Our souls are stirred to do something to help this people. Pray for the Caucasian field.

Africa Waiting

"From darkest Africa come messages of good cheer as the work moves on. Yet, O, the wide extent of the regions still beyond—waiting in darkness to catch the first ray of those gleams of the golden morning which gladden our eyes! waiting—

"For the happy beam of day
That shall chase their gloom away,
For the news, so glad and blest,
That shall set their hearts at rest,
For the peace we know and prize,
And the hope beyond the skies—
Waiting! waiting!"

When the natives of the Garenganze region, just beyond Barotseland, first heard of the message of salvation, they greeted it with the clapping of their hands for joy. Brother W. H. Anderson has lately pioneered the way into the Barotse country, and secured grants of land for a station. The king of the Barotses long ago called us to this work. Now, while at home on a short furlough, Brother Anderson is planning to enter Barotseland next spring—if the necessary means can be found. He sends his greeting for this service:—

DEAR BRETHREN IN AMERICA: Greeting. Our courage in the Lord is good. We are pressing the battle to the very gates. The Lord is blessing the efforts, and souls are embracing the truth.

Our need: King Khama's call in behalf of the Bechuanas must not be left unanswered. Native Natal must be entered. The work must be opened in Barotseland. I quote from a letter just received from a native Barotse:—

"My heart greatly rejoices to hear that you are raising money for the Barotse Mission. I pray God daily that he will help my people on the Zambesi. My ears rejoice to hear that my people are to have the truth. I shall be happy indeed when my eyes see the missionary go there. I cry daily because my people are sitting in darkness. Brethren in America, send a missionary to my people. Christ is soon coming. I know he is coming quickly. O, help my people on the Zambesi!"

Brethren, we must respond to these

calls. We must raise eighty thousand dollars this week of prayer for this work in the "regions beyond."

From our busy training station, near Buluwayo, South Africa, Brother M. C. Sturdevant sends the reaper's cry:—

The harvest ripe? you ask. It is dying, and falling, and wasting to be gathered. O, who will come over and help us?

Alone still on the Gold Coast, Brother J. M. Hyatt bears this testimony:—

We are sure the time is not far distant when God will do a mighty work for this dark country. It is certainly true that we can hear the sound of a going in the tops of the mulberry trees.

Within a white fence beneath the trees in distant Cholo, is a grave that marks our way into the Nyassa country, the land of Livingstone. A board nailed to a tree trunk at the head of the little mound tells that here our Brother J. H. Watson, aged thirty-three, awaits the day when a shining company from dark Africa will be caught up to meet the Lord in the air. Elder W. S. Hyatt has lately told of the good work Brother Branch and family are carrying forward here, with their native helpers. Elder Branch sends word:—

We are well, and of good courage in the work of him who said, "Go . . . and teach all nations, . . . and lo, I am with you alway."

Having made a round of the missions, Elder Hyatt returns to the Cape with his soul mightily stirred by the signs he has seen of the opening providence of God before us in Africa. He sent us, on his arrival at Delagoa Bay, a good testimony for our world-wide social meeting:—

Brethren, my heart is stirred when I think of these multitudes. Surely the Lord is preparing some of these people to receive the third angel's message. I am stirred as I think of the thousands of Zulus and Kaffirs [in the colonies] who have been taught a knowledge of the Saviour; and then to think that we have done almost nothing for them! When I get among our churches, I shall urge our conferences to receive as a heritage this native work in their midst, without waiting for funds from America. To this end I am praying and believing, and will soon be laboring. I feel a deep interest in this native work. My wife feels the same. It is this that led us to leave our home. Time is short. We want to do our little in helping to give this truth to "this generation."

This call is sure to meet with response from our colonial brethren. Elder H. J. Edmed, president of the Natal and Orange River Conference, our newest African conference, says:—

The time has come when there must be "delay no longer," and I wish to live in that spirit every day of my life.

In passing from Africa, remember that this year marks the planting of a new and vigorous mission in German East Africa by our German brethren, who truly have done a quick work.

India, Ceylon, and Burma

Did you ever hear of the Canarese language, spoken by about ten millions in southern India? Brother Shaw reports that a Canarese brother is translating articles and tracts and issuing them in that language, at his own charges. Brother Shaw adds:—

I do not know when anything gave me more inspiration than these tracts so nicely and neatly printed. I quote the following from this Canarese brother's letter: "We have but a short time to work for the Lord, and to give the message for this time to the world; for the coming King is surely at the door. We must give the trumpet a certain sound, and tell the people to prepare to meet

ಪೇವರು ಶೋಕದ ಮೇಲೆ ಎಷ್ಟೋ ಪ್ರೀತಿಯುಳ್ಳವರು, ತನ್ನ ಬಿಟ್ಟು
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JOHN 3:16 IN KANARESE

their God." Such work as this by a man who has never seen one of our people shows clearly that God has people in preparation to carry this message, and unless we arouse and do the work, others will be raised up to carry it forward.

In Burma native brethren have been translating and issuing tracts also, and Brother Shaw tells how he was "moved to tears" as they pleaded with him to send some laborer to help them and to lead them. The first baptism is reported at our mission among the Santals, in western Bengal, one of the hill tribes of India. Brother W. A. Barlow, a missionary who received the truth in India, has been working among them. Thus still another tongue joins the chorus that is soon to swell into the triumphant song of Moses and the Lamb. In Ceylon's isle still another tongue has this year been added, and Brother Harry Armstrong sends the pleading message:—

O, how I wish we could have more workers here, and some means to enable us to open up public work on a scale worthy of the message we have to give!

And now at last we have occupied one of the most strategic posts in the world. The Polynesian Mission has located Brother G. F. Jones and wife in Singapore, away down in the Malay Peninsula, a region pioneered years ago with our books, by Brother H. B. Meyers, of India. The *Missionary Review of the World* speaks thus of this great seaport, with its quarter of a million people, set on the ocean highway to the East:—

Here, more than in any other city of the world, mingle "all the families of the earth." Let one stand for one hour at any important street corner, and a panorama of humanity will be seen—British, French, Spanish, Portuguese, Italian, Swiss, German, Scandinavian, Russian, Austrian, Greek, Turk, Armenian, Syrian, Persian, Arab, Parsee, Hindustanee, Gujeratee, Punjabee, Bengalee, Tamil, Telegu, Malabar, Singhalese, Burmese, Siamese, Anamese, Javanese, Sudanese, Filipino, Chinese, Japa-

nese, the negro, Ethiopian, Moor, Somali, etc.

Island Fields and South America

From the far East Indies to the West Indies we now turn. Brother G. F. Enoch, secretary of the Caribbean Conference, bears testimony:—

I am sure our dear brethren and sisters in America who have given for the work in the West Indies would feel amply repaid could they but see the army of workers now rallying to the call. Provision has been made this year to enter the French and Spanish portion of our field, and for the publication of literature in the Negro-English, or "talkee-talkee," of Dutch Guiana, and in the Hindi language. The laborers in this field, each one toiling under a heavy burden in a trying climate, desire an interest in the prayers of God's people.

Porto Rico has gathered its first-fruits this year. Cuba is entered. Brother and Sister I. E. Moore have pioneered the way as nurses. Brother Moore sends this message from Havana:—

It is time something was doing for this field. Perhaps other fields are in need, but here is an open door where nothing has been done—no colporteurs or field missionaries in the country. Let some one be sent.

From South America, Brother J. W. Westphal, the general superintendent, sends his testimony:—

We are of good courage in the Lord, and our faith that the work can and will be finished in this generation increases.

Brother Juan McCarthy, laboring in Argentina, reports one hundred and thirty new Sabbath-keepers during twelve months. He says: "Surely we are experiencing showers of the latter rain."

Elder H. F. Ketring, on the Chilean coast, cries out:—

Calls are coming from every direction. O that we had still more laborers! Here is an extract from a letter sent by a young man away back in the interior who desires baptism:—

"Dear brother, no one visits us here, no one enlightens us, no one explains to us, neither do we understand what we should do."

Ecuador is entered this year, and we have thirty Sabbath-keepers in Peru, with no settled worker to lead them.

Brother C. H. Parker reports from the Fiji Islands: "We see and feel the Lord's Spirit brooding over this people."

Truly the set time is come, and God is finishing his work; he is cutting it short in righteousness. Our eyes are seeing it done, and what we do we must do promptly.

The Far East

Brother Munson sent his native helper, Timothy, from Sumatra to Amoy, China, to study the dialect much spoken by Chinese in the East Indies. There he kindled the light, and we have heard Brother J. N. Anderson's call for some one to go into that new province and among Chinese of a new dialect, in order to guide and lead Sabbath-keeping believers who are springing up. In urging the pressing need of re-enforcements, Brother Anderson sends this greeting in behalf of the Chinese workers, for whom God has wonderfully wrought this year, in blessings and deliverances:—

Fathers and brethren in the Lord, at this annual season of prayer, as the hearts of his people are unitedly ascending to God, the members of the China Mission greet you on behalf of the millions of this vast empire. Our hearts are filled with grateful emotions as we recall the many blessings and leadings of our Father, whose promises have ever been yea and amen from our first arrival until the present time.

Surely somebody must go to that new province of Fukim, with its ten



SOUTH AMERICAN LABORERS

million souls, and lead these Amoy believers in service. Yet for several months the mission treasury has been helpless to extend the work, and laborers ready to go to needy fields have been held back. But deliverance must arise, and some one must go.

"And ye who can not go, O! help
With the wondrous weapon, prayer;
While ye uplift your hands at home,
The cross shall triumph there.
And give ye freely of your store
To the warriors in the field;
The more you give, to you the more
Barrel and cruse shall yield.
And remember while thou lingerest,
The voice of thy brother's blood;
A million a month in China
Are dying without God."

From one more land only can we hear to-day. Many another voice would speak of progress and good cheer if time allowed. It is hard to shut out the testimonies, for how grandly the glorious truth is speeding in all the earth. But here is Korea, the "Land of Morning Calm," now stirred with war's alarms. Yet here the light of the third angel's message was kindled last summer, and,

as Brother Field writes, it is "spreading like a blaze." A traveling Korean passed our meeting hall in Kobe, Japan. He saw our meeting sign, partly in Japanese and partly in Chinese characters. There was the name "Seventh-day Adventist"—the denominational name which our fathers were told by the spirit of prophecy would convey a message in itself. The Korean hesitated a moment to study the sign. A Japanese brother who saw him from within just then signaled to him to enter. Thank God for that thoughtful signal on the instant; for this Korean—already a Christian—received the truth, and started the blaze in his own land. Then the pleading word came back to Japan:—

Dear brother, when you read this, hasten to take a boat and come to us. In your letter you wrote that you can not understand our language; but if God is with you, why need you fear?

So Brother Kuniya, whom the Lord this year so clearly delivered from military service, went over to Korea. Then Brother Field followed. Now there are four fully organized Seventh-day Adventist churches in Korea, about one hundred and fifty Sabbath-keepers, and still the message speeds on. Brother Field wrote of the method of work:—

Brother Kuniya talks the little Korean that he has picked up, and what little Japanese the Korean brother knows, with an occasional English word. When words fail, he writes on a slate in Chinese characters. Then Brother Lim-ki-pan speaks to the inquirer in good Korean. Under such conditions the truth has gone as it has.

Here is Brother Field's testimony sent as he was on his way back to Japan, having decided that a Korean brother must be left in charge, and that the Japan Mission must assume an oversight of the work until help can be sent. He says:—

Brethren, this message is let loose in Korea, and of this we have increasing evidence. We surely ought to have help for this field. I turn the situation over and over in my mind. I ask myself, Will the brethren think we have gone beyond our sphere in thus starting the work in this entirely new field, with another language to deal with? Will they think us hasty in completing the organization of these little churches in so short a time? But we have counseled and prayed over every step taken, and have tried to leave it as best we could till other hands can take it up. But that raises the question, Will it be likely to stand without loss if we leave it?

What do you say, brethren and sisters? These Koreans have put away tobacco, they are planning to build churches and to establish church-schools. Shall we blame our brethren in Japan for going over to their help?—Of course not. Yet we have come short of supplying Japan's own bare necessities, and they have almost nothing to divide. But surely the funds will roll in to answer these calls from the four quarters of the earth. To hold back and give little when

we might give much is like a man with a store of life-preservers coolly throwing one now and then among a struggling mass of drowning people reaching out their hands for help. The work is now to be finished. Christ is at the door. Now we must keep our sins forgiven. We must get ready to live in heaven with the Lord and the holy angels, as members of that white-robed throng made up from every nation and tribe and tongue and people. What a privilege to throw into this work every power of our being, and every resource that we can command. The way to a finished work lies through the regions beyond, and over the barren fields showers of the latter rain are now falling. Thank God that we live in such a time as this.

The Day of the Lord Is Near, and Hasteth Greatly

MRS. E. G. WHITE

(Reading for Friday, December 16)

An Impressive Scene

Nor long ago a very impressive scene passed before me. I saw an immense ball of fire falling among some beautiful mansions, causing their instant destruction. I heard some one say, "We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon." Others said, "You knew? Why then did you not tell us. We did not know." On every side I heard such words spoken.

In great distress I awoke. I went to sleep again, and seemed to be in a large gathering. One of authority was addressing the company, before whom was spread out a map of the world. He said that this map pictured God's vineyard, which must be cultivated. As light from heaven shone upon any one, that one was to reflect the light to others. Lights were to be kindled in many places, and from these lights still other lights were to be kindled. The words were repeated,—

Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is henceforth good for nothing, but to be cast out, and trodden under foot of men. Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's Word was obeyed, and, as a result, there were memorials for him in every city and village. His truth was proclaimed throughout the world.

Then this map was removed, and another put in its place. On it, light was shining forth from a few places only. The rest of the world was in darkness, with only a glimmer of light here and there. Our Instructor said, "This dark-

ness is the result of men's following their own course. They have cherished hereditary and cultivated tendencies to evil. They have made questioning and faultfinding and accusing the chief business of their lives. Their hearts are not right with God. They have hidden their light under a bushel."

If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might, ere this, have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us.

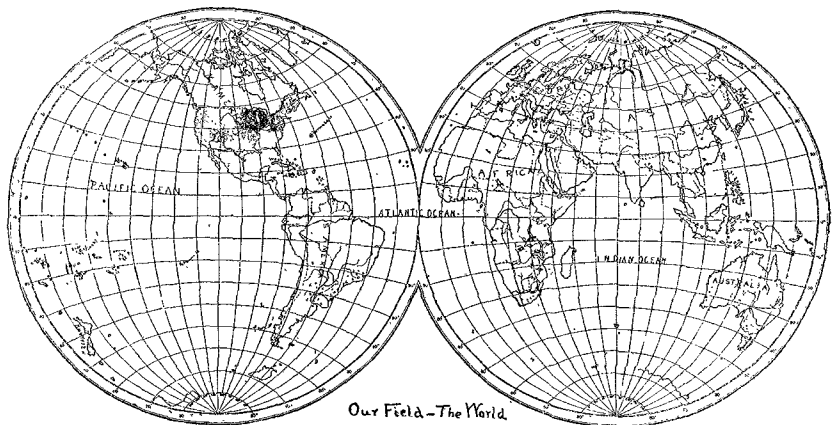
No Time to Lose

Soon grievous troubles will arise among the nations.—trouble that will not cease until Jesus comes. As never

turn from error to truth. The earth will be lightened with the glory of the Lord.

Heavenly angels have long been waiting for human agents—the members of the church—to co-operate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power.

At the same time there will be a power working from beneath. While God's agents of mercy work through consecrated human beings, Satan sets his agencies in operation, laying under tribute all who will submit to his control. There will be lords many and gods many. The cry will be heard, "Lo, here is Christ," and, "Lo, there is Christ." The deep plotting of Satan will reveal itself



before, we need to press together, serving him who has prepared his throne in the heavens, and whose kingdom ruleth over all. God has not forsaken his people, and our strength lies in not forsaking him.

The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. 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, and if human agencies would but co-operate with divine agencies, many souls would be won to the truth. But the Lord's professed people have been sleeping over their allotted work, and in many places it remains comparatively untouched. God has sent message after message to arouse our people to do something, and to do it now. But to the call, "Whom shall I send?" there have been few to respond, "Here am I; send me."

When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and, as in the time of the apostles, many souls will

everywhere, for the purpose of diverting the attention of men and women from present duty. There will be signs and wonders. But the eye of faith will discern in all these manifestations, harbingers of the grand and awful future, and of the triumphs that will surely come to the people of God.

Work, O work! keeping eternity in view. Bear in mind that every power must be sanctified. A great work is to be done. Let the prayer go forth from unfeigned lips, "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations."

Those who realize, even in a limited degree, what redemption means to them and to their fellow men will walk by faith, and will comprehend in some measure the vast needs of humanity. Their hearts are moved to compassion as they see the widespread destitution in our world,—the destitution of the multitudes who are suffering for food and clothing, and the moral destitution of thousands who are under the shadow of a terrible doom, in comparison to which physical suffering fades into nothingness.

Make Christ the Refuge

Let church-members bear in mind that the fact that their names are registered on the church books will not save them. They must show themselves approved of God, workmen that need not to be ashamed. Day by day they are to build their characters in accordance with Christ's directions. They are to abide

in him, constantly exercising faith in him. Thus they will grow up to the full stature of men and women in Christ, — wholesome, cheerful, grateful Christians, led by God, step by step, into clearer and still clearer light.

Those who do not gain this experience will be among the ones whose voices will one day be raised in the bitter lamentation, "The harvest is past, the summer is ended, and my soul is not saved. Why did I not flee to the stronghold for refuge? Why have I trifled with my soul's salvation, and done despite to the Spirit of grace?"

Among those to whom fearful disappointment will come at the day of final reckoning will be those who have been outwardly religious, who have apparently lived Christian lives, but who have woven self into all that they do. They have prided themselves on their morality, their influence, their ability to stand in a higher position than others, their knowledge of the truth. They think that these will win for them the commendation of Christ. "Lord," they say, "we have eaten and drunk in thy presence, and thou hast taught in our streets." "Have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"

But the Saviour says, "I never knew you: depart from me." "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."

There is no discussion; the time for that is past. The irrevocable sentence has been pronounced. They are shut out from heaven by their own unfitness for its companionship.

Those who have bowed to the idols of the world will gain no comfort from them in that great day when every one will be rewarded or punished according to his works. But Omnipotence will deal justly. Those who have made Christ their refuge will find that he lives, and that he is conqueror. He will be their defense.

Encouraging Words—the End Near

"The great day of the Lord is near; it is near, and hasteth greatly." Every hour, every minute, is precious. We have no time to spend in faultfinding and contention. All around us there are souls perishing in sin. Every day there is something to do for the Master. Every day we are to point souls to the Lamb of God, which taketh away the sin of the world.

Be always ready; "in such an hour as ye think not the Son of man cometh." Go to your rest at night with every sin confessed. Thus we did in 1844, when we expected to meet our Lord. And now this great event is nearer than when we first believed. Be always ready, in the evening, in the morning, and at noon, that when the cry is heard, "Behold, the Bridegroom cometh; go ye out to meet him!" you may, even though awakened out of sleep, go forth to meet

him with your lamps trimmed and burning.

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry." Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city of God into the great beyond, the wide, unbounded future that awaits the overcomer. Heed the encouragement in the words, "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

Let us be found "rejoicing in hope, patient in tribulation, continuing instant in prayer." The Lord has made every provision that we shall have strong hope. If we are true to our covenant with God, the blessing is certain,—as certain as God's promise can make it. And so great is the blessing that it will be a full and sufficient reward for all the self-denial and self-sacrifice that for Christ's sake we have shown here below.

The Outlook

A. G. DANIELLS

(Reading for Sabbath, December 17)

THE outlook of the work being carried on by Seventh-day Adventists never appeared brighter and more assuring and cheering than it does to-day. And yet Seventh-day Adventists never faced a graver situation than they do at this present time.

We shall be better prepared to recognize and appreciate the evidences relating to the outlook, or the future, of our cause by a brief review of its beginning and history. The more clearly and fully we understand the providences of God which have shaped it in the past, the more readily shall we understand the providences that are directing it now.

The cause of which we speak, and of which we are a part, is the great religious movement set on foot and carried forward by the proclamation of the threefold message recorded in the fourteenth chapter of Revelation. "The advent cause," wrote James White in 1852, "owes its very existence to the first and second angels' messages of Revelation 14."

This cause is not of human origin. It was not conceived by any human mind. It was not begun by the will or choice of man. It has not been carried forward by the mere plans and power of men. This movement is the fulfilment of prophecy. It is here by divine arrangement. The time is fulfilled; the kingdom of God is at hand; the threefold message of Revelation 14 must be proclaimed to the world. This movement is that proclamation. It came at the

appointed time, just as a planet sweeps into view at the right time. It has moved forward with an irresistible force like that which moves the worlds.

This cause is seventy-three years old. It began in August, 1831, when William Miller, of Low Hampton, N. Y., sounded the first trumpet blast of the first angel's message. Its history, as represented by the people who have embraced it, and the work they have done to make it known to the world, is of thrilling interest. It presents an unbroken chain of divine providences for seventy-three years. It furnishes abundant evidence that the days of apostolic victories reach down to the twentieth century.

William Miller was the man chosen, instructed, and disciplined for the great task of inaugurating this world-wide advent movement. He became a devoted Christian in 1816. From that time he spent fifteen years in preparing for the work. His first sermon proclaiming this message was preached at Dresden, N. Y., in August, 1831. His first written statement explaining the message was printed in the *Vermont Telegraph*, a Baptist paper published at Brandon, Vt., May 15, 1832. His first pamphlet giving an exposition of the message was printed at the office of the *Vermont Telegraph*, in March, 1833.

For years the cause made slow but steady progress. In 1838 Josiah Litch, a talented minister of Lowell, Mass., embraced the message, and began to proclaim it by voice and pen. Near the close of 1839 Joshua V. Himes united with the movement, and devoted his talents and energies to its advancement.

This marked a new era in a work begun in great weakness nine years before. From this time, the message went to the world with mighty power. Thousands accepted it, and joined in its proclamation. Papers were started in different parts of the country, tracts and pamphlets were printed and distributed by the millions of pages, and lectures were given in tents, halls, and school-houses everywhere. William Miller estimated that he, alone, during the year and a half from Oct. 1, 1839, to April 15, 1841, had "traveled 4,560 miles, and preached 627 sermons, averaging one and a half hours each, resulting in about five thousand hopeful conversions." "The work spread with a power unparalleled in the history of religious movements."

The climax of this special work of the first angel's message was reached in 1844, when the twenty-three hundred years closed, and the judgment opened. In America alone fifty thousand people had embraced the message, and three hundred ministers and lecturers had publicly proclaimed it. The whole country was stirred. "No cause of moral or religious character, probably ever made so rapid advance as the cause of Adventism. . . . Never have a set of men labored more faithfully and zealously in the cause of God, or with purer motives."

Those who understood and believed the message, fully expected that the Lord

would come in 1844, and rejoiced in the blessed hope of seeing him. "Shortly before the definite day the traveling brethren returned to their homes, the papers were suspended, and all were waiting in ardent expectation for the coming of their Lord and Saviour."

But he did not come. They were disappointed. The message that had been so sweet became bitter,—more bitter than pen can describe. All was wrapped in profound mystery. No one could understand or explain the situation. Confusion followed. Some rejected the whole movement as a great deception. Others searched for the meaning of the disappointment, finding comfort in such scriptures as Revelation 10, and the closing verses of Hebrews 10, where the disappointment itself was foretold. Of this time and experience Sister White has written:—

Mr. Miller, and those who were in union with him, supposed that the cleansing of the sanctuary, spoken of in Dan. 8:14, meant the purifying of the earth prior to its becoming the abode of the saints. This was to take place at the advent of Christ, therefore we looked for that event at the end of the twenty-three hundred days, or years. But after our disappointment, the *Scriptures were carefully searched with prayer and earnest thought, and after a period of suspense as to our true position, light poured in upon our darkness; doubt and uncertainty was swept away.*

Instead of the prophecy of Dan. 8:14 referring to the purifying of the earth, it was now plain that it pointed to the closing work of our High Priest in heaven, the finishing of the atonement, and the preparing of the people to abide the day of his coming.

The explanation of the disappointment revealed the fact that the second and third messages must follow the first message that had been given by William Miller and his co-workers. And those to whom this explanation was revealed were called upon to continue the work begun under the first message. Joseph Bates, James White, and Mrs. E. G. White were the believers to whom this light had come. To them was committed the responsibility of picking up the work at the point to which William Miller had brought it.

Light on the Sabbath question began to dawn on the Adventist people before the disappointment. The *Midnight Cry*, in its issue of Sept. 5, 1844, said: "Many persons have their minds deeply exercised respecting a supposed obligation to observe the seventh day." In the same year, Elder T. M. Preble, one of the Adventist preachers, began to keep the Sabbath. Feb. 13, 1845, he printed an essay setting forth the origin of the Sabbath, its place in the decalogue, and that the change to Sunday had been made by the Catholic Church. It is to be regretted that this first able and earnest advocate of the Sabbath among the advent believers did not long continue to observe it.

Joseph Bates, who had taken a very active part in proclaiming the first an-

gel's message, began to keep the Sabbath in 1845. In the same year he wrote and published a pamphlet on the Sabbath question. In 1846 he met Ellen G. Harmon, and placed the Sabbath truth before her. She recognized it as Bible truth, and began at once to keep the Sabbath. She communicated the new light to James White, and he accepted it. In the fall of 1846 they were united in marriage, and from that time labored together to advance the cause committed to them.

These pioneers had no congregations to preach to, and no literature to distribute, except the little pamphlet on the Sabbath question printed by Brother Bates. Their first work was to visit their friends and acquaintances, and tell them of the light that was coming to them as a satisfactory explanation of the past movement. This they did with encouraging success. Here and there people began to observe the Sabbath. The



A CHINESE STUDENT

first general meeting of Sabbath-keeping Adventists was held at Rocky Hill, near Middletown, Conn., in the spring of 1848. In September a second meeting of this kind was held in Volney, N. Y. The number of believers present was about thirty.

In July, 1849, James White published Vol. I, No. 1, of *The Present Truth*. In 1850 he began the publication of the *ADVENT REVIEW*. Through the influence of these papers and the labors of Brethren Bates and White, men and women in different States accepted the Sabbath.

In the spring of 1852 a hand printing-press, with the necessary equipment for the publishing work, was purchased at a cost of \$652.93. Gospel tent-meetings were inaugurated during the summer of 1854. The *Review and Herald* printing outfit was removed to Battle Creek, Mich., in the fall of 1855. The name "Seventh-day Adventists" was adopted in 1860. The first churches were organized in 1861.

In May, 1863, the General Conference was organized. No statistics were given at the time, but from the first report

made afterward, it appears that there must have been about six State conferences, three thousand five hundred Sabbath-keepers, and thirty ministers. This was nineteen years after the disappointment, when there were fifty thousand believers, and more than two hundred ministers identified with the advent message.

These were years of toil, sacrifice, battles, and marches. It was a time that called for faith, courage, and wise generalship. One of the great battles fought and won during that period was over the question of organization. When the principles of order and organization prevailed, unity and progress came to the cause. Here the work took definite, permanent shape.

From this point but little more can be said in this reading regarding the history of this work than to note its growth in decades.* From 1863 to 1873 evangelistic work was pressed into new fields with great zeal and success. The work was pushed westward as far as California. During that decade the medical and the educational work were permanently established as important features of this cause. The statistical report for 1873 shows that there were 13 conferences, 239 churches, 6,500 Sabbath-keepers, 135 ministers, and about \$30,000 tithe.

During the next decade, from 1873 to 1883, the cause crossed the Atlantic Ocean, and took permanent root in Great Britain, Scandinavia, and other parts of Europe. Many conferences were organized, and general advancement was made, as the report for 1883 shows. There were 26 conferences, 680 churches, 17,436 Sabbath-keepers, 300 ministers, and \$96,418.62 annual tithe.

The next decade brings us to almost fifty years this side of the disappointment. The statistics for 1893 show the progress made during half a century. The report for 1893 shows 34 conferences, 11 missions, 1,151 churches, 37,404 Sabbath-keepers, 460 ministers, \$350,690.56 annual tithe, and \$108,572.11 annual offerings to missions.

Ten years more bring us to 1903, or to within a year of the present time. The report for this year was prepared with great care. It is believed that the details do not overstate the facts in any particular. Here are the figures: 78 conferences, 48 missions, 2,120 churches, 77,554 Sabbath-keepers, 936 ministers, \$684,030.54 annual tithe, and \$216,342.98 annual offerings to missions, or nearly one million dollars in tithe and offerings combined.

From these brief reports it will be seen that the number of conferences, missions, churches, Sabbath-keepers, ministers, and the amount of tithe and offerings have practically doubled every ten years

* To the reader: It would greatly assist the congregation in getting the meaning of the statistics that follow, if you would place upon a blackboard or a large sheet of paper, in clear, large figures, at least the number of churches, the membership, and the amount of tithe for 1863, 1873, 1883, 1893, and 1903.

since the organization of the General Conference in 1863. Some of the items have much more than doubled, while a few fall a little short. This shows a healthy, steady, substantial development of this cause, for which every believer may be truly grateful.

Few realize that this cause has made as great progress during the last ten years as it did during the entire fifty years preceding. But this is true. From the disappointment in 1844 to Dec. 31, 1893, a period of forty-nine years, there had been developed thirty-four local conferences and eleven missions. Ten years later, in 1903, there were seventy-eight conferences and forty-eight missions. In 1893 there were 34,404 Sabbath-keepers and 1,151 churches. In 1903, ten years later, there were 77,554 Sabbath-keepers, and 2,120 churches.

In 1893 there were 460 ministers. Ten years later there were 960. The tithe for 1893 was \$350,690.56, and in 1903 it was \$684,030.50. In 1893 the annual offerings to missions amounted to \$108,572.11, while in 1903 they reached \$216,342.98.

Let none imagine that this reference to statistics indicates an inclination to trust in numbers, or to boast of what has been done. Not so. Much more should have been accomplished. Greater progress would have been seen had all who are connected with the work been faithful to duty.

But the progress indicated by these reports shows that He who began this work has carried it forward notwithstanding the unfaithfulness of any or all of those connected with it. An unseen power has forced this work steadily forward against a mighty current.

But the reports given above, encouraging as they are, do not touch some of the strongest and most important features of our cause as it stands to-day. They do not tell of the literature that has been developed in almost every variety, covering all phases of our message, and in many languages. Our papers, tracts, pamphlets, and bound books setting forth the truths we hold regarding Bible doctrines, Christian education, and gospel temperance principles, constitute a factor of priceless value.

These reports do not include the publishing, educational, and medical institutions that have been established and put in successful operation in all parts of the world. Connected with these institutions is an army of nearly two thousand workers, composed of editors, printers, teachers, physicians, nurses and helpers, who are doing a grand work for the advancement of this cause.

Nor do these reports place before us what has been done in developing mission fields in all lands. They do not tell

of the open doors in all the world, nor of the earnest calls coming from all directions to us for the light we have.

The simple statement that we have seventy-eight local conferences and forty-eight missions does not make it plain that this message is being preached in every State in the United States; that it has entered every province of Canada from Newfoundland on the Atlantic to Victoria on the Pacific; that it is established in Mexico, British Honduras,



MATABELE MISSION. BRICK-MAKING

Central America, and the West Indies. It does not tell of the work being done in all parts of South America, in Australasia, and in the south, east, west, and central parts of Africa. It does not convey to us the facts regarding the missions being operated in Turkey, Palestine, Egypt, the Balkan States, India, Ceylon, East Indies, China, Japan, and the many island groups of the Southern Pacific.

In all these countries named this cause



FILIPINOS — AN UNENTERED FIELD

has taken permanent root. In all of them there are earnest, self-sacrificing men and women, working with all their energies to give this message to the people. The missions now being operated place us in touch with nearly the entire population of the world.

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

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

Our General Conference reports record seven and a half million dollars of tithe paid to this cause since 1866, and one million and a half in contributions to missions since 1888. This does not include the millions of dollars that have been given to erect institutions and church buildings, and for home missionary work. But a greater gift than money is the surrender and consecration of the life to the service of this cause. This is seen partly in the two or three thousand men and women in all parts of the world devoting their entire time to some phase of the work; and it is seen further in the faithful, conscientious service rendered in various ways by the many thousands of our people who can not leave their homes and give their lives in a public way to the work.

And still, after all that has been done, and is now being done, we are pressed to do more. We *must* do more. We can not evade it. For years we have yielded to that compelling power, taking one step after another forward, enlarging the circle of our operations, and increasing our responsibilities, until the demands upon us are tremendous.

And now, brethren, what shall we do? In the name and might of Israel's God we will face this situation with courage. We will make larger gifts of our means, and we will send more consecrated men and women to mission fields. This is the only answer we can make to the situation we are in. Had we not intended to do this, we should have stopped before creating this condition. And if we do not intend to do a great deal more than we are now called upon to do, we had better stop now; for as surely as we answer to-day's calls, they will be multiplied to-morrow. There is no stopping in this work until the whole world is warned, and the end has come. But who wants to stop or turn back?—Surely not one whose heart is filled with the love of the truth.

Let us thank God for this outlook. It is evidence that we are nearing the end.

We are surely in the time of the latter rain, and the showers are falling. The loud cry of the third angel has begun. It may not be sounding exactly as we had supposed it would, but it is sounding, and the heathen are hearing it.

"Everything in the universe calls upon those who know the truth, to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message."

Letters From the Fields

Urgent Call From a Province of China

CANTON, CHINA, Sept. 19, 1904.

DEAR BRETHREN: In the providence of God an opening for work has been made at Amoy, a distance of about four hundred miles as we travel by water northeast of Canton, in the Fukim Province. The call for a worker for that field is so pressing that I shall lay the case before you quite fully, and beg that you take immediate action in order that we may have a man on the ground there before the new year.

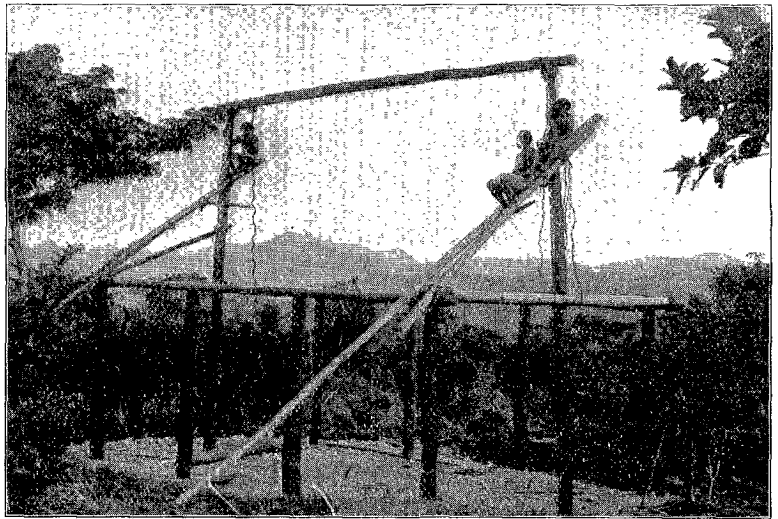
As you are doubtless aware, Brother Munson's Chinese helper, Timothy Tay, was sent in the month of March to Amoy to study the Fukim dialect, in order to carry on work among the Chinese in Sumatra, who are mostly immigrants from Fukim Province. Through his influence the message has taken root in Amoy. In August Brother Timothy returned to make us a visit, bringing with him an ordained minister of the English Presbyterian Mission, who had begun the observance of the Sabbath, and in this trip was taking advantage of his summer vacation to study the truth further, and to become acquainted with our company here in Canton as its representatives. Brother Timothy is not familiar with school and official phrasing, but described him as the leading native teacher in the English Presbyterian Theological Seminary at that place, and the chief of their consistory of seventy ministers. He could not explain to us their plan of organization, nor make us understand just what rank this position gives him; but it is quite evident that he is a man of very unusual ability and consecration. It was his zeal to reclaim Brother Timothy from Sunday desecration that led him to investigate the Sabbath question. It appears he made a hard fight, with all the scripture he could command, but when once he saw the light, the question of his position or reputation with the mission was nothing. After several days of Bible study, I baptized him, understanding that he would return to his former position in the school, where, under the guidance of the Spirit, which he testified he had received in new measure, he would endeavor to make the most of his influence to bring the truth to his fellow workers, and the students of his school; that when the mission should indicate a desire for him to resign, he would comply with their request, and consider himself free to disseminate the

light he had received, in the name of the Seventh-day Adventist Mission.

He is receiving a salary much above what he knows we could give, with the use of parsonage free, but the question of salary was never raised by him, although he has four or five children of his own, and is rearing and educating two orphans, and supporting his wife's mother in his home. The Chinese as a class are not apt to forget the financial part of their arrangements, but he expressed to Brother Timothy his belief that God could provide for his support wherever he should lead. He was born of Christian parents, who were among the early converts of that place; has apparently had the most careful training and the best education; and there can be no doubt that if he gets the right

is one of the leading dialects of southern China, and is the language of millions.

We were unable to converse with our new brother, Mr. Gae, as he has learned but a very few English words, and his dialect differs as widely from the Cantonese dialect, which we are engaged with, as the English differs from the French. This same difficulty prevents me from taking personal oversight of work there. The case is urgent, and demands speed as well as caution. The work is not one of our planning or beginning, but has sprung up spontaneously, and we certainly must recognize it as an indication that the field is already ripe. May God put it into the hearts of his people to act promptly and wisely in planning for this opening. J. N. ANDERSON.



FIJIAN BUILDING A HOUSE

start, and continues faithful to the light as he receives it, he will be able to do a grand work among his fellow countrymen.

A few days ago a letter received from them at Amoy, states that both he and Brother Timothy are out of the school, that another native preacher has accepted the truth and begun the observance of the Sabbath, and that a young preacher in the seminary had expressed himself as determined to be obedient.

Brother Timothy is a young man of insufficient experience and judgment to be left in charge of such an opening. In fact, the experience of other missionaries for a half century proves that it is unwise and unsafe to leave work to the direction of natives. A man who can direct the labors of these men, and under God give mold and character to the work, is needed at once. As I understand, these men are from different missions, and no doubt their theology will need recasting in order to coalesce.

Amoy is one of the oldest open ports in China, having a considerable foreign population and a prosperous foreign concession. The English Presbyterian, the London Mission, Reform Church in America, and Catholics have each strong mission stations at this place, which is one of importance, considered evangelically, since it is really the port of entry to the people of the Fukim dialect, which

From One-time Cannibal Fiji

SUVA, FIJI, Aug. 25, 1904.

DEAR BRETHREN: As you will see by the date line of this letter, I am here at Suva. There were some things that we as workers needed to talk over, as Brother Fulton and his family have now returned to the field to take up the duties that they had to lay down because of ill health.

Before leaving the Lau district, I had the pleasure of taking the *buli* (district chief) over to the *roko's* (native governor's) island, Lakemba. Only a short time ago this *buli* and *roko* did all in their power to banish us, but now they are our best friends. Both are frequent visitors at our house, and give us all the favors possible. All this the Lord has brought about, and we see and feel his Spirit brooding over this people.

The *roko* asked me to give him a reading on the "new earth" and "destruction of the wicked," which I did, and he was much pleased. Afterward he told me that it cleared up some things to his mind. He is a preacher in the Wesleyan Church, as well as native governor. He told me plainly that all they preached was idle words; for they were not preaching the Word of God. He asked me to write out a number of readings for him. We held three services in his town, which were well attended. We sold thirteen of our native

books, and gave out about four hundred of our native papers. The people of that island are waiting for the message. We were sorry we could not stay longer than three days, but a little later will return again and hold a regular series of meetings.

We are all well, and of good courage. True, perplexing things arise, but then the Lord is our efficiency.

Your brother in Christ,

C. H. PARKER.

Burma

I HAVE just returned to Calcutta from a trip to Burma, about eight hundred miles across the Bay of Bengal. I found the journey at this season of the year very trying, owing to the monsoon winds which blow incessantly from the south-east, and beat the waves into foamy caps continually. There are many things about the work in Burma to encourage us. The Burmese are a very interesting people. They have more independence than the natives of India, and when they see what is right, are liable to take a stronger stand. Already there are six or eight Burmese brethren, who are keeping the Sabbath. One brother lost a very good position about two years ago for the sake of the Sabbath, and since that time he has been doing all he could to enlighten others, and explain the different points of truth to his fellow countrymen. In fact, he has given his whole time without pay. As I sat and talked with him, and saw how earnest he was, and how faithfully he was studying the Word of God, I was moved to tears by his appeal for help. When I told him that I would do all I could to get a man to work among his people, his countenance lighted up with joy. He has written a tract in the Burmese language. The subject is, "The Law of God Written in the Heart." On the outside of the tract is a picture of the heart, with a hand writing on it, "The Law of God." We can do very much by getting our literature published in that language; for all Burmese can read. The children are taught by their *poonghees*, or priests, to read when very young. In this particular they are far ahead of the people of India; for, in the latter country, only a limited number can read, compared with the large number who scarcely know their right hand from their left.

The Burmese work appealed to me very much both times I was in Burma. There is a real need that a young minister go to that field at once to take up the study of the language, and work with Brother Mong Mong, whom I have mentioned before. He is continually holding meetings, and native Christians are being stirred by what he is saying concerning the law of God and the Sabbath question. If we could get a man to connect with him, Brother Mong Mong would teach him the language, and he, in turn, could further instruct Brother Mong Mong in points of truth. We are glad for the help that is coming, and it may be possible that one can go to Burma. Our corps of workers has

been so diminished by those who have been compelled to leave that six will little more than fill the vacancies.

My health is better than when I returned from Burma. I think that when more help gets into the field upon whom I can lay some of my burdens, my health ought to greatly improve during the next cool season.

We have been very sorry to have any of our workers go from us. But the Lord has sustained us, and we are of good courage. As we keep our eyes on Jesus and go forward, the truth will triumph. Our hearts are very much encouraged by the progress the work is making in Washington, and the move our people in general are taking on the right side.

J. L. SHAW.

The Light Spreading in Korea

CHINNAMPO, KOREA, Sept. 14, 1904.

THE work in Korea continues to develop in a wonderful manner. In response to the urgent invitation received,



KOREAN BRETHREN WHO LEARNED THE TRUTH IN JAPAN

as reported in the REVIEW recently, Brother Kuniya sailed for Korea, reaching Chinnampo, August 10. Four days later he wrote me concerning conditions as he found them; so I decided to join him in the work, and see the needs for myself. I arrived last evening after a very pleasant voyage of over a week from Kobe. The distance is not so great, but considerable time is required to discharge and receive cargo at intervening ports.

During the five weeks that Brother Kuniya has been here, two of the brethren first interested have been with him almost constantly; and together they have gone from village to village, presenting present truth to the people. In all, sixteen places have been visited, the farthest being about fifteen miles from here. As results thus far, forty-nine have received baptism, four are to be baptized here to-day, and twenty-three more request baptism. These believers

live in thirteen of the localities visited. This brief statement will give a general idea of the present state of the work. Others are inquiring, and we are planning to start to-morrow for Ping Yang, an important city a day's journey up the Tadong River. Here reside most of the foreign missionaries in these parts. Our brethren have friends here, who desire to hear. To present the truth to these and other inquirers, to prepare over twenty believers for baptism, to further instruct and organize the whole body of believers, is the work before us; so we expect to be very busy during the fortnight we are planning to remain.

In the work here, the brethren have met the same experiences that accompany the work in other fields. The people have appealed to their teachers for reasons for Sunday observance, baptism by sprinkling, etc., with the usual result. Some who were interested at first have drawn back rather than lift the cross. Some of the believers were using tobacco, although members in good standing in other churches. But there is power in the third angel's message to raise people to a higher standard.

It certainly seems that the time has come for the third angel's message to be presented to this people. The Koreans are a noble race in many respects; but centuries of oppression and misrule have well-nigh broken their spirit. Dishonest officials rob the people of their possessions, often leaving barely enough for a meager living. Under such conditions the people have lost heart, and make but feeble efforts to better their affairs, knowing that their extra gains would be extorted from them. So, being generally poor in this world's goods, and having little hope of earthly enjoyment, they gladly receive the good news of salvation, and the hope of eternal life.

We feel somewhat perplexed to know how the work here is to be continued. We ought to have workers located here as soon as possible. I hope to have some definite recommendations to make at the close of our stay in this place. But there needs to be no delay in starting a fund to support the work here; and we trust that God will move upon some hearts to respond to this call. We are praying also that the Lord of the harvest will send some laborers to this part of his vineyard. F. W. FIELD.

The Good Old Review

A FEW days ago as I was opening my morning's mail, I found in one of my letters a little folder with the words, "The Good Old Review," in large, neat letters on the first page. The name, REVIEW, with the very appropriate adjectives connected with it, gave me a thrill of pleasure like that which is experienced when one whom we truly love is mentioned in a kind way. For some time I sat looking at that name and title, asking myself the question why this title affected me thus? I thought of its humble birth and trying experiences; then of its long years of life and growth; its noble character, developed and tested through repeated crises, etc. As scene after scene,

now a part of our denominational history passed before me, I exclaimed, "Good Old Review," how appropriate is thy title! Who can properly estimate thy value to this denomination, and to each individual? What would it mean to me and to my people if "The Good Old Review" should die? Doubtless some who are to-day neglecting this dear old friend and faithful servant, would come forward with their floral offerings of kind words for the departed. But be it remembered that flowers are of no value to the friend who is dead. They have only the fragrance of death, if human kindness has not been administered from time to time to the departed, amid life's struggles.

I believe it is safe to say that many are neglecting "The Good Old Review," some possibly to their eternal loss. I have many times thought of that wonderful but true statement made at the last General Conference, by our beloved Brother George I. Butler, in substance as follows: "I never knew a man to backslide from this truth who was a faithful reader of the REVIEW AND HERALD every week." The more I have considered this statement, the more I have been convinced that not only such a thing has not been known, but could scarcely be possible. We often make the statement, in speaking on the Sabbath question, that if men had always kept the Sabbath, it would have been impossible for idolatry to exist; for each week the attention of the people would have been called to the One who made all things. Those who know "The Good Old Review" best, know that it contains the message as it is for this time, and as it is going to all parts of the world. It comes to its readers each week filled with the facts that every Seventh-day Adventist needs, and, especially with that which is needed by all the discouraged, tried, and fainting ones. Why will any one go on in trial, become discouraged, and backslide from this great saving message, when \$1.50 would bring to him the very best help in the denomination, each week in the year?

Another appropriate name for the REVIEW, given by Elder S. H. Lane, is, "Our Able Minister." "The Good Old Review" is not only "Our Able Minister," but I consider it by far the most able minister we have in the denomination; because it embraces in its pages the best sermons and studies of all our best ministers. It comes to us laden with the fragrance and spice of all lands, even from the isles which have long waited for God's law. It comes touched with the personality of the writers from all these lands, and those in our churches who bemoan their lack or need of a minister or missionary would do well to dry their tears and secure the faithful visits of "The Most Able Minister" of this denomination every week for a whole year. As surely as they give him a warm welcome and let him be their daily counselor, he will do much toward bringing faith, joy, and courage into their heart and home.

Possibly he is in the home now, but sadly neglected. Days and sometimes weeks go by, and he is not allowed even to preach on the Sabbath, or give any of his comforting counsel. If we are thus slighting "Our Able Minister," we are also slighting all our ministers, and all

our missionaries who have left their homes and native land to carry this great message to the darkened minds—those who have given thought and prayerful study in their endeavors to help "Our Able Minister" in doing his most noble work. But most sad of all is the fact that we are slighting, not alone the messengers, but the God-given messages which the Lord is seeking to send to us through these messengers, to cure all discouragement, to heal all backsliding, and to make of each one of us, in the church, in the home, and everywhere, true missionaries, ministers, servants, and "Able Ministers" of the great and blessed message which is surely soon to triumph, and of its Author, who is soon to crown every faithful brow.

Do not slight "The Dear Old Review." Breathe deeply of its great soul-saving, world-wide messages. Become enthused with the work which its representatives are carrying rapidly and grandly to all nations.

A. E. PLACE.

The One Hundred Thousand Dollar Fund

THE name, Mrs. M. Sellers, in the REVIEW of October 20 should have been Mrs. M. Sollars.

Amount previously reported.	\$46,264 86
New Jersey Conference.....	77 54
Mr. and Mrs. W. L. Payne..	50 00
C. G. and H. U. Johnston....	30 00
Tampa (Fla.) church	27 70
John A. Lauck	25 00
Mr. and Mrs. J. T. Newby..	25 00
E. D. Hopkins	25 00
S. H. Noel and family	25 00
Alma K. McCormick	25 00
Mary E. Poole (New Brunswick)	20 00
Brooklyn (N. Y.) German church	16 00
E. D. Scoles	15 00
Story City (Iowa) church ..	15 00
Minnie C. Keymer (India) ..	14 72
W. L. Brisbin	14 00
Story City (Iowa) church ..	11 50
Dr. G. F. Hilton	10 00
Mrs. F. C. Keck	10 00
Mrs. L. E. Cox	10 00
S. W. Klinger	10 00
Mrs. Addie Watson	10 00
Isabelle Reith (British Columbia)	10 00
Dr. R. S. Ingersoll (India)..	9 60
Dr. Olive Ingersoll (India)..	9 60
Independence (Iowa) camp-meeting	9 60
Libertyville (Iowa) church ..	8 71
Northern Illinois Tract Society	8 58
Afton (I. T.) church	7 00
Bengali (India) congregation ..	6 08
Blencoe (Iowa) church	6 00
Milwaukee (Wis.) Young People's Society	6 00
Parkersburg (Iowa) church ..	5 60
Mrs. M. J. Lawrence & Emily ..	5 50

FIVE DOLLARS EACH

Cash and Lott, L. B. Allen, J. T. Allen, C. T. Dwier, Mrs. Adelia Allen, T. C. Dwier, Mrs. Thomas A. Kay, Martin Henrikson, Mobile (Ala.) church, Joseph Wayne, Mrs. H. E. Townsend, Jacob Jensen, Jennie R. Bates, J. H. Hanson, Greater New York Conference, Lucy Dessain, Lena Nichols, L. A. Carrick, L. Roske, Bert Putnam, Mrs. E. Y. Smith, Robert

Beaird, a friend, Annie E. Beaird, M. W. Leader, Mrs. W. M. Clement, a friend Jason Davis, Mr. and Mrs. J. W. Hirlinger, D. D. Panches and family, Mr. and Mrs. J. F. Piler, Mrs. Mary Saare, Mrs. W. J. Reed, John H. Saare, James and Nellie Cargill, Mr. and Mrs. George Stile.

FOUR DOLLARS EACH

Ella Smith, Mr. and Mrs. Buchanan, Mrs. V. Tasker, Mina D. and Nellie E. Fowler, A. D. West, May C. West. Moose Lake church, \$4.20; Mrs. A. O'Connor (India), \$3.20; Hannah Cameron, \$3.50; Atalissa (Iowa) church \$2.75; Gus Pflugradt, \$2.50; T. J. Frost, \$2.25.

THREE DOLLARS EACH

L. F. Scott, Matilda Noggle, C. W. Barnes, Harry E. Woodburn, Mrs. C. B. Porter.

TWO DOLLARS EACH

Mrs. B. F. Plunkett, Jessie M. Weiss, J. E. Hool, Mrs. C. Williams, L. S. Lauritsen, Mrs. John Joiner, Mrs. A. Phillips, Mrs. E. R. Van Boskirk, Wilton (Iowa) Sabbath-school, Mt. Pleasant (Iowa) church, R. J. Richardson, Lisbon Meyers, Mrs. E. A. Mullen, Mrs. A. L. Whittemore, D. S. Plum, P. E. Pepper, R. G. Ogbourne, Mrs. F. A. Holiday, Mrs. William Dingman, Mrs. E. J. Popplewell, Christine H. Christensen, Swan Johnson, Mrs. L. J. Griswold.

George S. Gwyther, \$1.60; Joseph Meighan (Belize, British Honduras), \$1.50; Osceola (Iowa) church, \$1.06; Mr. and Mrs. Thos. Olds, \$1.15.

ONE DOLLAR EACH

George A. Hill, Mrs. G. F. Hilton, Mrs. R. F. Spencer, Mr. and Mrs. S. Barnett, Mrs. E. Covert, Marion Ellis, Mrs. E. S. Johnson, Bennett Witt, a friend, Mrs. M. Clemenson, Mr. Clemenson, Mrs. John Dies, Mrs. D. O. Snyder, Mrs. L. C. Bunting, George Crawford, Mrs. Clara Hildreth Crawford, Coon Rapids (Iowa) church, Mrs. Mullett, Mrs. Minnie Phillips, Elizabeth Rea, Mrs. Meeker, James Montgomery, Albany (Iowa) Sabbath-school, Council Bluffs (Iowa) church, Charles A. Schultz, Coon Rapids (Iowa) church, Mrs. D. A. Fitch, P. J. Baker, E. P. Field, Mrs. Ramsdale, Daniel Meyer, Mrs. Daniel Meyer, E. L. Pepper, Mrs. Claire B. Wallace, Mrs. Carrie Johnson, Margaret Meighan (Belize, British Honduras), Catherine Meighan (Belize, British Honduras), R. J. Christianson, Beatrice Turner, Mrs. Mary Witter, Miss E. Grace, Mrs. G. A. Ziegler, George A. Ziegler, David Harvey, a friend (Fair Oaks, Cal.), Nancy A. Johnson, Mrs. James Partridge, H. Hedrick, Mrs. R. A. Standefer, W. R. Page, Eddie West, Hattie West, C. B. Harrington, Mr. and Mrs. William Stureman, D. S. Haley, Mrs. A. R. King, Mrs. Viola Fish.

Mrs. Wilson, \$.80; Mrs. Meeker, \$.75; Audubon (Iowa) church, \$.75; C. R. Page, \$.35; a friend, \$.30; a friend, \$.20; a friend, \$.20; a friend, \$.15; Arthur Leader, \$.05; a friend, \$.05.

FIFTY CENTS EACH

Mrs. J. Q. Campbell, Mr. and Mrs. C. I. Creasy, R. L. May, Arthur Coyne, Florence Coyne, Alf. C. Anderson, Mrs. Claude Buss, Mrs. Mary Malick, Mrs. Sarah Bitterman, Mrs. John Snyder, O. Thomas, L. W. Shuman, Jennie

Youngs, Emma Meyer, Eddie Meyer, Mrs. Mary Peterson, Mabel Inger, Caroline Meighan (Belize, British Honduras), Theophilus Meighan (Belize, British Honduras), Joanna and Ida Meighan (Belize, British Honduras), Mrs. Rose (Belize, British Honduras), Austin Thompson (Belize, British Honduras), Albert Brown, (Belize, British Honduras), Charles Baptist, J. A. Fretter, M. Wolfe, R. R. Hooker, Mrs. E. B. Page, Mrs. Frances E. Whittaker,

TWENTY-FIVE CENTS EACH

E. G. Efferson, M. C. Heath, Wm. Younger, Hattie Adams, Jane Moore, Louise Kenney, Mrs. Henry Leader, a friend, a friend, a friend, J. F. Harris, a friend, D. A. Johnson, W. H. Cox, a friend, a friend, Joseph Zehr, V. Swansen, a friend, P. H. Burt, J. H. Eamodson, W. W. Thompson, Carrie Meyer, Emil Meyer, Celia C. Tichenor, Edward Usher, T. Adinette, Mrs. Hannah Fretter, Mrs. Alma Zalabak, Mrs. Elnora Van Alstine, Loera Poindexter, John Finley, R. E. Winnett, Loula Page, Flora Page.

TEN CENTS EACH

Esther Leader, Roy Leader, Hazel Malick, Martha Miller, Margaret Miller, Kenneth Groom, Morris Groom, John Bower, George Bower, Earl Dugan, a friend, a friend, a friend, a friend, a friend, a friend, a friend, a friend, L. Weignan, S. B. Chapan, a friend, a friend, R. Waddell, a friend, a friend, Mary Meyer, Agnes Meyer, Walter Scott (Belize, British Honduras), William Hamilton, Mrs. M. M. Ames, William Page.

P. Sczaghini and family....	10 00
Nels Hanson and family	10 00
Frank Rothrock	10 00
Mrs. M. T. Cole	10 00
Mr. and Mrs. T. J. Eagle ...	10 00
Mr. and Mrs. Thorley Cady	20 00
Elmira E. Chapman	25 00
Elder & Mrs. H. W. Cottrell	50 00

Total reported\$47,344 25

A further list will follow.

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

A CHURCH of twenty-two members was organized at Danville, Ill., October 15, as a result of tent-meetings held there the past summer and fall.

A RECENT report from Keene, Texas, says: "Four candidates were baptized yesterday afternoon by Elder C. P. Haskell. All will probably unite with the Keene church."

NOTICES AND APPOINTMENTS

California and Nevada, Attention!

IN harmony with the action of the California-Nevada Conference delegates assembled at Bushrod Park, Oakland, Cal., June 1-12, the business of the California Tract Society, 306 San Pablo Ave., Oakland, Cal., was transferred to the Pacific Press Publishing Co., July 15, 1904. At that time the Pacific Press also bought the furnishings and stock of the California Tract Society Bible House, this store becoming the Oakland Branch of the publishing house.

That all may know what the transfer means, we wish to repeat our request that hereafter all our church missionary societies, canvassers, church-school teachers, church-members, and isolated Sabbath-keepers in the territory of the California-Nevada Conference (including all of California north of the Tehachapi and Santa Ynez Mountains, and the State of Nevada) should send all orders for books, papers, pamphlets, and tracts to the Pacific Press Publishing Co., Mountain View, Cal., and not to the California Tract Society.

All missionary reports, however, from church librarians, secretaries of Young People's Societies, etc., should be sent to A. J. S. Bourdeau, Missionary Secretary, care Pacific Press, Mountain View, Cal.

Parties owing the California Tract Society will please send their remittances directly to the old address, California Tract Society, 306 San Pablo Ave., Oakland, Cal.

A. J. S. BOURDEAU,
Missionary Sec. California-Nevada Conf.

Addresses

THE address of Elder H. J. Farman, formerly of Roanoke, Va., is now 905 Orchard St., Lynchburg, Va.

The address of Mrs. Mary Brown, formerly of Rockford, Ill., is wanted by Mrs. Hattie King, Canton, S. D.

All mail for the missionary secretary of the California-Nevada Conference should be addressed to A. J. S. Bourdeau, care Pacific Press, Mountain View, Cal.

Business Notices!

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

WANTED.—A first-class hygienic cook. Address, giving references, Iowa Sanitarium, Des Moines, Iowa.

FOR SALE.—Eleven acres of fine land, good buildings, and plenty of fruit. Inquire of F. E. Thomas, Charlotte, Mich, R. F. D. 1.

WANTED.—At once, man to cut cedar and logs. Must be S. D. A. Married or single. Steady work and good pay to right person. Address J. B. Fletcher, Roscommon, Mich.

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

PHYSICIAN WANTED.—Finest-equipped treatment rooms in Southern California, with growing city practise. Splendid opening for enterprising man. Climate unexcelled. Reason for selling, appointment elsewhere. For particulars address Dr. J. R. Leadsworth, Riverside, Cal.

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

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

THERE is an opening for three substantial men to obtain employment in connection with the Workingmen's Home in Chicago. Reasonable salary will be paid. It would not be wise for any one to bring a family to Chicago. These places must be filled immediately. Those applying should give full information concerning their previous work. Address David Paulson, Hinsdale, Ill.

Publications Wanted

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

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

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

Will J. Waxham, Middleburg, Fla., REVIEW, Signs, Southern Watchman, Training School.

Mrs. Katy Taylor, 40 Scheley Court, Cleveland, Ohio, periodicals and tracts, for reading rack.

Mrs. Lizzie Anderson, 15139 Loomis Ave., Harvey, Ill., periodicals and tracts for reading racks.

Nina McBride, Eight Mile, Mo., Signs, Life Boat, Life and Health, Southern Watchman, and tracts.

E. A. Goss, 1723 W. Maple St., Enid, O. T., REVIEW, Signs, Watchman, Instructor, Little Friend, Life Boat, and health publications.

E. W. Webster, 2117 Gervais St. Columbia, S. C. Capital and Labor and other special numbers of Signs and Watchman. A good supply of tracts on all points of our faith could be used to good advantage, and would be greatly appreciated.

Obituaries

PARKER.—Died, Nov. 7, 1904, Luellen Parker, daughter of Dexter and Ida Parker, aged 6 years and 1 month. She was an unusually bright child, and will be sadly missed. Almost her last words were, "God knows best." She was laid away in Forest Home Cemetery till Jesus comes.

M. L. ANDREASEN.

NELSON.—Died at Sauk Center, Minn., Sept. 22, 1904, Verna Brettres Nelson, the only child of Frank A. and Alma S. Nelson. Verna was a bright, happy child, and was loved by all who knew her. Her death was caused by a severe nervous shock, caused by a burn. Words of comfort were spoken by Elder O. O. Bernstein. We sorrow not as those without hope.

MR. AND MRS. R. NELSON.

WAY.—Died at Spadra, Cal., Oct. 18, 1904, of inflammation of the bowels, A. M. Way aged 48 years and 6 months. The deceased accepted the Adventist faith eighteen years ago, he was an earnest and devoted Christian, and loved by all who knew him. He was connected with the conference work nearly three years. His counsel will be missed not only by his immediate relatives, but by all the conference. He leaves a wife and five children, an aged father, two sisters, and two brothers to mourn their loss. All were present at the funeral except the two brothers, who reside in the East. We mourn, but not as those who have no hope.

MRS. I. A. FISHER.



WASHINGTON, D. C., NOVEMBER 24, 1904

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

ELDER LUTHER WARREN has come to Washington to unite with the other laborers in general evangelistic work. A vigorous effort will be maintained during the winter.

ELDER DANIEL ISAAC and family, of South Dakota, passed through Washington last week, and sailed for Hamburg November 17. He will unite with the German Union Conference.

THE announcement concerning the training of nurses which the trustees of the Washington (D. C.) Sanitarium Association intended to make in this issue is unavoidably deferred another week.

IN order to close out his present stock of the tract, "Whisky: Parables, Poems, Facts, and Figures," Elder D. E. Scoles offers to furnish them as long as they last, at seventy-five cents a hundred, postpaid. This tract contains forty-eight pages, and the retail price is five cents a copy. Order of D. E. Scoles, Washburn, Mo.

ONLY a lone grave in a corner of the dark continent, but it testifies to the missionary spirit of a friend and brother who counted not his life dear unto himself. The picture on our first page of the last resting-place of Brother J. H. Watson makes its silent appeal for others to take up the work which he laid down. There is an open door as well as a closed grave in Nyassaland.

BROTHER J. LIPKE asks that those who have pledged to the Brazilian printing outfit should send in their donations as soon as possible, to their State treasurer, or to the Mission Board, 222 North Capitol St., Washington, D. C. The sooner the money is provided, the sooner the outfit can be purchased, and the sooner Brother Lipke can return to his field of work.

IN order to provide the required space for the readings for the week of prayer it has been necessary for us to depart materially from the regular plan of making up the paper, and to omit some of the usual departments. We are confident, however, that our readers will agree with us that the great importance of the appointed season of prayer and

the value of the readings themselves fully justify this departure from the customary variety of reading-matter provided in each issue. We again suggest that this number of the REVIEW should be preserved for special study during the week of prayer.

WE are greatly encouraged by the systematic efforts now being made in the different conferences to place the REVIEW in every Sabbath-keeping family. In some conferences this matter is being presented in every church. The brethren of the West Michigan Conference are publishing in their conference paper a list of the churches and companies in which the REVIEW is now found in every family, and they propose to continue the campaign until all have been visited. We are now adding several hundred names to our list each week.

OUR churches throughout the field are being stirred to action in the great missionary campaign. We have already noted the splendid work being done in behalf of the REVIEW and *Life and Health*. We learn that over one hundred thousand sets of the third angel's message series of *The Signs of the Times* have been ordered, and a large number of the special series of *The Southern Watchman* are doubtless being circulated, although we have no definite report. This is just a beginning of what can be accomplished when all take hold of the work. It is not too late for others to join in the campaign.

To Church Elders

ENVELOPES for the week-of-prayer offering are being sent to each church elder or leader. If the packet fails to reach any company within a few days, the conference office should be notified at once.

A package of a little mission leaflet will be sent each church for distribution. We shall also send church elders and conference laborers a letter giving the latest news of progress from mission fields, for use during the week-of-prayer season. We never before had such reports from the fields as come to us to-day. In their abundance, let us not overlook the meaning that Providence would have us discern in all this.

W. A. SPICER, *Secretary*.

SAMPLE copies of this issue of the REVIEW will be sent to quite a list of those who may not now be regular readers of the paper. We have selected this particular number for this purpose, although it does not contain the usual variety of general matter and articles from the mission fields, in order to place the readings for the week of prayer in

the hands of as many of our people as possible. To every person who receives a sample copy of this issue we extend an urgent invitation to subscribe for the paper, and thus receive its weekly visits. We believe that those who are interested in this advent movement, and who desire to keep in sympathetic touch with its spirit and progress, will find the REVIEW of real value to them. It seeks to preserve the advent message as the Lord gave it to this people. It is the channel of communication through which the General Conference presents its plans and makes its appeals to the whole denomination. From week to week in its usual departments it gives a view of the progress of this message in all parts of the world. Each of our publications has its own field, but there is no one of them which can take the place of the REVIEW. We hope to add to our list the names of many of those who receive sample copies of this week's paper.

Washington, D. C.

UP to the present date \$47,344.25 has been received on the One Hundred Thousand Dollar Fund. See list on page 22.

If all our brethren and sisters in the United States would follow the example of a brother in California, the whole amount needed here in Washington would be raised in a very short time. This brother writes:—

ANGELS CAMP, CAL., Oct. 9, 1904.

DEAR BROTHER: Find enclosed fifteen dollars, the amount I promised to pay—five dollars a month—for July, August, and September. I hope many of our people will catch the spirit of giving regularly until the one hundred thousand dollars is raised; for God loves a cheerful giver.

Why would it not be a good plan to invite those who feel that they ought to help until the fund is raised, to send in their names, and state what they will give every month? One thousand persons giving five dollars for one year would amount to sixty thousand dollars a year. I know that when I give systematically, I give more than when I give just as I take a notion, and the Lord has helped me to give what I promised. May God bless you in the work at Washington.

Your brother,

Are there not at least twenty-five thousand of our people who will give five dollars a month, or \$1.25 a week, until the whole amount is raised? Thus in *two weeks* the whole amount yet needed would be supplied. This can be done. Will all those who will give any definite amount regularly each week or month write to me at once? And there may be those who have been intending to give from five hundred to one thousand dollars. Will not such send in immediately?

J. S. WASHBURN.

Takoma Park, Washington, D. C.