

The Advent REVIEW And Sabbath HERALD

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No. 47

The Prayer of Habakkuk the Prophet

*O Jehovah, I have heard the report of
Thee, and am afraid:*

*O Jehovah, revive Thy work in the
midst of the years;*

*In the midst of the years make it known;
In wrath remember mercy.*

*God came from Teman,
And the Holy One from Mount Paran.
His glory covered the heavens,
And the earth was full of His praise.
And His brightness was as the light;*

*He had rays coming forth from His hand;
And there was the hiding of His power.*

*Before Him went the pestilence,
And fiery bolts went forth at His feet.*

*He stood, and measured the earth;
He beheld, and drove asunder the nations;*

*And the eternal mountains were scattered;
The everlasting hills did bow;*

*His goings were as of old.
I saw the tents of Cushan in affliction;*

*The curtains of the land of Midian did
tremble.*

*Was Jehovah displeased with the rivers?
Was Thine anger against the rivers,*

*Or Thy wrath against the sea,
That Thou didst ride upon Thy horses,*

*Upon Thy chariots of salvation?
Thy bow was made quite bare;*

*The oaths to the tribes were a sure word.
Thou didst cleave the earth with rivers.*

*The mountains saw Thee, and were
afraid;*

*The tempest of waters passed by;
The deep uttered its voice,*

*And lifted up its hands on high.
The sun and moon stood still in their*

*habitation,
At the light of Thine arrows as they went,*

*At the shining of Thy glittering spear.
Thou didst march through the land in
indignation;*

*Thou didst thrash the nations in anger.
Thou wentest forth for the salvation of
Thy people,*

*For the salvation of Thine anointed;
Thou woundedst the head out of the house
of the wicked man,*

*Laying bare the foundation even unto the
neck.*

*Thou didst pierce with his own staves
the head of his warriors:*

*They came as a whirlwind to scatter me;
Their rejoicing was as to devour the poor*

*secretly.
Thou didst tread the sea with Thy horses,*

The heap of mighty waters.

*I heard, and my body trembled,
My lips quivered at the voice;*

*Rottenness entereth into my bones, and I
tremble in my place;*

*Because I must wait quietly for the day
of trouble,*

*For the coming up of the people that in-
vadeth us.*

*For though the fig-tree shall not flourish,
Neither shall fruit be in the vines;*

*The labor of the olive shall fail,
And the fields shall yield no food;*

*The flock shall be cut off from the fold,
And there shall be no herd in the stalls:*

*Yet I will rejoice in Jehovah,
I will joy in the God of my salvation.*

*Jehovah, the Lord, is my strength;
And He maketh my feet like hinds' feet,*

*And will make me to walk upon my
high places.*

—American Standard Revised Version.

Our Publishing Work

The Lord gave the word: great was the company of those
that *published* it. Psalm 68:11.

At the recent biennial session of the Atlantic Union Conference at South Lancaster, Mass., Brother F. C. Gilbert reported that sixty thousand copies of his Hebrew tract, "Israel's Restorer," had been printed. A Hebrew was also present during a portion of the session of the conference who had become interested in the truth by reading one of these tracts. He is reported to be a Hebrew lecturer of marked ability. Action was taken at the conference looking toward more vigorous efforts in behalf of this nationality.

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SCHOOL-TEACHERS and their pupils are joining the large force already engaged in selling *Life and Health*. The November number is a school children's number, and is in great demand. The price is 5 cents a copy, but orders for 25 or more copies of this number will be furnished at 2½ cents each. Address Life and Health, Washington, D. C.

✽

HAVE you seen a copy of Elder Haskell's new book, "Story of the Seer of Patmos"? It is the latest production of a pioneer in this message, a man who is an earnest Bible student and teacher, whose instruction in Bible topics has helped and blessed thousands. "Seer of Patmos" is a study of Revelation, and with its companion volume, "Story of Daniel," furnishes most valuable help in the study of the two most important prophetic books of the Bible. The price of the set is \$2. Either book, singly, \$1.

✽

"We look with favor upon the plan of setting aside certain small, easy-selling books for the use of those who wish to canvass in their own neighborhoods.

"We recommend, That, beginning in early November, special efforts be made by conference workers and church officers to interest our people in the sale of forty-per-cent books."

The above recommendation was passed by the General Conference at its last session. We give below a list of the books specially selected for this purpose:—

DESIRE OF AGES.—Plain edition: Cloth, \$1.50. Library, \$2. Russia limp, \$2.

THOUGHTS ON DANIEL AND THOUGHTS ON REVELATION.—Pamphlet style only. Daniel, 25 cents. Revelation, 25 cents.

GREAT NATIONS OF TO-DAY.—Paper, 25 cents.

HIS GLORIOUS APPEARING.—Board, 25 cents. Cloth, 40 cents.

STEPS TO CHRIST.—Paper, 25 cents. Cloth, 50 cents.

THOUGHTS FROM THE MOUNT OF BLESSING.—Cloth, 60 cents.

EDUCATION.—Cloth, \$1.25.

HELPS TO BIBLE STUDY.—Paper, 25 cents. Cloth, 50 cents.

VEGETARIAN COOK BOOK.—Cloth, 75 cents.

POWER FOR WITNESSING.—Paper, 25 cents.

THINGS FORETOLD.—Board, 50 cents.

HOW A LITTLE GIRL WENT TO AFRICA.—Red Cloth, \$1.

OUR LITTLE FOLKS' BIBLE NATURE.—Board, 25 cents. Cloth, 40 cents.

UNCLE BEN'S COBBLESTONES.—Board, 75 cents.

The above books are all subject to a discount of forty per cent to actual workers when ordered through the librarian of the church. No discount is allowed to individuals for books for their own use. They should be ordered from your conference tract society or from your nearest publishing house.

"Just what we have wanted for a long time" is what many say regarding the new, cloth-bound edition of "Hymns and Tunes." For church services this is just the book, and the low price at which it is furnished will enable all to secure a liberal supply for church use. Price, 75 cents a copy. Bound in full cloth.

✽

We still have a good supply of the Year-book for 1905, and are sure that our people who have not examined it do not understand what a large amount of valuable data it contains. Besides all the directories, statistical information, etc., it has a most excellent historical outline of the rise and progress of the denomination, giving important General Conference recommendations year by year, the dates of the organization of our various institutions, and lastly a condensed but very clear statement of the fundamental principles of the denomination. All this information will be useful for years to come, and will probably not appear in next year's book. While our stock lasts, we will send a copy of the 1905 Year-book, post-paid, for 15 cents. Order now.

✽

IN Washington the ministers and church officers have been following up the work outlined for the campaign; and as the time set for the circulation of our books is here, they have asked how many would engage in the circulation of our books and periodicals. Nearly forty have expressed a desire to take up this work, and arrangements have been made for suitable instruction to be given these persons. A good leader will also be secured, and we shall expect good results from this effort. This same kind of work should be carried forward at this time in all our churches. And this effort should not stop after the holidays, for it is but a part of an "ever-increasing, mighty movement" which should know no cessation till the work is finished, and our Master comes.

✽

OUR edition of "Ministry of Healing" is now ready for delivery from our Battle Creek Office, and we will have a supply in Washington very soon. This beautiful book of 542 pages, full of such helpful matter, is dedicated by the author, Mrs. E. G. White, "to the physicians and nurses of every land, who, as coworkers with the Chief Physician, the great Medical Missionary, are laboring bravely and unselfishly to heal the sick, to comfort the afflicted, and to teach the way of life." The author donates this, the latest of her books, to our people, to be used by them for the upbuilding of medical work in the denomination. All who took such an interest in the sale of "Christ's Object Lessons" will now desire to have a part in the circulation of this new book to aid our sanitarium work. Write your conference tract society for full information regarding the use of the funds derived from the sale of the book in your conference. The price of "Ministry of Healing" is \$1.65 a copy, if sent by mail.

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THE REVIEW AND HERALD

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

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Editorial

Warning and Encouragement

"CRY aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins. Yet they seek me daily, and delight to know my ways: as a nation that did righteousness, and forsook not the ordinance of their God, they ask of me righteous judgments; they delight to draw near unto God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find your own pleasure, and exact all your labors. Behold, ye fast for strife and contention, and to smite with the fist of wickedness: ye fast not this day so as to make your voice to be heard on high. Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to Jehovah? Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee; the glory of Jehovah shall be thy rearward.

Then shalt thou call, and Jehovah will answer; thou shalt cry, and he will say, Here I am."

Watered and Watering

"If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking wickedly; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in darkness, and thine obscurity be as the noonday; and Jehovah will guide thee continually and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in."

The Prophet's Prayer

To the prophet Habakkuk was revealed the impending destruction of Jerusalem at the hands of the Chaldeans. Of this he said: "Destruction and violence are before me; and there is strife, and contention riseth up." He was distinctly told that this work would be wrought in his days. These were the words of the Lord: "Behold ye among the nations, and look, and wonder marvelously; for I am working a work in your days, which ye will not believe though it be told you." In view of this situation the prophet offered that wonderful prayer which is printed on the first page of this issue. The one petition which he urges is this: "O Jehovah, revive thy work in the midst of the years; in the midst of the years make it known; in wrath remember mercy."

As a basis for expecting that the Lord would renew in behalf of his people his work of mercy and deliverance, the prophet recites in brief poetical outline the evidences of divine favor shown toward the Israelites, from Sinai to the occupation of the land of Canaan. He "represents Jehovah as appearing in glorious majesty on Sinai, 3, 4; describes the ravages of the plague in the desert, 5; the consternation into which the nations were thrown by the victorious approach of the Hebrews to Canaan, and their wars with the inhabitants, 6-10; specially refers to the celestial phenomenon at Gibeon, 11; and then sets forth

the auspicious results of the interposition of God on behalf of his people, 12-15. The prophet concludes by resuming the subject of the introduction, 16; and strongly asserting his unshaken confidence in God in the midst of the anticipated calamity, 17-19."

The parallel between Habakkuk's time and our own is very clear. The calamity which now impends is the destruction of the world and all sinners in it at the coming of the Lord. Again the scenes of destruction and violence are presented. Again "there is strife, and contention riseth up." It is therefore most fitting that God's people to-day should pray the prayer of Habakkuk: "O Jehovah, revive thy work in the midst of the years." There is great need that the Lord should reveal himself in working a mighty work in behalf of his cause and his people. We are suffering from the need of a revival of his working in our own hearts to give us complete victory over besetting sins. His cause is suffering from the need of a reviving power in the proclamation of this message among the nations of the earth. This is a work for which neither intellectual keenness nor human devising can suffice. The Lord must revive his work, and reveal his own omnipotence. In this is our hope of victory. For this let us earnestly pray.

"Revive thy work, O Lord!
Exalt thy precious name!
And may thy love in every heart
Be kindled to a flame!

"Revive thy work, O Lord!
Give pentecostal showers!
Be thine the glory, thine alone!
The blessing, Lord, be ours!"

An Old-Fashioned Revival

In some parts of the country it is frankly regarded as a matter of congratulation that the old-time revival movements have been discontinued. Such occasions are not longer planned for, nor expected. This is only the natural consequence of such teaching concerning God, sin, and the atoning work of Christ as has wrought an almost complete revolution in the whole subject of religion.

Those, however, who hold to the gospel in its purity and simplicity, ought to seek all the more earnestly for special manifestations of heavenly grace and power. But it is plain that we have been remiss in this respect, and that we

have permitted our own ardor to be cooled by the spirit of skepticism and the prevalence of outbreking evil in the world. The words of Jesus are being fulfilled even among this people: "Because iniquity shall abound, the love of many shall wax cold."

It is time for a change. There should be a new order of things. We ought to seek intelligently, earnestly, and persistently for such a blessed revival experience as will brighten our hope and renew our courage, and prepare the membership in all our churches for more efficient work in making ready the way for the return of the Master.

Those who have been called to Washington to bear responsibilities in the work here have already led out in such a movement by holding special prayer and consecration services, definitely asking for the outpouring of the Spirit of God upon themselves, and upon all believers in this message. The resident members of the General Conference Committee have felt it their privilege to issue a brief statement to all our people, urging a united movement for an old-fashioned revival of personal godliness and a renewal of the former experiences in this advent message. We quote the action adopted:—

The present condition of things in the world at large, in the professed Christian church, and in our own denomination, moves us to make an earnest effort to arouse our people to an appreciation of the solemn significance of our position, and to call upon them to wait earnestly upon the Lord for a quickening of our faith and zeal in this message.

There are troublous times in the world. There is a manifest spirit of unrest among the people of many countries. They do not realize that they are being stirred by a power from beneath in preparation for the final conflict. Recent disclosures in the financial and political world indicate such a disregard of moral standards and such a weakening of moral character as cause surprise and alarm in the minds of those who do not know that we have come to the perilous times which are to characterize the last days. It seems that men's hearts are already beginning to fail them for fear of the things that are coming.

In the professed Christian church there has been such a spirit of compromise with the world, and such a departure from the fundamental truths of a Biblical Christianity, as show plainly that the prophecies concerning the complete fall of Babylon are now being fulfilled, and that the call should now be sounded forth to come out of her.

At the same time we are conscious of the lack of that spiritual life and power which ought to be revealed in our own churches, and which ought to accompany the proclamation of the third angel's message as the hope of deliverance from these evil times. We therefore feel impelled to make this appeal to our brethren in official positions, to our brethren in the ministry, and to our brethren and

sisters in the churches, to take these things to heart, and to seek for a real revival of primitive religion among this people. We need it for the glory of God and his truth. We need it for the sake of those millions to whom this message is to be proclaimed. We need it for the sake of our own souls. We need it in view of the experiences which are just before us. We shall earnestly pray that God will stir the hearts of his people to wait upon him for it.

We are sure that this appeal will find a response in many hearts. We can join the psalmist in saying, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." Nothing except a great spiritual blessing will satisfy the longing which the Lord himself is creating in the hearts of his children. The sense of our need is a token for good.

The week of prayer is near at hand, and the best possible preparation for a signal manifestation of divine grace at that time will be found in entering at once upon a real revival experience. Let earnest and faithful work be done by removing all known hindrances, and by placing ourselves in the channel of light and blessing. Then may we say: "I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth. . . . In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul."

Will the presidents of conferences join in this movement for a revival? Will our ministers respond to this appeal? Will the elders of our churches lead their congregations in such a movement? Will the brethren and sisters in our churches unite with heart and soul in waiting upon God for a heavenly visitation? We verily believe that the Lord is waiting to be gracious to his people. Surely his people must be willing in the day of his power.

"Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." "I said not unto the seed of Jacob, Seek ye me in vain."

"Thy Kingdom Come"

In the prayer which Jesus taught his disciples, the foremost petition is, "Thy kingdom come. Thy will be done in earth, as it is in heaven." As the face of Daniel and the faces of God's servants of old were turned toward Jerusalem when they prayed to the God of Israel, so the faces of God's people to-day, as they bow before him, are to be turned toward the New Jerusalem, which is to be when the kingdoms of this earth shall have given place to the kingdom of our

Lord and of his Christ. With our minds turned toward this coming kingdom, we shall find inspiration for petitions that will be acceptable before God.

Very appropriate is it that Christ's disciples of this day should pray "after this manner." During the week of prayer they should not forget the model prayer which Christ set forth in answer to his disciples' request. The coming kingdom of Christ is now the all-important theme. The prophecies have been fulfilled; no long future remains for the church militant. This present evil world has already gone beyond its allotted time. The world's greatest need now is that it should come to its end. The end will come as soon as the proclamation of the gospel of the kingdom shall have been fully given.

God's people are now engaged in the work of bringing the answer to the petition, "Thy kingdom come." The week of prayer should be not merely a time of petitions for the coming of Christ's kingdom, but of preparation on the part of God's people to bring the answer to this petition. If they are earnest in desiring the coming of his kingdom, they will be earnest in seeking such a fitting up as will enable them to go forth and hasten that event. That this event may be hastened, and that the only cause of delay is not in heaven, but here on the earth, in the church of Christ, should be uppermost in the minds of Christ's disciples during this prayer season.

L. A. S.

Its Real Significance

THE primary purpose of the week of prayer is not, as some people suppose, to raise money for missions. The proof of this lies in the fact that it is not the lack of money that hinders the progress of this work. If that were the lack, God could immediately supply it, for he has no lack of means. He created all things, and all the wealth that exists came from him. It is true that money is lacking in his treasury, but that is not the lack that stands in the way. The only lack that hinders is the lack which God's people themselves must supply. If it were not for this lack on their part, no other lack would exist.

God, who could make the stones cry out to bring the fulfillment of prophecy, or from the stones raise up children unto Abraham, could carry on his work by other agencies than he now uses if he chose to do so. He is not dependent on Seventh-day Adventists and the offerings they may make to him; he is not dependent on any man, but all men are wholly dependent on him. The week of prayer is a season when God's people should receive from him. This is the foremost necessity; this is the primary purpose of this special season. It is, first of all,

that our own great need may be supplied. And none are in greater need than those who do not look beyond the call for means in their estimate of the purpose of this occasion.

We must be wholly consecrated to God, or the cause of God must go on without us. We ourselves must supply the lack of consecration, which occasions the lack of means, not for God's welfare, but for our own sakes, and our own eternal welfare, which is at stake. This is the significance of this special season of prayer to us.

L. A. S.

The Power of Prayer

ONE incident in the life of David strikingly illustrates the power of earnest prayer. David sat on the throne of the Lord. But rebellion was in his kingdom, nevertheless, led by Absalom, his own son. A conspiracy was working, and plots were being laid to seize the crown, and perhaps take the life of the king. Through flattery the chief conspirator had ingratiated himself into the affections of many. Spies were sent throughout all the kingdom of Israel to foment discord, and strong men were led to forsake the leadership of David, though he sat upon the throne of God, and join the rebels in their destructive work. An army was mustered, organized, and preparations were made to march against Jerusalem, and the dark clouds which loomed above the horizon seemed to betoken a tempest of sufficient power to overthrow the kingdom of Israel.

That Jerusalem might not be exposed to the horrors of war, David left the city. He was conscious of the fact that the terrible situation was traceable, in part at least, to his own sinful course, and he was terribly humbled. Driven from his throne, he fled from the city. "And David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up." 2 Sam. 15:30.

While fleeing up Olivet tidings were brought to the already broken-hearted king, that another, his trusted friend, with whom he took sweet counsel, had joined the conspiracy. Ahithophel had a brilliant mind, and his counsel was as though a "man had inquired at the oracle of God." Absalom had solicited him to aid by his counsel, and being a shrewd and unprincipled statesman, and thinking that the rebellion would be a success, he yielded to his entreaties. Then, too, Bathsheba, she who was the wife of Uriah, was his granddaughter (compare 2 Sam. 11:3; 23:34), and the sinful course taken by David had planted

in his heart a spirit of revenge, and he determined to wipe out the stigma from the family.

From a human standpoint the outlook was exceedingly dark, and well-nigh hopeless. But as David journeyed up Olivet's slope, from the depressed and almost broken-hearted soul of the king, there went forth the prayer, "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness."

God heard this prayer, and turned the victory upon the side of David and his people. Ahithophel gave counsel to Absalom, which, if followed, would have resulted in the defeat of David's army, and the death of the king. But a prayer had been lodged in heaven, and the Lord purposed to work out deliverance for his servant. Angel's from heaven were moving unseen among those who felt secure in their rebellious course. Hushai was called, and gave counsel the opposite of that given by Ahithophel, which was followed. Ahithophel well knew when this was done that the conspiracy would be overthrown. And like Judas, who betrayed his Lord for money, he committed suicide, well knowing that the failure of Absalom's rebellion meant his undoing forever.

What an object-lesson this is of the power of prayer. How many times it has turned to flight the armies of the aliens we shall never know until the records of the Most High in the heavens above are opened. Through all the ages of the past since sin began its dark inroads in the universe, the history of God's people has been marked with distressing scenes, both in their personal experiences and as a people. Many, like Jacob, have met a crisis in their lives, from which only the Lord could deliver them. But in response to prayer the angel of his presence saved them. Again and again rebellion manifested itself in the wilderness wanderings of the children of Israel. When the case seemed hopeless, in response to the intercession of Moses as he lay prostrate in the dust, Jehovah appeared in glory at the door of the sanctuary; and in one instance at least, the earth opened, and the rebels disappeared forever. And no doubt till the end of time there will be conflicts in the church to fight in various forms. But when, in our experience, we come to a crucial point, it is then that we should petition the great God who is able to deliver, for help. Hezekiah took the boastful letter of Rabshakeh and "spread it before the Lord." In response to his prayer an angel left the heavenly court upon a mission of death. In silence he walked through the camp of the Assyrian army, and when the bugle was blown in the morning, calling the sleeping soldiers from their slumbers, one hundred and eighty-

five thousand of these warriors were found to be sleeping the sleep of death.

Again and again the Lord admonished Joshua to be of good courage, for he would be with him to deliver him whithersoever he should go. To the church till the end of time come the words, "I am with you alway." Our Captain bids his soldiers "be strong."

G. B. THOMPSON.

Take a Fresh Start

WHAT a glorious privilege, that life offers us the opportunities of taking "a fresh start."

The man who starts afresh is never defeated. Only when we say we can not, and so do not try, can it be said, "There is no hope."

Again and again in the affairs of life, we have to take "a fresh start." When misfortunes come, and losses and ruin stare us in the face, we "take a fresh start." Instead of saying, "It is of no use to go on; I can not succeed," the brave-hearted man will roll up his sleeves, wipe the sweat drops from his brow, and try again.

We often say, "He who will not surrender knows no defeat." So it is in every walk of life. The obstacles we meet are often not so much hindrances as they are God's grindstones to sharpen our faculties for better service. The man who fails is he who is unwilling to do battle over again. An individual suffers everlasting failure, if, when confronted by obstacles, he refuses to gird up his loins and take "a fresh start."

The earnest Christian takes "a fresh start" every new day. His mistakes impel him to seek help from God. Every time he sins, he tries anew, and struggles to reach a higher plane.

Has any soul become discouraged in the service of God? If so, why not take "a fresh start"? It is ruin to remain away from God. A fresh start toward the kingdom is the only way of escape from eternal ruin.

Why should not God's people everywhere take "a fresh start" for the kingdom? There can never come a better time than to-day. Everything in nature, in society, in politics, yes, everything in heaven and earth, invites us to take "a fresh start," for the coming of our Lord draweth nigh.

"Every day is a new beginning.

Every morn is the earth made new!
Ye who are weary of sorrow and sin-

ning,
Here is a beautiful hope for you—
A hope for me, and a hope for you.

"Every day is a fresh beginning!

Listen, my soul, to the glad refrain,
And spite of old sorrow and older sin-

ning,
And troubles forecast and possible
pain,
Take heart with the day, and begin
again."

I. H. EVANS.

Readings for the Week of Prayer

To Be Read in all the Churches in the United States

December 9-16, 1905

The Time of the End

MRS. E. G. WHITE

(Reading for Sabbath, December 9)

THE Lord is soon to come. Wickedness and rebellion, violence and crime, are filling the world. The cries of the suffering and the oppressed rise to God for justice. In the place of being softened by the patience and forbearance of God, the wicked are growing stronger in stubborn rebellion. The time in which we live is one of marked depravity. Religious restraint is thrown off, and men reject the law of God as unworthy of their attention. A more than common contempt is placed upon this holy law. David in his time saw the wickedness of the last days. He saw the law of God's kingdom trampled under foot, and in righteous indignation he exclaimed, "It is time for thee, Lord, to work: for they have made void thy law."

Men are now passing the boundary line, and the Lord is permitting the enemy to do his will. We hear of floods; of earthquakes, of storms by land and on the sea, blotting out hundreds of lives in a moment of time; but the end is not yet. The tread of the Lord will be heard upon the land and upon the water. For his own honor's sake, God is now about to repress iniquity. He will soon, very soon, vindicate the claims of his law.

The final overthrow of all earthly dominions is plainly foretold in the Word of truth. In the prophecy uttered when sentence from God was pronounced upon the last king of Israel, is given the message:—

"Thus saith the Lord God; Remove the diadem, and take off the crown: . . . exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."

The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. God says, "It shall be no more, until he come whose right it is; and I will give it him."

That time is at hand. To-day the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour's prophecy of the events to precede his coming: "Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."

The present is a time of overwhelming

interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they realize that something great and decisive is about to take place—that the world is on the verge of a stupendous crisis.

Angels are now restraining the winds of strife, until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth, and when God shall bid his angels loose the winds, there will be such a scene of strife as no pen can picture.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof; . . . because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate. . . . The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth."

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down."

"Alas, for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

To us who are standing on the very verge of the fulfilment of these great scenes, of what deep moment, of what living interest, are these delineations of the things to come—events for which, since our first parents turned their steps from Eden, God's children have watched and waited, longed and prayed!

At this time, before the great final crisis, as before the world's first destruction, men are absorbed in the pleasures and the pursuits of sense. Engrossed with the seen and the transitory, they have lost sight of the unseen and the eternal. For the things that perish with the using, they are sacrificing imperish-

able riches. Their minds need to be uplifted, their views of life broadened. They need to be aroused from the lethargy of worldly dreaming.

A moment of respite has been graciously given us of God. Every power lent us of heaven is to be used in doing the work assigned us by the Lord for those who are perishing in ignorance. The warning message is to be sounded in all parts of the world. There must be no delay. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and this work has been entrusted to those who know the truth for this time.

Now is the time for us to lay hold of the arm of our strength. The prayer of David should be the prayer of pastors and laymen: "It is time for thee, Lord, to work; for they have made void thy law." Let the servants of God weep between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." God has always wrought in behalf of his truth. The designs of wicked men, the enemies of the church, are subject to his power and his overruling providence. He can move upon the hearts of statesmen; the wrath of the haters of his truth and his people can be turned aside, even as the waters of a river could be turned, if thus he ordered it. Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep—the same infinite Creator will work in behalf of his people, if they will call upon him in faith. He will restrain all the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for his coming.

God's people should make mighty intercession to him for help now. And they must put their whole energies into the effort to proclaim the truth during the respite that has been granted. As they consecrate themselves unreservedly to God's service, a convincing power will attend their efforts to present the truth to others, and light will shine into many hearts. My brethren and sisters, sleep no longer on Satan's enchanted ground, but arouse, and call into requisition every resource for the proclamation of the message of mercy. The last warning is to be given "before many peoples, and nations, and tongues, and kings."

My heart is often burdened because so many who might work are doing nothing. They are the sport of Satan's temptations. Every church-member who has a knowledge of the truth is expected to work while the day lasts; for the night cometh, wherein no man can work. Ere long we shall understand what that night means. The Spirit of God is being grieved away from this earth. The nations are angry with one another. Wide-spread preparations are being made for war. The night is at hand. Let the church arouse and go forth to do her appointed work. Every believer, educated or uneducated, can bear the message.

Eternity stretches before us. The curtain is about to be lifted. What are we doing, what are we thinking of, that we cling to our selfish love of ease, while all around us souls are perishing? Have our hearts become utterly callous? Can we not see and understand that we have a work to do in behalf of others? My brethren and sisters, are you among those who having eyes, see not, and having ears, hear not? Is it in vain that God has given you a knowledge of his will? Is it in vain that he has sent you warning after warning of the nearness of the end? Do you believe the declarations of his Word concerning what is coming upon the world? Do you believe that God's judgments are hanging over the inhabitants of the earth? How, then, can you sit at ease, careless and indifferent?

Every day that passes brings us nearer the end. We are one year nearer the judgment, nearer eternity, than we were at the beginning of 1905. Are we also nearer to God? Are we watching unto prayer? Another year of the time granted us for labor has rolled into eternity. Every day we have been associating with men and women who are judgment-bound. Each day may have been the dividing line for some soul. Each day some one may have made the decision which will determine his future destiny. What has been our influence over these fellow travelers? What effort have we put forth to bring them to Christ?

Those with whom we associate day by day need our help, our guidance. They may be in such a condition of mind that a word in season will be sent home by the Holy Spirit as a nail in a sure place. To-morrow some of these souls may be where we can never reach them again. May God help us to work while the day lasts.

Unmistakable evidences point to the nearness of the end. The way must be prepared for the coming of the Prince of Peace. Let not our church-members complain because they are so often called upon to give. What is it that makes the frequent calls a necessity? Is it not the rapid increase of missionary enterprises? Shall we by refusing to give, retard the growth of these enterprises? Shall we forget that we are laborers together with God? From every church, prayers should ascend to God for an increase of devotion and liberality. My brethren and sisters, do not plead for retrenchment in evangelical work. So long as there are souls to save, our interest in the work of soul saving is to know no abating. Not all can go as missionaries to foreign lands, but all can do the work waiting for them in their own neighborhood; and all can give of their means for the carrying forward of foreign missions.

There are new fields to be entered, and we must have your help. Shall we ignore the commission given us, and thus forfeit the fulfilment of the promise accompanying the commission? Shall the people of God become careless and in-

different, and refuse to give of their means for the advancement of his work? Can they do this without severing their connection with him? They may think thus to economize; but it is a fearful economy that places them where they are separated from God.

Let the Lord's people pay a faithful tithe, and let them, also, from parents to children, lay aside for the Lord the money that is so often spent for self-gratification. The Lord has made us his stewards. He has placed his means in our hands for faithful distribution. He asks us to render to him his own. He has reserved the tithe as his portion, to be used in sending the gospel to all parts of the world. My brethren and sisters, confess and forsake your selfishness, and bring to the Lord your gifts and offerings. Bring him also the tithe that you have withheld. Come confessing your neglect. Prove the Lord as he has invited you to do. "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful-land."

My brethren and sisters, it is too late to devote your time and strength to self-serving. Let not the last day find you destitute of the heavenly treasure. Seek to push the triumphs of the cross, seek to enlighten souls, labor for the salvation of your fellow beings, and your work will abide the trying test of fire.

"If any man's work abide . . . he shall receive a reward." Glorious will be the reward bestowed when the faithful workers gather about the throne of God and of the Lamb. When John in his mortal state beheld the glory of God, he fell as one dead. He was not able to endure the sight. But when the children of God have put on immortality, they will "see him as he is." They will stand before the throne, accepted in the Beloved. All their sins have been blotted out, all their transgressions borne away. Now they can look upon the undimmed glory of the throne of God. They have been partakers with Christ in his sufferings, they have been workers together with him in the plan of redemption, and they are partakers with him in the joy of seeing souls saved in the kingdom of heaven, there to praise God through all eternity.

Finishing God's Work: From the Standpoint of the Home Field

G. A. IRWIN

(Reading for Sunday, December 10)

THE book of Daniel is a prophecy covering the history of the world from 606 B. C. to the setting up of God's everlasting kingdom at the end of time. Portions of the prophecy, however, were sealed even to the beloved prophet, "until the time of the end." This "time of the end" began with the cessation of papal persecution, in 1775,

and the overthrow of that power in 1798. Contemporaneously with the overthrow of this power and the unsealing of the book, we see another power arising, described by the revealer as a beast coming up out of the earth, with two horns like a lamb, which was to play an important part in the closing drama of this world's history. From the time and manner of its rise, and the characteristics of its form of government, it is clear that the United States of America is the power indicated. The unsealing of the book and the time of the end brought into existence not only a new message, or movement,—the advent proclamation,—but it brought also the development of a new nation among the powers of earth, as a field in which the new movement was to grow into strength.

The same God who had indicated by his word and by unfolding events, when the time of the end would come, had prepared a power to be the special custodian and champion of the principles of civil and religious liberty, which had for centuries been ignored and trampled under foot by the papacy and the secular governments of the Old World. The right to worship God according to the dictates of one's own conscience, without fear of molestation, brought to the American shores, the oppressed of all nations. Isolated by location from the countries of the Old World, and not mixed up with their politics and diplomacy, with its varied soil and climate, and with natural resources almost inexhaustible, the United States was to become one of the leading nations of this world. Here, where the principles of religious liberty were held aloft, the Lord inaugurated the threefold message of Rev. 14:6-12,—a message destined to break the power of man-made theories, and to enlighten the whole world with its glory, preparing the way for the second coming of Christ.

How fitting that a movement embracing within its scope so many and varied reforms, should have its rise in such a nation, and at a time when its rapid growth and development were attracting the attention of all the civilized nations. What a legacy to a nation and people—to be put in trust of such principles and such a message! That only a few in the beginning accepted the message, and struggled on in poverty and comparative obscurity, is no proof that God did not give the message to the churches and people of this nation, and provide for its promulgation in the multiplicity of inventions for rapid communications and transit, and the number and freedom of its educational institutions. And a failure to sense its responsibility will lead this nation to the repudiation of its principles, and cause it to speak as a dragon in the end.

With the faithful few, however, who accepted the message, as with the disciples of old, God has wrought wonders. From a small and insignificant beginning, this message has spread over this entire nation, and believers are now numbered

by the thousands. Conferences have been organized; publishing houses have been built; schools and other institutions have been established for the education and training of workers and the dissemination of the principles of reform. Nor does this measure what has been accomplished; for while building up institutions and extending the message in the homeland, generous responses have been made to the appeals from across the waters. That conferences and institutions similar to those in America have been established in other lands, and some knowledge of the message has already gone to the civilized nations of earth, is largely due to the efforts of faithful believers in the United States.

While strong conferences and other instrumentalities are rapidly being brought into existence with which to prosecute the work in other lands, the chief burden and responsibility for the promulgation of the message will never be lifted from our brethren in America. A few reasons for the foregoing statement will be in place right here.

First, the message, with its accompanying principles, was given to this nation and people; and according to the prophecy, this nation will take the initiative in making an image to the beast. It will have power also to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as should not worship the image of the beast should be killed. In the controversy over these principles in the United States, the battle will wax so hot that men who remain loyal will be prohibited from buying and selling, and their property will be confiscated. The denunciation of the third angel is against the image, as well as the beast. The spirit of prophecy, in speaking of the final conflict, speaks of Romanism in the Old World and apostate Protestantism in the New, and this accords with the Scripture which says that the beast was taken, and with him the false prophet, which wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast *alive* into a lake of fire burning with brimstone.

This shows conclusively that the conflict will grow even more spirited in the United States, and will remain so until the false prophet is destroyed by the brightness of Christ's coming.

Second, the nation and generation of people that witnessed the signs that were to precede Christ's coming, were to witness his coming; for he said, "This generation shall not pass, till all these things be fulfilled." Seventy years of the generation are now in the past. We are living on borrowed time, and yet there is still much to be done.

Third, three fourths of all the Sabbath-keepers reported for the entire world are in the United States. These have been blessed with more wealth and greater prosperity in general than have the Sabbath-keepers of other countries. Besides this, there are more facilities for obtaining a training cheaply here.

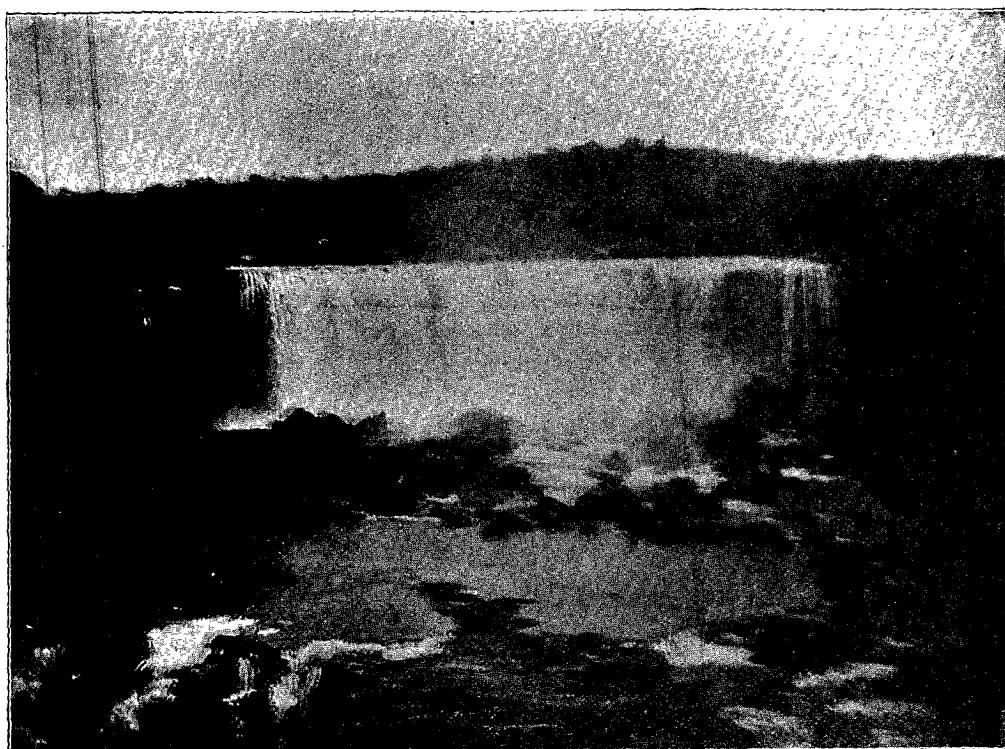
Accepting all this as true, the question arises, Do we still recognize the obligation, and if so, what are our resources with which to meet it? I answer:—

We have sixty thousand Sabbath-keepers distributed throughout the various States and Territories of the Union. Of this number, 1,150 are devoting their entire time to the work in the capacity either of ministers or of Bible workers, while thousands of the laity are engaged a portion of their time in missionary work of some kind. We have five publishing houses, employing in the ag-

We have thirty-three sanitariums, in a large number of which are conducted training-schools that are qualifying scores of young men and women each year to enter or establish treatment rooms or cafes in our large cities, or engage in more direct medical missionary work, by visiting the people in their homes to treat the sick, and to teach the principles of healthful living, and the change of heart necessary to fit one for translation when the Lord comes.

Mention should also be made of our 2,162 Sabbath-schools, and our 180 Young People's Societies, because they are agencies that God will use to good advantage in finishing the work in the homeland as well as the regions beyond, in this generation.

Our resources in the form of means are limited only by our lack of faith and consecration. God has placed means



FALLS OF THE PARANA. THE NIAGARA OF SOUTH AMERICA

gregate several hundred persons. The time of these workers is largely devoted to the publication of the third angel's message in its many and varied forms and languages. We have four hundred and fifty canvassers who are spending their entire time in selling and distributing our bound books, which contain the message in such plain and simple language that even the illiterate can understand. We have twelve colleges and academies, built, equipped, and operated for no other purpose than to educate and train our young men and women for service in some branch of the work. We have twenty-two intermediate schools, and three hundred and ninety-two church-schools, in which our children and youth are being taught the principles of the third angel's message, and the spirit of sacrifice that is preparing them for use in the Master's service, when grown people will be prohibited from speaking.

enough in the hands of Seventh-day Adventists to finish the work, not only in the United States, but in the whole world in the allotted time. All that we need to do is to bind about our wants, and open the purse-strings and let it go. If we scatter abroad in God's work, we have the promise of increase, not only abroad, but to ourselves at home; for "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." It is not our giving that makes us poor so much as our withholding; neither is it the amount that we are able to give that is going to accomplish the work so much as the spirit of sacrifice that prompts and accompanies the gift. God's blessing upon what we are able and willing to give will cause it to reach and feed the multitude.

But what are all these things—the money, the men, the machinery—apart from the power Christ has provided for

the completing of his work in the person of the Holy Spirit? Without its vitalizing influence and power, human agencies are weak and inefficient. When the entire church, acting as one, and blending in perfect union, becomes a living, active missionary agency, moved and controlled by the Holy Spirit, then the multiplicity of agencies now found within its borders will each contribute its share toward the accomplishment of the one great object for which they were brought into existence, and we may look for the speedy accomplishment of the Lord's closing work, both in this and in other lands.

Years ago we were told that the Holy Spirit awaited our demand and reception, and that when it was received, all other blessings would follow in its train. This statement would be verified now if God's people would put away all dissensions, and give themselves to God for the saving of the lost. If we ask in faith for the promised blessing, it will come. Perfect unity brought the Spirit in its fulness in the early church, and it will bring it in the remnant church. Then how better can we spend the time of this meeting than by doing as the disciples did—put away all differences, be of one heart and one accord? While much has been accomplished, still in the short time yet remaining in which to work, there is more to be done than confronted the disciples after Pentecost. In most of the large cities in the United States only a meager beginning has been made, and there are thousands of smaller cities and towns, and whole districts in the country, where nothing at all has been done. Then when we lift up our eyes and look beyond, we see millions upon millions of people who know nothing of the true God, or of Jesus Christ, his Son, who also must hear the message of his soon coming.

It is the long-suffering of a merciful Heavenly Father that holds back the great day of his wrath. His delay is our test. Who will consecrate themselves and their property anew to God this day? How many are willing to lay their all upon the altar, to be consumed in rescuing souls, finishing God's work, and ushering in his glorious and eternal kingdom?

One soul saved is worth more than a world. Thousands might be saved with the means we are holding back from the Lord's cause, and using to gratify our own selfish desire! Think of it—one soul! It may be that of a heathen, one who is even now living in savagery of the worst form, or it may be one of my own family. It matters not from what nation, kindred, tongue, or people, it is a soul for whom Christ died, and God accepts and saves through my efforts.

To look upon men who have been rescued from sin in its varied forms, by the power of God operating through human instrumentalities; to see them sitting at the feet of Jesus, clothed and in their right mind, and rejoicing in

the love and goodness of God, is infinitely more pleasing than to look upon broad fields of growing grain, or pastures full of sleek cattle, or orchards laden with choice and delicate fruit. It is to human souls that our Saviour refers when he says, "Herein is my Father glorified, that ye bear much fruit."

God's work will soon be finished in the earth. Our opportunities to show our loyalty to God and his cause will soon be over. How shall we relate ourselves to this one? Shall we say to the Spirit that has been striving with us, "Go thy way for this time"? or shall we at this meeting make a full and complete surrender, so that when the Master calls for means or gospel workers, we shall cheerfully respond, "Here am I, self and substance, for use in thy service"?

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

A Glimpse of Early-Day Experiences

J. N. LOUGHBOROUGH

(Reading for Monday, December 11)

"Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities." Jer. 31:21. These words of Jeremiah are found in connection with what the Lord said concerning Ephraim and his backslidings.

More than one hundred years before, the Lord has pleaded with Israel, through the mouth of the prophet Hosea, urging them to turn from their backslidings, but without avail. It was then that he said, "Ephraim is joined to idols: let him alone."

Still the heart of the Lord was turned toward Israel. "I will not return to destroy Ephraim: for I am God" (Hosea 11:9), he said. When Israel did repent, one hundred and thirty years later, the prophet Jeremiah thus describes their feelings and the Lord's love for them:—

"I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord." Jer. 31:18-20.

Having thus spoken of Ephraim, the Lord calls him to consider the way he has come over, and "set up waymarks,

and make . . . high heaps," to call to remembrance the special providences and leadings of the Lord.

For this same reason, Joshua instructed Israel to carry stones from the midst of the Jordan, where the feet of the priests which bear the ark had stood, and set them up in remembrance of God's power in their behalf. Samuel placed a stone, which he called Ebenezer, between Mizpeh and Shen, as a token of Israel's deliverance from the Philistines; and Jacob set up the stone which he had used as a pillow on that memorable night. Gen. 28:17-19. So the Lord would have his people preserve in mind, as waymarks, a remembrance of their past experiences and the evident tokens of divine guidance.

Moses, as he was about to be separated from Israel, admonished them of the danger of forgetting the Lord, and crediting all their prosperity to their own endeavors. He said, "Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant." Deut. 8:18.

Mark the language: The Lord gives power to get wealth, "that he may establish his covenant." He does not give power to get wealth to be selfishly hoarded up, or spent simply for selfish purposes, but that it may be used in advancing his cause. In view of this, his admonition is, "Honor the Lord with thy substance, and with the first-fruits of all thine increase." Prov. 3:9. Again, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11:24, 25.

In harmony with the same principle, our Saviour taught, "Seek ye first the kingdom of God, and his righteousness; and all these things [things to eat, drink, and wear] shall be added unto you." Matt. 6:33. To do this, is to have the cause of God and its advancement the first and most important object before us in all our plans and labors.

Paul speaks of those who thus acted in the apostolic church, in these words: "Their deep poverty abounded unto the riches of their liberality. For to their power, . . . yea, and beyond their power they were willing of themselves. . . . And this they did . . . first gave their own selves to the Lord, and unto us [that is, unto the Lord's work] by the will of God." 2 Cor. 8:2-5. Those who were thus consecrated did not count their own lives dear unto themselves, so that the work of the gospel might be advanced in the earth. Acts 20:24; 1 Thess. 2:8.

What was true of the apostolic church has been manifest more or less in the early history of every advance movement of the Lord's work in the earth. As an early Methodist historian says: "Every great work of the Lord in the earth has had a small beginning;" it has been marked by poverty, consecration, and devotion.

Not only has this been so, but the self-sacrifice and unreserved devotion to the gospel work has been the opportunity for the Lord to especially manifest his power with the humble efforts made to advance this truth. Of Whitefield, the associate of John Wesley, it is recorded that when money came into his hands, his study was how much of it he could devote to the Lord's cause, and how little should be used for himself. On receiving a guinea (a little over five dollars), he would say, "There is a guinea. As little as possible of that shall be used for myself, but I will put a blessing on it by sending it out to do good in the world."

Such in kind was the course of those whom the Lord in his providence moved out to introduce and establish the third angel's message. The whole study and theme of their lives was the advancement of the truth. For this they prayed, toiled, and sacrificed. In 1846 Elder Joseph Bates had spent all his means, amounting to eleven thousand dollars, in the work of the first angel's message. After receiving the Sabbath truth, he realized the importance of having reading-matter on the subject, to place in the hands of the people. But how it could be done without money, was the question; as all the available means he had in the world was a York shilling—twelve and a half cents—and he had to spend that before the first day of writing had expired. But the Spirit of the Lord moved him to write. Believing that the Lord would provide the necessary money, he went ahead, and published one thousand copies of his one-hundred-page tract on the Sabbath question, and his faith was not disappointed. The means for the support of his family, and for the publication of his tract, came, and with it also came the blessing of seeing many souls accept the truth from the reading of the publication.

In the year 1848 a few in central New York had accepted the message. These desired Elder White and wife and Elder Bates to come and hold meetings with them. Elder White mowed hay in Connecticut to earn money with which to pay their fares to Oswego and return. The result of this meeting was a glorious unity among those newly come to the faith in that locality. At the time Elder White was earning the money for this trip, they were keeping house with borrowed furniture, having no home or furniture of their own. But they were happy in the Lord, because the truth was advancing. Elder White wrote of this time in these words: "I mow five days for unbelievers, and on Sunday for believers, and rest on the Sabbath day. Therefore, I have but very little time to write. God gives me strength to labor hard all day—praise the Lord! I hope to get a few dollars to use in his cause. . . . I rejoice to-day that ease, pleasure, and comfort in this life are a sacrifice on the altar of my faith and hope."

When we come to the years 1852-53, we have the case of Uriah Smith and his

sister, Annie R. Smith, giving up an offer of one thousand dollars a year, for three years, with room and board, for taking charge of an academy. And this they did to connect with the work in the Review and Herald Office in Saratoga Springs and Rochester, N. Y., receiving during the three years their board and clothing. The spirit actuating them was thus expressed by Sister Annie: "Earth has entirely lost its attractions. My hopes, joys, affections, are now all centered on things above. I want no other place than to sit at the feet of Jesus, and learn of him—no other occupation than to be in the service of my Heavenly Father, no other delight than the peace of God which passeth all understanding."

In those early days some of our brethren sold their farms, that they might have means to help the cause, renting farms, or working at their trades to gain a livelihood. In 1854, when the need of a tent for public meetings became evident, in one day from the time the matter was mentioned, a brother was on his way to purchase the tent, the money having been advanced by brethren who had secured means in this way.

Some one may ask why we mention these early sacrifices. Let the Lord's testimony answer: "Those who enter the work at the present time know comparatively little of the self-denial and self-sacrifice of those upon whom the Lord laid the burden of his work at its beginning. The experience of the past should be told them again and again; for they are to carry forward the work with the same humility and self-sacrifice that characterized the true workers in the past."—*Review and Herald*, June 3, 1902.

"There is danger that some of those now coming upon the stage of action will rest content to be inefficient, feeling that there is now no need of so great self-denial and diligence, such hard and disagreeable labor, as the leaders in this message experienced; that times have changed; and now that there is more means in the cause of God, it is not necessary for them to place themselves in such trying circumstances as many were called to meet in the rise of the message.

"But were there the same diligence and self-sacrifice manifest at the present stage of the work as at its beginning, we should see a hundred times more accomplished than is now. If the work is to go forward on the high plane of action upon which it started, there must be no falling off in moral resources."—*The Watchman*, Oct. 6, 1903.

Is it not, then, important that we "turn to the way" that we have come, and set up the experiences of the past as "waymarks" and "high heaps" to stimulate us to action in self-denial and self-sacrifice, that the other ninety and nine parts may be accomplished, and the message be speedily brought to its glorious termination?

The message must go. It will go. Shall we be of those self-sacrificing ones

to aid in the work, or shall the Lord say of us as of Ephraim at one time, "joined to idols; let him alone"? Terrible, indeed, will be the condition of those whom the Lord at last "lets alone."

This is God's message to the people, and it must succeed. In Rev. 7:2 the work of preparing a people to stand when the great day of God's wrath shall come is symbolized by an angel "ascending from the east," or, as some translate, "like the rising of the sun." Behold the dawning of the day: first appear the rays of light in the east; these blend into greater clearness until the sun's broad, distinct disk is seen. As the "king of day" ascends to the zenith, its light, heat, and power become more and more vivid. Such indeed has been the progress of the third angel's message since 1846, when its component truths were brought into distinct form, and from which point the work has shown a marked and steady growth that is wonderful. This we can explain upon no other ground than that the Lord is verifying his word to those who in this time, when his salvation is about to come, "keep the Sabbath from polluting it," and turn away their feet from doing their own pleasure on God's holy day, thus, through the "faith of Jesus," as declared in the third angel's message of Revelation 14, keeping all "the commandments of God." Of such the Lord said by the prophet Isaiah. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness ["the Lord our righteousness" (Jer. 23:6)] shall go before thee; the glory of the Lord shall be thy reward." With such assurances, how could we expect aught else but that the work would be a success? "If God be for us, who can be against us?"

"One hundred times what is now being done" is within the reach of this people. Shall it be attained by us, or shall others be raised up who will do the work, and we lose the crown? May the Lord awake us to active service, and to a full consecration, should now be our earnest prayer.

Progress in Spite of Difficulties

L. R. CONRADI

(Reading for Tuesday, December 12)

"WHAT shall we then say to these things? If God be for us, who can be against us?" Rom. 8:31.

Of all the apostles of our Lord, none did a greater work than Paul. According to his own words, he carried the gospel from Jerusalem to Illyricum, on the coast of the Adriatic; yea, he even brought the truth to the mighty city of Rome. He planted the truth in Antioch, Ephesus, Philippi, Thessalonica, Berea, Athens, and Corinth. Although he had wonderful success, yet no man ever had greater difficulties.

The secret of his success was his unbounded faith in the strong arm of God. So long as he knew God was for him, he cared not who should appear against

him. He said, in Rom. 8: 35, 36: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." And notwithstanding the fact that he suffered all these things, he cried out: "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8: 37-39.

He not only had to battle against the powers of heathenism, but the fanatical Jews followed him and opposed him wherever he turned, even while he was

men, with their feet fast in the stocks, and their flesh all torn and bleeding,—for they had been beaten with many stripes,—sang praises to God at midnight, in their dreary prison cell. Suddenly, there was a great earthquake, and the prison doors were thrown open, and the conduct of the apostles led the jailer to throw himself trembling at their feet, saying, "Sirs, what must I do to be saved?" The result was the conversion and baptism of the jailer and his whole family.

The two brethren had to leave Philippi, and similar experiences of trial, affliction, and persecution awaited them at Thessalonica and at Berea; but we find that everywhere, even during the short time he was permitted to labor in one place, Paul raised up churches. The reason was that when these tribulations came, he had faith in God's power, and looked upon the bright side of his ex-

Thus Paul, with his collaborators, in spite of all the persecution and difficulty, had been able to take the gospel to the ends of the world. A similar work, under similar circumstances, is to be carried to the ends of the world in the last days, for we have received the everlasting gospel which is to be preached to every nation and kindred and tongue and people (Rev. 14: 6); it is to be given by land and by sea (Rev. 10: 2); and by the glory of this message the whole earth is to be lightened (Rev. 18: 1); it is to be preached as a witness to all nations, and is the most definite and striking sign of the end. Matt. 24: 14. It is not simply to go through the New World. While it starts in the New World with vigor and power, yet it is to extend throughout the Old World, until the very places where Paul labored shall be filled with the light—Tarsus, Damascus, Jerusalem, Antioch, Ephesus, Macedonia, Greece, and Rome.

As we now recall the early history of our mission work in the Old World, does it not bear the same characteristics, has it not encountered the same difficulties, and do we not today see the same victories, that accompanied the work in the beginning?

Our first missionary, Elder J. N. Andrews, did not leave America until 1874, for central Europe. When he reached that field, he found but a handful of believers. He had to learn the languages, the customs, and the manners of the people, and the means at his disposal were limited. There were scarcely a hundred Sabbath-keepers in the Old World at that time. They were not fully established in the faith. In 1877 Elder J. G. Matteson followed, going to Scandinavia. The next year Elder J. N. Loughborough was sent to Great Britain. In 1879 our first paper in this field appeared, and one year later the first conference was organized, in the small country of Denmark. That was the day of small things, not to be despised. As early as January, 1882, our first minister was imprisoned, in Orebro, Sweden. He spent eight days in confinement. The same year a second conference was organized; this time in Sweden. We then had seventeen thousand believers in the entire world, and six hundred and twenty-one of these were in Europe, as the fruit of twenty years of seed sowing and ministry. It was yet four more years (1886) before the European membership reached one thousand.

Up to that time our work had been limited to the western half of the European continent. In July, 1886, our first church was founded in Russia. Although it was harvest time, the German colonists in all the neighborhood flocked to hear the preaching of the word. As the message took hold of the people, it stirred up opposition. The authorities were notified of our presence, and the police were sent in search of us; and just as we were celebrating the Lord's



FALLS OF IMATRA, FINLAND

working for the Gentiles. The providence of God often wonderfully pointed out the way for him, yet it was in the face of great difficulties that he frequently had to begin his work. However, the Spirit of the living God always gave him the victory.

Thus, when the vision appeared to Paul, in which he saw the man from Macedonia, crying, "Come over . . . and help us," and he immediately went to Philippi, the chief city of that part of the country, all the hearers he could find were a few Jewish women to whom he could speak the word on the Sabbath day; and it was among these that he gained his first converts. But it was not long until Satan stirred up a soothsayer, to make trouble for him; for when her masters saw that the hope of their gains was gone, they stirred up the multitude against Paul and Silas, who were both quickly cast into prison. Instead of complaining and repining on account of these difficulties, the two

periences; he even gloried in tribulations, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because through it the love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us. Rom. 5: 3-5. This love, which became his impelling motive in service, made Paul more than conqueror, through Him who hath loved us. And long before Paul fell at his post, he was able to say of the gospel, It is "come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it." Again, he spoke of the "hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." Col. 1: 6, 23. Even in his day, it could be said: "Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." Rom. 10: 18.

supper, we were bound, and cast into the Russian prison. Opposing ministers, as they learned of this, rejoiced, and some of them related these things in their churches. Many of their members had never heard of our work before, and this very information called their attention to the message we were proclaiming, and to-day there are strong churches in Russia whose beginning dates back to those very unfavorable reports of the ministers. God worked so

the Lord's commandments who first learned of us through these warnings in the press against our work. Although some preach Christ of envy or pretense, yet we can rejoice that "Christ is preached." Phil. 1:18.

After a few years the way opened to enter the large cities in the empire; even the capital itself was opened to us. We had to assemble quietly in private homes; the people had to come in one by one, that they might attract no attention. However, a few years ago, when we preached in St. Petersburg, a retired chief of police officer acted as our interpreter. Even lately, while there was such a reign of terror in the capital, we could hold our meetings more freely than ever, and were able to baptize twenty-three believers

handful of workers for the whole empire. Seven years passed ere we had the first thousand Sabbath-keepers. Our first conference was organized in 1898. At first our young men felt that they could not endure the trial they would have to pass through in the military service, on account of the Sabbath, so they left the country. But it seemed that the Lord did not intend for all the youth to leave a country that was so much in need of workers, and finally one brother took his stand quietly and firmly. He was imprisoned three days each week, week after week, for not serving on the Sabbath. As he would come out of the dark cell, the brightness of the sun fairly dazzled his eyes. The chaplain in the army became interested in the matter, and undertook to bring about his release. The military courts stated, in writing to us, that they never could consent to giving our young brethren the Sabbath free, in the German army. Yet the firm faith of this young man clothed him with the power of the Lord of hosts, and within a year the military authorities had to grant what they had positively refused. The young man is now proclaiming the precious truths of the Bible. Another young soldier was asked how long he had been of this faith; and when he replied, "From childhood," they inquired whether his father had refused to do military service on the Sabbath. "Yes," was the reply, "and he had to spend three years in prison for his refusal." When the captain heard this, he called the young man to the front of his company, and informed his comrades that he should have the Sabbath free. This young man is also in the work to-day. Two of our nurses were likewise imprisoned, for the same offense; but they persevered, and one is

a missionary in East Africa, and the other in Palestine.

There are parts of Germany, even now, where we are not allowed to pray or sing upon opening a lecture; and when churches and companies are established in spite of these restrictions, they are not allowed to hold any services on the Sabbath, nor to celebrate the Lord's supper. In

different places we have to baptize at night, that it may not be known by the authorities.

And yet the truth advances rapidly. In 1902 we had two conferences and one mission field in Germany, with about two thousand one hundred members; and before the end of 1905 there will be about four thousand members, with five organized conferences, and a union district in this field. There are about two



ON THE BANKS OF THE VOLGA

wonderfully in our deliverance that, after the forty days' imprisonment had passed, the warden, who had before sneered at our faith, was compelled to admit that the Lord was with us.

The truth started among the German-speaking people, but it was only a few years until some honest Russians, who had been exiled for their belief in the Bible and in Scriptural baptism, learned of the binding claims of the law of God, and at once began to preach the truth to others. The first ordination of a Russian worker had to take place at midnight. Soon a native church of twenty members was raised up. The priests tried to stop the progress of the truth by exiling all the men of the company to the Persian border and to Siberia. When we met the wives and daughters of the exiled brethren, we asked them if they were not downcast because their loved ones had been sent away. They replied, "No; God is for us. As they have exiled all the men, we ourselves are preaching the truth. They can do nothing more than send us off, too, and then we shall be with our dear ones once more." It was not long before the ranks of the little company were more than filled up with the newly baptized brethren, while the seed sown by those in exile began to bring forth fruit in parts of Russia where we should not have thought of sending laborers.

As the work spread farther, the Russian press issued publications against the "heresies," stating our points of doctrine, with the Scriptures upon which these truths are based, and giving lists of our publications, as well as where such literature could be secured. Inquiring minds took up the texts, began to write us, and many are walking in

there. Now, our papers, even in the Russian language, are being freely circulated throughout the field, and we have scattered from the extreme north to the south, and from the east to the west of that great empire, not less than twenty-two hundred members, in five mission fields and one conference, including Finland. While it required fourteen years to gather out a thousand believers in Russia, during the last four years that number has been more than doubled.

But this providence of God is not confined alone to eastern Europe. We



A STREET IN JERUSALEM

see the same in Germany to-day. Although the truth sprang up spontaneously in that country, through the simple study of the Word, yet the field was thought so difficult that twenty-five years passed before it was permanently entered, in 1889. As we began with our canvassing work, we met all kinds of difficulties. For weeks and months we tried to secure permission to sell our publications. At best, we were but a

hundred faithful canvassers at work here, and they could carry the truth into every home in the empire within two years. There are about seventy-five gospel workers. All these fields give not only their offerings to missions, but they give two tenths of their conference tithe to the regions beyond.

Within a few years we have been able to build up a well-established publishing house, printing the truth in sixteen languages, and employing about forty persons. The plant has a value of about sixty-five thousand dollars, and is nearly paid for. We have also established, and have in full operation, a mission school capable of accommodating one hundred and forty students, which is quite well filled, and have erected a well-equipped sanitarium and food factory.

We have had similar experiences in our work in Austria-Hungaria, Holland, and Flemish Belgium, and the Balkan States, where we have nearly five hundred members, gathered out during the last few years amid difficulties like those mentioned in reference to our work in the other parts of the field.

In the little republic of Switzerland, whither our first missionary was sent, we now have two conferences—the German and the Roman-Swiss—with nearly eight hundred and fifty members. The work in the Latin Union is extending into French Belgium, Italy, Spain, Portugal, and France, including Algeria, in north Africa.

As we turn our eyes northward to Scandinavia, we find that over twenty years passed there before the first thousand members had been called out. Now there are nearly two thousand five hundred in that union conference, their work having extended to Finland and Iceland, and they are now seriously contemplating sending means and men into the regions beyond.

If we turn to the British Isles, we find that after ten years' labor they had only two hundred members (1889). In 1901 they had eight hundred; they now report fifteen hundred. They are beginning to turn their eyes to the British colonies in Africa. There is not a country in the world where the truth is more widely sown through the printed page than in Great Britain, with the possible exception of the little island of Iceland, where our paper has a circulation of two thousand among eighty thousand people.

While the Lord works thus in Europe, he has by no means forsaken the very sections where Paul labored; as Macedonia, Palestine, and even Egypt, are receiving the word of God. It is now about fifteen years since we first visited the Orient, where a lay brother, laboring in a humble way as shoemaker, faithfully sowed the good seed. Through his efforts, our first minister laboring there embraced the message. Since then, the progress of the truth has been marked by every kind of opposition. The Turkish government has, by direct decree, forbidden our work, yet there is no other country in the Orient where

we have more Sabbath-keepers. For a long time the leader in this field desired very much to gather his workers together, that they might have a workers' institute; but he himself was in exile, so to speak, being compelled to remain in one place. Some of our workers were cast into prison in the interior of Asia Minor, and he corresponded with them. This correspondence was interpreted by the authorities. It was interpreted in a manner contrary to its real meaning, so that the leader was in a short time sent to the same prison. Thus Providence arranged it that they could hold their institute, just as they desired. Even in the darkest hours, when it seemed that their lives were hanging in the balances, their confidence that the Lord would turn matters for the best never left them. They had been accused of being political revolutionists, and some sentences in their letters were twisted accordingly. But the Lord sent thither a higher official to inspect the prisons. He heard their case, and insisted that righteous judgment be given them. They are now again at liberty to preach the message throughout that field. Even in Tarsus of old, and the cities beyond, the truth is being proclaimed. We shall soon have three hundred believers in that section of the country. We have a small company of believers in Jaffa, and in Jerusalem, and a number in Palestine are awaiting baptism. Even ancient Egypt is hearing the truth in the language of the people (Arabic), and about thirty believers have been gathered out there.

Thus the truth is not only being spread throughout Europe, but from there it is going into Siberia, the Trans-Caucasus, Central Asia, Asia Minor, Syria, Algeria, Egypt, and down to German East Africa. This is the Lord's doing.

It required thirty years to gather out the first two thousand five hundred Sabbath-keepers in Europe. The next five years the number had nearly doubled, growing at the rate of about five hundred a year. The following five years it doubled again, growing at the rate of one thousand a year. At this writing, there are in the general European field twelve thousand believers, with an annual tithe of ninety thousand dollars, and with enough gifts and offerings to go away beyond the one-hundred-thousand-dollar mark. During the first half of the year 1905, over one thousand one hundred members were added, and the truth is being preached in almost every tongue in the various countries of Europe, and it is already reaching out into the regions beyond, in Asia and Africa. There are now not far from three hundred gospel workers proclaiming the message, and about three hundred and fifty canvassers, who, with the number laboring in our European institutions, bring up the number to about one thousand workers, backed up by eleven thousand believers.

This last message is to encounter tribulation of all kinds, and obstacles of

every nature; but, as in Paul's day, these things are to be overcome through the help of our God. Although the work began in weakness, yet it now is going forward in strength, and where there were at one time hundreds coming into the truth, there are now thousands. While once Europe itself seemed an undertaking altogether too great for the small handful of laborers, yet we are glad that the Lord has raised up workers here to go into the great fields beyond. The message is going by land and sea. It is to go to every kindred and tongue and people. It is now wonderfully extending its borders. Our brethren are more fully united than ever before. Their facilities are being constantly increased. But what we still greatly lack is the fulness of the outpouring of the Spirit, that the work may be finished quickly.

While we know that if God be for us, no one can be against us, yet may we, during this week of prayer, throughout the wide world become so closely knit together through his love, and so filled with his Spirit, that in a short time we may all be numbered among that company which John saw singing the song of Moses and the Lamb, and saying: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." Rev. 15:3, 4.

Personal Responsibility in Soul Saving*

(Reading for Wednesday, December 13)

As the week of prayer comes in the midst of the great missionary campaign, this solemn season is a favorable opportunity for personal examination, a review of past efforts, and for laying further plans. Every season of prayer like this should be an occasion for planting our feet more firmly and resolutely in the good way of personal service and soul saving.

The value of such spiritual occasions may be truly gauged by their effect on us. If they accomplish nothing more than to make us temporarily happy and self-satisfied, they will have proved a failure. If, on the other hand, we are led to consecrate our lives more fully as a willing offering for God's service, the value of the effort can not be estimated.

The missionary campaign has been thoroughly organized. Never before in the history of our work have more careful, well-organized plans been laid for the prosecution of a missionary enterprise, and never before have conference presidents and other officials taken hold with greater determination to make the work a success.

In all the plans for this missionary work, one purpose has been uppermost—to inaugurate lines of work which would be continued month by month and year

*Furnished by General Conference Publishing Department, E. R. Palmer, Secretary.

by year, without interruption. No unique features have been introduced.

The work began with an effort to extend the circulation of the *REVIEW*, a work in which we must persevere continually until every family of Seventh-day Adventists, and many others who would enjoy its precious teachings and reports, are blessed by the visits of our church paper. Then followed the circulation of the Signs of the Times leaflets and other message-filled tracts; then the special numbers of *The Signs of the Times*, the *Watchman*, and our foreign papers, the sale of books in the Home Workers' list, the holding of Bible readings, cottage meetings, etc. There is nothing new about these plans. These are the old methods by which we have worked since the birth of this people, and these are the means by which the majority of nearly every congregation have been brought to a knowledge of the truth of the third angel's message.

Which of these lines of work should be dropped when these winter months are over?—Not one. And this special week of prayer ought to be an occasion for renewed consecration to the blessed service offered through such practical means as these.

God has committed the work of soul saving to his church—not to a few persons, but to all. He has committed it to men instead of to angels, that by the gift of his service, the gift of his love, and by the exercise of his higher faculties, man himself might be fitted for the home above. Were it not for man's need for service like this in working out his own salvation, angels might be commissioned to do the work, and it would soon close. But this is not God's plan. He will use human means, in order that those who labor may, through their own work, be blessed.

By this personal labor we become co-laborers with Christ; by seeking after souls as he did, we learn to think his thoughts, to love as he loved, and to be spent for others as he was; and thus we grow into his likeness, and in laboring to save others, we ourselves are fitted for translation.

In the birth of every great reform, God has placed the burden of personal labor heavily upon individuals. Every denomination which has started out with new light from God has been intensely active, through all its members, in extending the blessed light given to them. But later, as each denomination has developed in wealth and strength and influence, the tendency has been for the individual to turn over his personal work to men specially set apart for service, or to institutions organized for that purpose. O that we as a people may escape from that constant impelling force which naturally carries us away from our early vigorous experience, when personal piety and personal consecration to service were the corner-stones of our hope!

A few familiar scriptures will show our individual relationship to the work which God will accomplish in the world before his kingdom is set up.

(The following scriptures may be read by persons in the congregation, as answers to the questions, and with such additional suggestions and instruction as time will permit the leader to introduce.)

What duty is assigned to every servant until the Master's return? Mark 13: 32-37.

What is the chief cause of our neglect of the duty assigned us? 1 Kings 20: 35-43.

Although the man who was charged with keeping the prisoner knew the penalty, if he should let the prisoner escape, yet he permitted various busy cares to occupy his time. What a confession this was—"As thy servant was busy here and there, he was gone."

According to the prophet Jeremiah, what method of work for the world is to be employed in the last days? Jer. 16: 16.

The spirit of prophecy, in referring to troublous times in the last days, and the outpouring of the Holy Spirit, states that those who love the truth, with their Bibles open will be seen moving among excited throngs, reading the Scriptures, and laboring personally to set before them the truths for the time. The prophet Jeremiah represents God's people at this time as hunters, seeking for the lost upon every mountain and hill, and out of the holes of the rocks.

What should be the attitude of the entire congregation—elders, lay members, and children—when on the march to the heavenly Canaan? Num. 9: 15-23.

Note how every eye was fixed upon the cloud, watching it by day and night, ready to march, ready to camp, as the cloud might indicate. None was doing his marching by proxy. Every soul who would reach Canaan must be in the ranks.

What is the promised reward to all who labor? Ps. 126: 5, 6.

(Note to the Leader.—It may be well to follow this section of the reading with a season of prayer. The whole congregation may be asked to consecrate themselves to this personal work of saving others. After the special activities of the missionary campaign, there is likely to be a tendency to drop the burden. This season of prayer should have particularly as its object the consecration of personal talent and time to this great work of carrying the gospel from door to door and from heart to heart.)

Encouraging Fruits From Past Labors

As we plan our work for others, it will be a source of encouragement to know the means by which people are brought to accept the third angel's message.

The following instructive statistics, gathered and compiled by A. J. S. Bourdeau, missionary secretary of the California Conference, are based upon replies received from nine hundred and seventy-two church-members, representing thirty-nine churches in that conference.

Slips of paper were passed, on which the individuals were asked to write (1) name and address; (2) the name of the minister, Bible worker, book, paper,

pamphlet, tract, or any other means which was chiefly instrumental in leading them to become Seventh-day Adventists; (3) whether the Bible alone had been the means of changing their belief.

Of the nine hundred and seventy-two persons replying, the means of bringing them into the truth were as follows:—

Labors of gospel ministers	321
From reading our publications:	
books, 73; periodicals, 70; tracts,	
45; other publications, 24; total..	212
Born into the truth, or through home	
influences	180
Through cottage Bible readings ...	139
Through reading the Bible alone...	55
Other personal efforts	44
Institutions, Sabbath-schools, etc. ...	21

Most Interesting Cases

From the most interesting replies received, Brother Bourdeau has selected the following. These are long stories condensed into one or two sentences:—

1. Reading *The Signs of the Times* at the bedside of his brother.

2. A sick lady in a Catholic hospital. A nurse loaned her a copy of "Great Controversy." Result: her conversion to present truth, much to the dismay and anger of the nurse who brought her the book. Nurse was not aware of the nature of the work.

3. Inviting a Seventh-day Adventist to ride with him in his wagon fifteen miles. The Seventh-day Adventist talked the Sabbath all the way, and the man could not throw the subject off his mind.

4. A tract sent from Colorado to Canada.

5. Invited to attend Seventh-day Adventist meeting by his own pastor, a Methodist.

6. Started in to read his Bible, with the firm determination to prove that Sunday, and not the Sabbath, is the rest day.

7. A Catholic friend handed him a bundle of religious papers, among which were two copies of the *REVIEW*. The reading of these, together with two tracts on the Sabbath and immortality questions.

8. Taking the same course of Bible readings from the same Bible worker who had been the means of converting her mother.

9. Had been living in the mountains for ten long years, away from any church. Some one sent her *The Signs of the Times* and other reading-matter occasionally.

10. A daughter writes: "Mother bought 'Great Controversy,'" It did the good work.

11. A wife: "I accepted the truth through my husband and the Bible."

12. One copy of *The Signs of the Times*, purposely dropped in the road by a Seventh-day Adventist hunter, who remembered to take some papers and tracts with him. Picked up by a man on his way to church. It became the means of converting him and his entire family—four.

13. A bundle of *The Signs of the Times* loaned to a family bitterly opposed to the truth. The papers, utilized as wall-paper all over the house, were read by the young rancher while waiting for his mother to prepare the meals. He next ordered some tracts from the Pacific Press, and accepted the truth. Mother and sister subsequently followed.

14. The reading of Canright's book against Seventh-day Adventists.

15. Seeing a copy of *The Bible Echo* in a store window in Melbourne, Australia, led to an investigation.

16. His wife's godly life—an experience of fifteen years—led him to become an Adventist.

17. A sick boy, overhearing from his bed a Bible reading being given to his parents in an adjacent room, by a Seventh-day Adventist minister.

18. The reading of one tract—"Elihu on the Sabbath."

19. Accepted the truth through Bible readings given while picking grapes.

20. Became an Adventist by reading a Danish tract, "Both Sides of the Sabbath Question," handed him by a young man one Sunday morning on his way to church, on street corner in Christiania.

21. Seeing one of our brethren quit work Friday night, led him to think and investigate.

22. One tract, "State of the Dead," led him to attend Sabbath-school, which, in turn, led to Bible readings, the reading of our large books, and to Bible lectures by our ministers.

23. Going to work for a Seventh-day Adventist.

24. An infidel, eating lunch with other workmen, when Seventh-day Adventist canvasser, failing to sell any publications, gave the *Sentinel* to one of the workmen. Was led to think of the Sabbath question, through conversation with workman who had the *Sentinel*. Had no Bible in the house. Went to a neighbor, and offered a load of wood for a New Testament. Read it through, and accepted the truth.

25. Read "Thoughts on Daniel and the Revelation" ten years before hearing a preacher. Says the Lord sent him across the continent to hear preaching by Elder —, of California.

26. Through meeting Brother B. O. Wade, one of our missionaries in Japan. Now an active missionary, and publisher of Japanese Seventh-day Adventist literature.

27. Through boarding with Elder G. H. Baber in Valparaiso, Chile, South America.

28. Through the Adventist argument on the question of spiritualism.

29. Through lectures in Stockholm, Sweden.

30. The entire Baptist church of Rice-land, Minn., was advised by its pastor to study the Bible to see which day is the Sabbath. The sister writes: "Six of the fifty members, of which I was one, began keeping the Sabbath."

These figures are powerful witnesses of the fruitfulness of humble efforts. They afford food for thoughtful study,

and should be cause for sincere rejoicing. Note the following points:—

1. While the gospel ministry stands at the head, as it should, of the means for bringing the light of truth to the knowledge of the world, still the greater volume of the work was accomplished by inexpensive, humble means.

2. One fourth of the entire number were brought into the truth directly by reading our books, tracts, and periodicals, and not only so, for according to the reports, nearly every other person was assisted and instructed by the printed page.

3. What an encouragement and incentive to parents it must be to know that one fifth of the believers in present truth are brought in through home influence.

It appears, from our experience in the tract and missionary work, that the dear Lord watches with peculiar tenderness and care over little seeds sown by the wayside—those little acts inspired wholly by love by which we set no store, kindnesses which we forget to count when summing up what we have done. Because human pride was laid aside, and the deed sprang from a divine impulse, God could use it and multiply it exceedingly to his glory.

An interesting illustration of this was given by W. C. Sisley, manager of the International Tract Society, of London, when presenting his report of the publishing work in Great Britain. A canvasser had become disheartened, and feared that he was accomplishing but little. He decided one morning simply to scatter a few little leaflets on the second coming of Christ. One of these was dropped into the letter-box of a wealthy man, who read the tract with great interest. Though not a member of the Seventh-day Adventist church, he decided to assist in the circulation of this leaflet. So he wrote to the International Tract Society, and obtained terms for printing fifty thousand copies; then he hired newsboys, and had these circulated from door to door through the city where he lived. One of the fifty thousand leaflets fell into the hands of another gentleman, who decided upon the same course of action, only he pushed the work still further than the first, by securing one hundred thousand copies of the leaflet, paying for the same, and distributing them at his own expense. Thus one leaflet, placed in a mail-box that morning, when the agent felt that he could accomplish nothing, resulted in the circulation of one hundred and fifty thousand leaflets telling the glad news of Christ's soon coming.

(Note to the Leader.—If time will permit, it may be well to open the way, at the close of the reading, for a brief praise service. If the congregation is not large, perhaps all can speak a few words, stating how present truth was brought to them, and how they are resolved to continue their efforts to carry it to others. By remarks and suggestions, make the social meeting as practical as possible, looking toward a

continuation of active personal missionary work in the church.)

Individual Consecration Needed

MRS. E. G. WHITE

(Reading for Thursday, December 14)

God chose a people for himself, and gave them the name of Christian. This is a royal name, given to those who join themselves to Christ. It is of this name that James is speaking when he says, "Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called?" And Peter says, "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

God expects those who bear the name of Christ to represent him in thought, word, and deed. Their thoughts are to be pure, and their words and deeds noble and uplifting, drawing those around them nearer to the Saviour.

In the life of the true Christian there is nothing of self. Self is dead. There was no selfishness in the life that Christ lived while on this earth. Bearing our nature, he lived a life wholly devoted to the service of others.

"Be ye therefore perfect," is God's word to us. And in order that we might obey this word, he sent his only begotten Son to this earth to live in our behalf a perfect life. We have before us his example; and the strength by which he lived this life is at our disposal. In thought, word, and act Jesus was sinless. Perfection marked all that he did. He points us to the path that he trod, saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

In a special sense Seventh-day Adventists have been set in this world as watchmen and light bearers. To them has been entrusted the last message of mercy for a perishing world. On them is shining wonderful light from the Word of God. What manner of persons, then, ought they to be?

Our lives should show steady spiritual growth. But I have seen that which makes me tremble—men and women dwarfed in character, possessing the Word of God, which tells them what they must do in order to be saved, yet unsanctified and unholy. They do not enjoy the strength provided for every Christian, because they refuse to be Christlike.

It is the purpose of God to glorify himself in his people before the world. He longs to make them channels through which he can pour his boundless love and mercy. But are we what God would have us?—No, we are not. The members of our churches in every place need to examine themselves closely, and surrender their lives unreservedly to God. They need to grasp the offered gifts of heaven, and live out their love and gratitude. Did they do this, they would regard time as too precious to be spent in faultfinding and criticism.

When God's people bring the righteousness of Christ into the daily life, sinners will be converted, and victories over the enemy will be gained.

Let us come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Satan is working with intensity of purpose to enslave and destroy souls. Let us take a firm stand against him. He who is fully consecrated to the service of God will be made strong for the battle. He will be strengthened with "all might." He who feels his weakness, and wrestles with God as did Jacob, saying, "I will not let thee go, except thou bless me," will go forth with the fresh anointing of the Holy Spirit. The atmosphere of heaven will surround him. He will go about doing good. His influence will be a positive force in favor of the religion of Christ.

God calls for light bearers, who will fill the world with the light and peace and joy that come from Christ. He calls for humble men, men who cherish a sense of their weakness, and who remember what the service of God demands of them—the propriety of speech and action which shows the power of the grace of Christ. Such ones will reveal in their lives the virtues of Christ's character.

There needs to be a deeper work of grace in the hearts of God's people. Less of self, and more of Christ, must be seen. Tests, close and sharp, are coming to all. The religion of the Bible must be interwoven with all that we do and say. Every business transaction must be fragrant with the presence of God.

The condition of things in this world bears unmistakable evidence that the end of all things is at hand. Men's hearts are filled with pride and selfishness. Theft and murder are common. And the world is not being warned as it should be. Thousands are perishing in sin, and the last message of mercy is yet to be proclaimed in the power of the Spirit. How little is being done in comparison with what must be done! Souls are perishing out of Christ. In the future men will be moved by the Spirit to leave their ordinary employment, and enter the fields in which the warning message has never been proclaimed. Many will be endued with power from on high. These workers will labor wisely, not expending means lavishly, but studying how souls can be brought to a knowledge of the truth. This work men and women can take hold of for the love of Christ.

Time is precious. The destiny of souls is in the balance. God is holding back his judgments, waiting for the message to be sounded to all. There are many who have not yet heard the testing message of truth for this time. The last call of mercy is to be proclaimed throughout the earth. 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 wait-

ing for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an agent of divine power.

At infinite cost a way of salvation has been provided. Shall Christ's great sacrifice be in vain? Shall the earth be entirely controlled by satanic agencies? The salvation of souls is dependent upon the consecration and activity of the members of the church of God. The Lord calls upon those who believe in him to be workers together with him. While their life shall last, they are not to feel that their work is done. Until the time shall come when Christ shall say "It is finished," the work for the saving of souls will not decrease, but will grow in importance. A thousand times more, work for God might be accomplished if all his children would fully consecrate themselves to him. If they would improve every opportunity for doing good, doors for service would open before them. They would be called to bear greater responsibilities.

The same devotion, the same self-sacrifice, the same subjection to the claims of the Word of God, that were manifest in the life of Christ, must be seen in the lives of his servants. He left his home of security and peace, left the glory that he had with the Father, left his position on the throne of the universe. He went forth, a suffering, tempted man, went forth in solitude, to sow in tears, to water with his blood, the seed of life for a lost world.

In like manner his servants are to go forth to sow. The warning message is to be carried to all parts of the world. Our books are to be published in many different languages. With these books, humble, faithful men are to go forth as colporteur-evangelists, bearing the truth to many who would otherwise never be enlightened. Those who take up this line of work are to go prepared to do medical missionary work. The sick and suffering are to be helped. Many for whom this work of mercy is done will hear and accept the words of life.

It is not learned, eloquent workers that are needed now, but humble, Christ-like men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in his strength, will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready."

Not all can go as missionaries to foreign fields, but all can live the Christ-life where they are. All can give of their means for the support of workers in foreign fields. And all can engage in home missionary work. Let not parents forget the great mission field that lies before them in the home. In the children committed to her, every mother has a sacred charge from God. "Take this son, this daughter," God says, "and train it for me. Give it a character polished after the similitude of a palace, that it may shine in the courts of the Lord forever."

The light and glory that shines from the throne of God rests upon the faith-

ful mother as she tries to educate her children to resist the influence of evil.

Church-members, let the light shine forth. Let your voices be heard in humble prayer, in witness against the intemperance, the folly, and the amusements of the world, and in proclamation of the truth for this time. Your voice, your influence, your time—all these are gifts from God, to be used in winning souls to Christ.

My brethren and sisters, you have a voice, you have reason, you have capabilities, and the Lord calls upon you to make known his truth. Visit your neighbors, and show an interest in the salvation of their souls. Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make lasting impressions upon their minds.

Strive to arouse men and women from their spiritual insensibility. Tell them how you found Jesus, and how blessed you have been since you gained an experience in his service. Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from his Word. Tell them of the gladness and joy that there is in the Christian life. Your warm, fervent words will convince them that you have found the pearl of great price. Let your cheerful, encouraging words show them that you have certainly found the higher way. This is genuine missionary work, and as it is done, many will awake as from a dream.

The gospel commission is never to lose its force on the minds of the people of God. Into the darkness of sin the light of truth is to shine, that the darkness may be expelled. Those who reflect light will receive more light to reflect. New power will be brought into the church.

Let companies of Christian workers unite to help the needy and to proclaim the truth for this time. As they labor with self-sacrifice, for the sake of others denying themselves of that which they have heretofore enjoyed, but have not really needed, they are God's helping hand.

The Lord calls upon his people to arouse out of sleep. The end of all things is at hand. When those who know the truth will be laborers together with God, the fruits of righteousness will appear. By the revelation of the love of God in missionary effort, many will be awakened to see the sinfulness of their own course of action. They will see that in the past their selfishness has disqualified them to be laborers together with God. The exhibition of the love of God as seen in unselfish ministry to others will be the means of leading many souls to believe the Word of God just as it reads.

God desires to refresh his people by the gift of the Holy Spirit, baptizing them anew in his love. There is no need for a dearth of the Spirit in the church. After Christ's ascension, the

Holy Spirit came upon the waiting, praying, believing disciples with a fullness and power that reached every heart. In the future, the earth is to be lightened with the glory of God. A holy influence is to go forth to the world from those who are sanctified through the truth. The earth is to be encircled with an atmosphere of grace. The Holy Spirit is to work on human hearts, taking the things of God, and showing them to men.

The message of salvation is not to be proclaimed in a few places only, but throughout the world. Those who know not the gospel are in the darkness of unbelief. They know not God. Why is the church so indolent, so selfish, so weak? Why do the members not make earnest efforts to proclaim the message of mercy, that others may know the joy of salvation through Christ?

Ye churches of the living God, study the promises of the Saviour, and think of how your lack of faith, of spirituality, of divine power, is hindering the coming of Christ. If you would go forth to do the Lord's work, angels of heaven would go before you, preparing hearts to receive the gospel. Were every one of us a genuine missionary, the message for this time would be proclaimed speedily in all lands, to every nation and people and tongue. Are you individually workers together with God? If not, why not?

The kingdoms of this world are soon to become the kingdoms of our Lord and of his Christ. "The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." There is to be a rapid and triumphant spread of the gospel.

"The Lord, whom ye seek, shall suddenly come to his temple. . . . Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap; and he shall sit as a refiner and purifier of silver." Soon every man will be judged according to his deeds.

My brother, my sister, I urge you to prepare for the coming of Christ in the clouds of heaven. Day by day cast the love of the world out of your hearts. Understand by experience what it means to have fellowship with Christ. Prepare for the judgment, that when Christ shall come, to be admired in all them that believe, you may be among those who will meet him in peace. In that day the redeemed will shine forth in the glory of the Father and the Son. The angels, touching their golden harps, will welcome the King and his trophies of 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 sacrifice has not been in vain.

A Review of the Mission Fields

W. A. SPICER

(Reading for Friday, December 15)

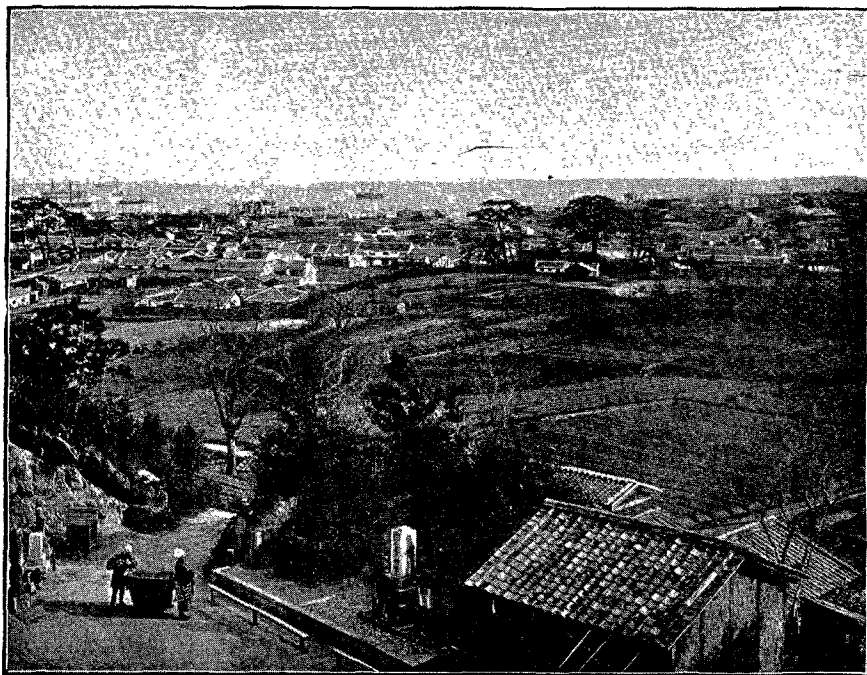
THANK God that we can review another year of progress, another long step taken toward the end of the way. We have a right to talk confidently about this truth going to all the world. We have Christ's assurance that this gospel of the kingdom shall be preached as a witness to all nations, and John in the Revelation saw it actually going—the very warning message that we preach—to every nation and kindred and tongue and people.

It is going swiftly, too, as by an angel flying in the midst of heaven. The word comes in a recent Testimony: "The light is to shine to all lands and all peoples. It will not be long before every one will have heard the warning, and made his decision. Then shall the end come." Those at the ends of the earth are to make their decision for eternity, as the truth comes to them. Truly, we

all their soul's diseases. We have the "blessed hope" and the saving truth for this last day; they want it, as well as we.

Here are just a few individual calls, to emphasize this fact of the very direct and touching appeals that come now from all parts of the world to Seventh-day Adventists. In the city of Colombo, Ceylon, Elder Armstrong was called to a house, to find a meeting already assembled. The leader said to him: "Brother Armstrong, we have invited you to open the scriptures to us which will give us light on the Sabbath question." From a remote interior point in Chile South America, a letter came: "Dear brother, no one visits us here, no one enlightens us, no one explains to us, neither do we understand, what we should do." From over in Korea came the word to Japan: "We now believe, and desire to be baptized. Dear brother, when you read this, hasten and take a boat and come to us."

Among the Santal hills of western Bengal, India, the people thronged our



VIEW OF KOBE, JAPAN

who know the truth are making our decision for eternity in the manner in which we meet God's call to carry the message to souls waiting for it.

Still the world's Macedonian cry sounds in our ears, and God's wonderful providences urge us on to answer it. As stated in "Christ's Object Lessons": "From India, from Africa, from China, from the islands of the sea, from the down-trodden millions of so-called Christian lands, the cry of human woe is ascending to God. That cry will not long be unanswered." This is not alone a general world-wide cry from souls that know not what they need. Mingled with this cry of woe is the voice of direct appeal to us. Many hearts all through the nations are listening for the voice of God. They hear of this advent movement, and they feel that we have something that will help them. They look to us for the message that will heal

workers, begging attention to sick ones in the village. Kneeling and grasping the feet of the workers, a woman cried, "See my poor husband; can't you help him?" An aged native of Basutoland, Africa, said to our workers: "What you say is true; the Lord is coming again soon. But our hearts seem quite hard. However, you must not get tired of coming to us. Some seed will grow." Among the Servians of Hungary, Brother Huenergardt recently found a man who had heard there were Christians keeping the Sabbath. He wrote to Hamburg, and to other leading cities in Germany, to learn where to find us. He failed to get information. Then he wrote to Budapest and the leading cities of Hungary; and again he failed. At last he got trace of us through the Bible Society, and to-day is rejoicing in the truth. A heathen African woman wept as she came to two of our native teach-

ers, saying, "I am a great sinner. Can God receive me?"

What a glorious truth our workers have to tell these souls that are struggling toward the light! The hard part of it is to put off those who call for help. Our missionaries have it continually thrust upon their souls that the harvest truly is great and white, and the laborers few. The spokesman of a party sent as a delegation from East Bengal said to Elder Miller, of Calcutta: "We must return to our village, and what shall we tell those who sent us here? How soon can you send the help?" In one African village the people said to two of our Matabele Mission boys who visited them: "If you send teachers here, we will become like little children again, so that we can learn. O, send us teachers!" "And have you no tracts in my language teaching the coming of the Lord?" said a Hindustani man who asked for literature in vain. "Then how are the eighty millions of my people to hear about this?"

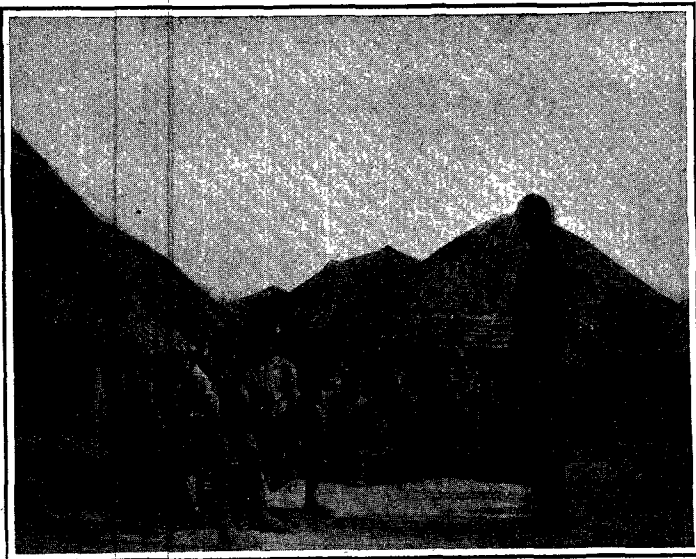
A native preacher in one of the Fiji Islands accepted this truth, and began to teach it. Others accepted it, and as a precaution against efforts to forbid his work, he visited the king of the island, who said, "Push ahead this truth, and let it be established here. Let it come. Be not afraid of those who oppose." A native believer in Ran-

goon, Burma, was ill in bed, suffering intense pain from an ulcerated tooth. But a party of Burmese inquirers from another part pleaded so importunately to be told about this truth, that he rose, and dressed, and began to teach them. And as he taught these seekers after light, his pain was taken away, permanently.

What an incentive we have to plant the leaven of truth in the midst of the great masses of darkness! We know that souls are there waiting for light. We know it because the Lord has promised to pour out his Spirit upon all flesh, and has told us that from every nation and tongue the witnesses will be raised up. We know it because the Testimonies of the spirit of prophecy have given us the view of praying ones in all the earth, praying for this truth. And as our workers get out among the nations, they are already finding many of these seekers after God. There are others waiting for us. This is the spectacle that this dark world of ours presents to heaven, as described in "Gospel Workers:"—

"Would that every one of you could have a view that was presented to me

years ago. In my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, 'Look!' I looked to the world as it was in dense darkness. The agony that came over me was indescribable as I saw this darkness. Again the word came, 'Look ye!' And again I looked intently over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the star-like lights were increasing. And the angel said, 'These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the lights of the world; and if it were not for these lights, the judgments of God would immediately fall upon the transgressors of God's law.' I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and light-



PREACHING THE GOSPEL TO THE NATIVES

ing the whole world. Occasionally one of these lights would begin to grow dim, and others would go out; and every time this occurred, there was sadness and weeping in heaven. And some of the lights would grow brighter and brighter, and their brightness was far-reaching, and many more lights were added to it. Then there was rejoicing in heaven. I saw that the rays of light came directly from Jesus, to form these precious jets of light in the world."

Thank God we may all be in this picture of the world as jets of light, kindling other lights in the darkness. We are doing so much less than we ought to be doing; yet God has blessed in moving the work forward during the last year.

With the work already reaching to the limit of mission resources, it was known that few new enterprises could be started this year. Yet the outward pressure has thrust the lines of our work forward at many a point. During the year the following fields have been supplied with their first ministerial laborers, in some cases the first laborers of any kind: Hayti, the French republic, which

has sat by the wayside these twelve years, pleading for us to send help; Cuba, the new republic; Ecuador and Peru, in South America, so long closed to all missionary effort; Korea, in the far East, the land where the truth has been truly spreading like a blaze; Barotseland, Central Africa, beyond the Zambesi; and Sierra Leone, on the African West Coast. Laborers have also entered Bolivia, South America, for the first time; and Algiers, in northern Africa, now has two workers. That is a cheering list of new fields to be supplied with ministerial superintendents and other helpers in one year, and that a hard year financially for our Mission Board treasury.

It has stretched mission resources to the utmost, and we must cry to the Lord for larger supplies of consecrated means to meet the present very urgent needs of the fields. But the work has spread forth, in spite of everything. The flame catches here, and the light is kindled there. New tongues and new tribes hear the message, and the pitiful call comes for us to lengthen our cords, strengthen the stakes, and stretch forth the curtains of our habitation to include just one more region.

For years our effort was naturally along the line of least resistance, leaving out the great Catholic and heathen fields. Now the providence of God has brought us face to face with the Catholic fields, and led us into the vast heathen lands. And the progress of the message shows that this truth of Sabbath reform and of the coming of the Lord is truth for every soul on earth. Look over the map, and see how few nations have not been entered by our work to-day. Much land, very much, remains to be possessed, but of a truth this work very nearly "belts the world." And we are getting ready for that time when some great crisis and the receiving of the Spirit will cause the witnesses to spring up in all parts of the world to bear the testimony that will finish the work.

The world does not show another such a small denomination as this one with so large and widely distributed a missionary force over the earth. It brings daily responsibility upon the believers, for we must stand by the work. More means must be given to keep going what has already grown upon our hands, and there is not a believing soul but will say that still more workers must be sent out to answer the world's Macedonian cry. God help us to stand by with all our power in this time when the Lord is plainly leading us forth to the finishing of the work.

Elder J. W. Westphal, of South America, sends this word for the week of prayer:—

"In Brazil we recently had an experience which illustrates the Lord's wonderful ways, and indicates what he can and will do in this closing work.

"After having labored in a certain locality with great success, Elder E. Schwantes started, muleback, for another field. On passing down a steep hill, the

animal stumbled, and his rider was thrown violently to the ground, suffering injuries to the extent that he could not rise. Strangers soon found him helpless and in pain, and, Samaritan-like, they took him to their home, and gave him the best care they could. Neighbors soon came in to visit him. Although his own condition was pitiful, he soon began to

a good foundation for God's final message, such as Bible translations and other pioneer work, has been laid, and a beginning has been made to build upon this foundation. Already nineteen workers have been landed in China, located in three different parts of the empire, representing the three leading languages or dialects of the Chinese people. These workers have left home and native land, and gone out to that field with a glad consecration. Their hearts are in this work, and they are willing to endure privations and face difficulties, that God's truth may be advanced. At the same time we are fully conscious of the fact that this is not in

reality our work—it is God's work, which he has called his church to discharge. It is your work, and we who are at the front look to you for Christian sympathy and support. In this special prayer season, we in distant China are glad to unite with all of God's people in the prayer that God's Spirit may be poured in abundant measure upon his waiting people in all lands."

The following quotation from a letter from Dr. Miller, of Honan, shows the experiences amid which the Chinese missionaries labor:—

"We must learn to trust God. I think a man just as safe in one place as another in this world. When we came to China, we gave all to God, and were

Once this fall the plans of a secret mob were revealed to us by our goat herder, who was suspicious of the actions of some men. According to a custom of theirs, they bury their plans. This goat herder saw them bury the plans, and



A CHINESE PRINTING-OFFICE—EXTERIOR AND INTERIOR

talk with them about Jesus and his love, and the precious message of God to us for this time. An interest was aroused, and by the time he

was in a condition to leave, about twelve souls were rejoicing in the truth and the hope of salvation. Their images of saints were honored no more, but in their place a living Christ was worshiped."

Elder F. W. Field, of Japan, sends a message for this service:—

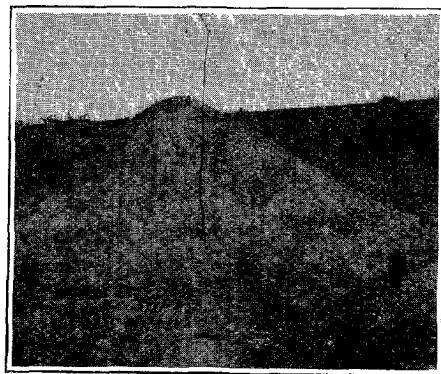
"The close of this terrible war brings just the opportunity for a grand forward movement in our work in Japan and Korea. The Japanese are no doubt very exultant over their victories; but the nation has suffered severely in the loss of men, and there are many sad, sore hearts that only the grace of Christ can comfort and heal. The Koreans, at the mercy of their more powerful neighbors, have little to hope for in the way of worldly power and prosperity. Now is our opportunity to present to them the eternal blessings and joys of the world to come. So we ask our people to join with us in prayer for these fields. Remember the little handful of workers already here, and pray that the Lord will send us more help. The need is great; for we have just begun the work among these more than fifty millions. And in answer to the prayer of faith, the Lord of the harvest will lead his people to consecrate lives and means to finish the work, and hasten his coming. Even so come, Lord Jesus."

Elder J. N. Anderson sends this greeting to the brethren and sisters, in behalf of China's millions:—

"And these from the land of Sinim, is the Lord's clear and definite promise with reference to the vast millions of China. The door of gospel opportunity and entrance has been swung wide open;

willing to lay down our lives for this truth. Several times have our lives been attempted by violence, and in danger by secret mobs. No man must count his life too dear to lay on the altar, if he comes to the mission field. Our talk has not been imaginary on these points; we have met the real living experience.

China, in the death of Dr. Maude Miller. Her last words are treasured in many hearts—her word to the home churches: "I hope others will take up the burden;" her very last words to her own: "I will meet you in the New Jerusalem." What a change—from that crowded, sordid, sinful city in inland China, from its



DR. MAUDE MILLER'S GRAVE

stole them, and brought them to us. They were signed by ten men, who vowed they would kill us at 2 P. M., two days later. We earnestly prayed God to deliver us, and he did. They never came. China is full of secret societies, and every once in a while we hear of the death of a missionary killed by them. Others of our workers could relate similar experiences. But these do not frighten us, and we have not made them public in order to frighten our friends. I am writing you things as we find them, not so much for you to publish, but to help you in sending out men to the interior of China. To be a good preacher, doctor, or teacher is not a sufficient preparation. He must be a missionary, which is a qualification within itself."

In this review we must here mention the loss that came to us this year in



A PUBLIC EXECUTION IN CANTON

misery and vileness and sadness, where she laid down her life, into the city of God, bright and all-glorious, when Jesus comes. And it was to hasten that glad day, and to gather souls from dark China to share in its bright glories, that our sister's life was given on the altar of service for China. There is no price too precious to pay in heralding to the world the news that Christ gave his life to save sinners, such as we. Sinners saved by his grace, it is for us to spend and be spent in sending the message to others.

Last week of prayer we noted the arrival in Singapore of witnesses for this truth, and called attention to the mixture of races crowding that great seaport in the Malay Peninsula. Now, a year later, Sister G. F. Jones reports:—

"In May was organized our little Sabbath-school, with seven members, which has grown until the attendance is from thirty-five to forty-five, all of whom stay to the preaching service. Although there are diversities of race and tongue, — Europeans, Eurasians, Japanese, Chinese, Hindus, Malays, etc., — yet we are a united, happy band of pilgrims. There are among us some from the Catholics, Church of England, Methodists, Plymouth Brethren, and rank heathen. Among the number is a dear old Hindu lady of one hundred and five years, until lately a Catholic, whose great-grandchildren are members of our Sabbath-school. She is quite anxious to be baptized, has burned all her Catholic books, and will hear or talk of nothing but Jesus and his coming again."

This bright testimony from the dark region of southeastern Asia shows how truly this message is gathering out that motley multitude of every tribe and tongue to greet the Lord at his appearing.

Elder Hyatt, of South Africa, told us at the General Conference of those young men in our mission schools of Matabeleland and Nyassaland who are daily praying God to help them to learn very quickly, so that they may go out and teach the tribes beyond them. Brother Hyatt left for this service a letter that he received from one of these boys. Here is the cry of the waiting fields, voiced by one of Africa's sons:—

"Now, my dear teacher, is my cry to all teachers (brethren and sisters) in America: Jesus is coming, coming soon, but my people in Africa, they shall perish in their sin. What shall I do for my people? I know their work soon be finished. O, my people, my people! Did you, my dear teachers (brethren and sisters) in America, read your Bibles in Daniel and Revelation? Do you see Jesus coming in these two books? Why not leave your homes, and go out telling Jesus is coming soon? O, my people, my people! they shall perish in their sin, if you do not leave your home. I tell you my heart is sick, because I have not seen people going over Africa to tell people Jesus coming soon."

Brethren, to go and tell it, or to send and tell it, is the only thing we can do

with such a message as we have. We must tell it, in order to keep the faith of it in our own hearts. We must pray and give and go, and keep earnestly at it till the work is done.

Finishing God's Work

A. G. DANIELLS

(Reading for Sabbath, December 16)

THERE is a work being done in the world which the Bible calls "the work of the Lord." Of this work the prophet Jeremiah says, "Come, and let us declare in Zion the work of the Lord;" again, "Cursed be he that doeth the work of the Lord negligently." Jer. 51:10; 48:10, R. V. Writing of the work Timothy was doing, the apostle Paul said, "He worketh the work of the Lord, as I also do." 1 Cor. 16:10.

Let the fact be well understood, and ever kept fresh in the mind, that the work of the Lord is God's work, and not man's. It originated in the mind of God. It was planned and inaugurated by him. It has been under his constant supervision, and praise be to his name, it will be gloriously finished by him. Man's part in this work is co-operation with God in carrying it forward.

The work of the Lord is the proclamation of the gospel to the world. It embraces all that is involved in making known and applying the gospel to sinners. It is represented by the infinite sacrifice of Christ, the unwearied ministry of the holy angels, and the loving service of his followers here below. This is a great work. It is, by all means, the most important work in the world. Man's greatest projects and achievements can bear no comparison, in meaning and importance to the well-being of men, with God's work. Man's works are confined to this world, while God's include the world to come.

The life of Christ on earth was the truest and clearest revelation we have of what constitutes God's work among men. When he began his work, he said: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18. While engaged in this blessed ministry, he said to his disciples: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." "My meat is to do the will of him that sent me, and to finish his work." John 9:4; 4:34. At the close of his ministry on earth, Jesus said to his Father: "I have finished the work which thou gavest me to do." John 17:4. Thus it is plain that God's work among men is ministering to them the gospel of his grace.

God's work began in Eden, when the gospel was first revealed to Adam. It spans the whole history of the world. It has passed through many conflicts and crises, such as those connected with the flood, the deliverance from Egypt, the captivity in Babylon, the first advent, the

Dark Ages, and the Reformation. Through all these long centuries God's work has never ceased, nor even stood still a single day. And it is still a living, vitalizing movement, accomplishing his eternal purpose.

But that work will not continue forever. God has declared that "he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28. At different points along the way the workmen have finished certain definite parts of the work committed to them. Paul said, "I have finished my course." Jesus said, "I have finished the work which thou gavest me to do." But the day is coming when the work itself — the whole work — will be finished.

The finishing of a work is its most important phase. It is well to begin a good work, and to carry it forward successfully, but it is the finishing, the full consummation, that reveals its highest point of excellence. The finishing of the gospel will be the grand climax of the greatest movement in the universe. Well may we inquire *when* and *how* the work of God is to be finished. The answer of God's Word to these inquiries is plain and positive:—

"In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. 10:7.

Here we have a positive statement as to when and how the work of God will be finished. The important facts of this statement are these: (1) "the days of the voice of the seventh angel, when he shall begin to sound;" (2) "the mystery of God should be finished;" (3) "as he hath declared to his servants the prophets." The primary point of these three is this, "the mystery of God should be finished."

What is the mystery of God that is to be finished?—It is the gospel. This is clearly demonstrated by many passages of Scripture. In his epistle to the Romans, chapter 16, verse 25, Paul speaks of the gospel, the preaching of Jesus Christ, and the revelation of the mystery, as all being the same thing. In the epistle to the Ephesians, the same apostle states that by revelation God made known to him the mystery of Christ. Eph. 3:3, 4. To the Galatians he says that that which was made known to him by revelation was the "gospel." Gal. 1:11, 12.

Thus it is proved beyond all question that the mystery of God is the gospel of Christ. And this further proves that it is the gospel which the angel declared to John should be finished at a certain time.

When is that time?—"In the days of the voice of the seventh angel, when he shall begin to sound." That is when the gospel is to be finished. What is the seventh angel? When is he to begin to sound? How long is he to sound?

The seventh angel here referred to is the seventh of the seven trumpet angels

brought to view in the eighth chapter of Revelation. "I saw the seven angels which stood before God; and to them were given seven trumpets. . . . And the seven angels which had the seven trumpets prepared themselves to sound." Verses 2, 6. Then follows a statement of the sounding of each angel, and of what took place under the sounding of each.

This line of prophecy gives very clear statements regarding important events which are to take place, and very definite periods as to when these events will take place. The fifth trumpet outlines the terrible assaults to be made upon the Roman empire by the Turks. It says: "Their power was to hurt men five months. And they had a king over them." Rev. 9:10, 11. This king was Othman, who began his campaign July 27, 1299. The five months during which they were to hurt men would be one hundred and fifty days, reckoning thirty days to the month, according to the calendar of the Jews in ancient times. A day in prophecy stands for a year of literal time. Adding to July 27, 1299, the one hundred and fifty years during which the Turks were, under their king, to hurt the Roman empire, we are brought to July 27, 1449. Here the fifth trumpet ended.

The sixth trumpet was to sound for "an hour, and a day, and a month, and a year." Rev. 9:15. This is just three hundred and ninety-one years and fifteen days. Adding this time to July 27, 1449, when the fifth trumpet ended, we find that the sixth trumpet must close Aug. 11, 1840. Its close was to be marked by the loss of Turkey's independence. This was fulfilled on the very day fixed by the prophecy almost eighteen hundred years before.

There is but one trumpet more in this series yet to sound, and that is the seventh. And it is "in the days of the voice of the seventh angel, when he shall begin to sound," that the mystery of God—the gospel—is to be finished. The seventh angel can not begin to sound until after 1840, for it was not until then that the sixth angel ceased sounding.

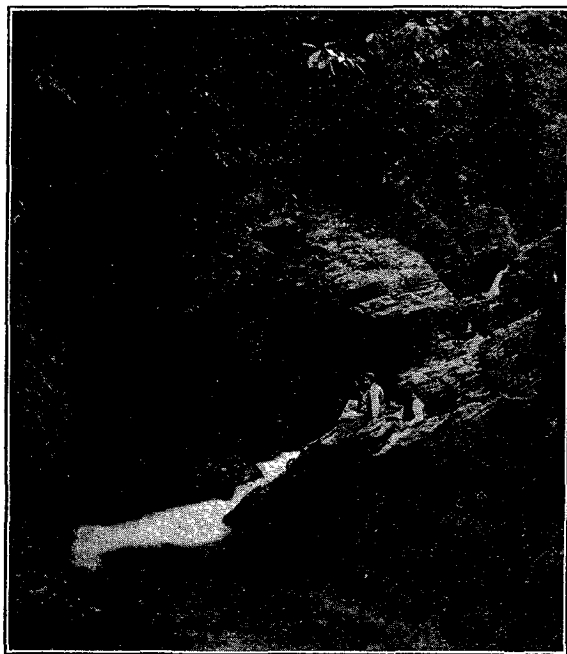
Great events are to take place under the sounding of the seventh angel. Here are some of the events mentioned in the prophecy:—

1. "The nations were angry, and thy wrath is come."
2. "And the time of the dead, that they should be judged."
3. "The mystery of God should be finished."
4. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." See Rev. 10:7; 11:15-19.

The loss of Turkey's independence at the termination of the sixth trumpet laid

the foundation for the anger and strife among the nations that is manifested under the seventh trumpet. And is it not being signally revealed before our eyes to-day?

When the seventh angel began to sound, the time came to judge the dead. This statement definitely locates the time when the seventh angel began to sound. It was in the autumn of 1844, at the termination of the twenty-three hundred years, that the time came to judge the dead. This we know from the prophecy of Daniel, chapters 8, 9. That prophecy locates that year as the time when Christ was to enter the most holy place of the heavenly sanctuary, to make an atonement for his people. The atoning service is the cleansing of the sanctuary, and that includes the judging of the dead. In full harmony with all this, John says that when the



HEAD WATERS OF THE URUGUAY

seventh angel sounded, "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. This reveals to the people of God the most holy place of the heavenly sanctuary, where Christ ministers while the judgment proceeds before the law of God, by which all shall be judged.

Now it is when the seventh angel begins to sound, that the mystery of God—the gospel—is to be finished. That was in the autumn of 1844. We have, therefore, been living sixty-one years under the sounding of the seventh angel, and in the finishing, closing work of the gospel. This is still the beginning of the period during which the seventh trumpet is to sound. It will not cease until the kingdoms of this world become Christ's, and he destroys the wicked, and gives the full reward to his saints. The wicked will not be destroyed, nor the saints rewarded, in the new earth, until a thousand years after the second coming of Christ. Thus it is plain that the first sixty years are only the beginning of the days of the voice of the seventh angel.

But what a tremendous fact—that for sixty-one years God has been carrying on the closing, finishing work of the gospel!

This leads us to the consideration of the question, How, by what means, will the gospel be finished? There are two very important phases to this finishing work: one is the ministry of Christ in the most holy place in the heavenly sanctuary; the other is the proclamation, by the church, of God's final, closing message to the world.

As we have already seen that Christ entered the most holy place of the heavenly sanctuary in 1844, his ministry in that apartment is to cleanse the sanctuary, or to make an atonement for God's people—the overcomers. This requires an investigation, and a final decision, and that is a work of judgment. The cleansing of the earthly sanctuary was the closing, finishing work of the year, and completed the year's round of service. The cleansing of the heavenly sanctuary will be the closing work of Christ as High Priest for a lost world. When that work is completed, the mystery of God will have been finished, and that will be the finishing of the gospel.

When Christ entered upon that solemn work in 1844, the hour came to give the great threefold message of Rev. 14:6-14. This message opens with this statement: "Fear God, and give glory to him; for the hour of his judgment is come." It closes with this event: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle."

This threefold message, it is declared, is the "everlasting gospel." It is to be preached to "them that dwell on the earth, and to every nation, and kindred, and tongue, and people." This is the gospel of the kingdom, which Christ says shall be preached in all the world for a witness unto all nations; "and *then*," it is emphatically declared, "shall the end come." Matt. 24:14.

Thus it is plain that while Christ performs the cleansing work in heaven, his followers perform the closing work on this earth. This is the fulfilment of what "he hath declared unto his servants the prophets."

At the precise time when Christ began his finishing work, God raised up a people to tell it to the world. He had wonderfully prepared the way for it to be told to the uttermost parts of the earth. He had brought to Western, civilized, Christian lands, a knowledge of the peoples in the uttermost parts of the earth. He had sent devoted missionaries ahead, to learn the languages of these peoples, and translate his Word into their tongues. He had provided every facility for the rapid publication and dissemination of knowledge. And he had provided means for safe, quick transportation of messengers to all the world. All this was *preparation* on God's part to finish his work. Then he raised up a people to *finish* it.

We—let us say it reverently—are

that people. And the finishing of God's work is the tremendous task assigned us. It is a fearful responsibility, and yet it is glorious. The very thought of it should cause our hearts to burn with zeal and enthusiasm. It is different from all that has been before. In the past, men have done what they could for God, and handed the results to their successors; to-day, God's people are to finish the work, and hand it over, not to successors, but to the Master, at his coming.

This work is direct, definite, specific. It has a great, well-defined aim. We can work to a point. There need be no aimless efforts, and no wasted energies and means. There is no other movement like it in all the world.

God's work will be finished in this generation. He has declared that it will, and he can not lie. The Scripture can not be broken. "Heaven and earth shall pass away, but my word shall not pass away." We must count on this. We must make every calculation on seeing the end. "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it [may seem to] tarry, wait for it; because it will surely come, it will not tarry." Hab. 2:3.

This finishing work calls for all that we have. It is worthy of our whole-hearted love, our best talents, our highest energies. It deserves more than it is receiving. Let us pray God to help us to repent of our half-heartedness in this, the grandest of all movements. Let us earnestly pray to be washed from our sins, to be filled with the Holy Spirit, and to have a full measure of God's love shed abroad in our hearts. Let us seek to see things as God sees them, to be willing to go, and to let our children go, to sinning, dying humanity in mission fields. Let us esteem it a great pleasure to return to God a full tithe of all that he gives us, to be eager to give every dollar that we can spare for the advancement of God's cause, and to do all we can where we are to give to others the light that so greatly rejoices our hearts.

"Who then is willing to consecrate his service this day unto the Lord?"

Religious Liberty Notes

THE writer attended the convention of the Federation of Churches held in New York City, November 15-20, and hopes to report some features of interest from this significant gathering of churchmen.

Brethren H. W. Reed and S. F. Shadel, of the Wisconsin Conference, have been doing some earnest work during the month of October in the distribution of our religious liberty literature. They report an aggregate of 25,585 tracts distributed.

The president of the Nebraska Conference, Elder A. T. Robinson, expresses his convictions concerning the great movement in the interest of religious legislation as follows: "I am satisfied that the movement which aroused our people years ago, and which has appeared to die out, is in reality not dead, but

sleeping. The leaders of that movement rushed into the enterprise without reckoning with the forces they had to meet. As stated in 'Great Controversy' and the Testimonies, this movement is now moving in a secret way, gathering forces for an open movement later."

In response to "ecclesiastical petitions" and the efforts of "Sabbatarian agitators," the Ministry of the Victorian Parliament, in Australia, has lately prohibited the running of all suburban trains in the city of Melbourne on Sunday. The Melbourne *Argus* styles this "a distinctly retrograde move," and asks, "Why should the ministry become the agent of the churches in a religious crusade? Are the people of Melbourne children who have to be dragooned by a parental government into the due observance of Sunday?"

Elder S. B. Whitney gives an interesting report in the New York *Indicator* of the 8th inst. concerning the fifteenth annual meeting of the New York State Sabbath Association, which was held in Syracuse, October 1, from which we quote the following: "A variety of ideas, at times conflicting, was presented, some of the speakers saying better than they knew. Shutting the eyes while listening to some of the remarks, one could almost imagine himself in a Seventh-day Adventist meeting. One speaker said that legislation would never accomplish what they desired, but they must have a revival of the Spirit's power. Another said that the best means of preserving the Sabbath was to impress its sacredness by teaching it from the Bible, from the fact that the authority of the fourth commandment is relaxed in the minds of many Christian people, and they become largely responsible for the increased desecration of the Sabbath. A third deprecated this laxity of sentiment, and argued the sanctity and perpetuity of the fourth commandment as strongly as a seventh-day advocate, confirming his position with the statement that the Lord Jesus respected and observed the seventh day. Mr. Stanley stated with double emphasis that the crucial time had come for the decision of the question as to whether we are to save or lose our Christian American sabbath, and that the conflict would center on the Pacific Coast."

K. C. RUSSELL.

Washington Training College Special Course

THE plans for this course are now taking definite form, and it has been arranged to conduct this special work in such a manner that any one taking it will be able also to take any one of the regular classes of the school. This will involve an afternoon or evening session, as the morning hours are fully occupied with the regular class periods; but this plan will be advantageous in several ways, and will therefore in all probability be determined upon. Should there be those who do not care to take any of the regular studies, they would have the forenoon to spend in study, or in canvassing or holding Bible studies in the city; or if any wish to engage in manual labor, this time may be thus employed. The school has much hard work which it can offer to young men.

The charges for this special work will be the same as those for the regular

classes,—four dollars for a school month of four weeks for tuition alone; or if any one wishes to receive board, room, and tuition, as our regular students do, the rate will be eighteen dollars a month, and one hour of manual work daily, or seven hours a week, the time to be devoted to work as may best serve the general interests. The cost of books will not necessarily be large, a few dollars being sufficient to meet this and all other incidental expenses excepting car fare. It might be well for those who are planning to take the course to make inquiry of the nearest transportation agent of the General Conference, as undoubtedly some would be entitled to the reduced rates which are offered by the railroad companies to ministers and missionaries. Any transportation agent can give information to any individual as to whether he would be entitled to such courtesy, and if so, can arrange to secure the desired rates.

The printed announcement is now off the press, and will be furnished free upon application. This circular gives quite full information; but if any further information be desired about any feature of the proposed course, the same will be given by correspondence. Address all letters to Washington Training College, Takoma Park Station, Washington, D. C.

Field Notes

FOUR persons have recently been added by baptism to the church at Detroit, Mich.

EIGHT persons received baptism in the new church in West Philadelphia, October 29.

FIVE persons have recently taken a stand for the truth at the mining town of Bache, I. T.

A NEW church building was recently dedicated free of debt at Cumberland, British Columbia.

NINE new Sabbath-keepers have been gained in Haskins, Ohio, through the efforts of Elder J. P. Gaede and Brother Fred Fairchild.

ELDER H. CLAY GRIFFIN reports that several persons have begun the observance of the Sabbath at Sunset, Ark., where he has been laboring for some time past.

EIGHT adults have begun the observance of the Sabbath at Lincoln, Ark., as the result of a course of tent-meetings, which are now continued in the village schoolhouse.

A CHURCH of fifteen members was organized at Logan, Kan., October 22. It is expected this number will be increased by the addition of others who are now keeping the Sabbath there.

ELDER E. K. SLADE reports from East Michigan: "Some very profitable meetings have been held at Prattville and Jefferson of late, resulting in several conversions and the reclaiming of several backsliders. At Prattville six more have recently taken their stand for the truth. Five have gained the victory at Jefferson, and rejoice in the liberty of the gospel."

The One Hundred Thousand
Dollar Fund

Previously reported	\$109,966 80
J. J. Ireland, Treas	729 54
J. J. Ireland, Treas.	245 44
Iowa Conference	170 39
Oklahoma Tract Society	126 75
N. B. Emerson, Treas.	40 00
East Cooper (O. T.) church	32 25
Avard (O. T.) church	32 00
H. Mosebar	25 00
Ezra C. and Hattie E. Ohm- Clark	25 00
Geo. Hawkins (England) ..	24 35
South Dakota Conference...	22 74
Anvil (O. T.) church	22 50
East Michigan	22 35
Aaron C. Neufeld	12 90
A. M. Neff on sales of jewelry donated	12 55
Richard Graham	12 50
Mrs. Annie McAllister	10 00
J. D. Miracle	10 00
Mrs. L. O. Johnson	10 00
L. A. Carrick	8 00

FIVE DOLLARS EACH

Miss Laura Morrison, Dr. and Mrs.
J. W. Erkenbeck, W. H. Burchfield, N.
T. Sutton, Perry E. Pepper, Turner
Rowe, L. H. Devoir, D. Kinney, J. W.
Shields, A. L. Philbrick, Mr. and Mrs.
Edward Snow, Mr. and Mrs. J. P.
Knowlton, W. J. Goodwin, Swan John-
son.

Mrs. A. Summerville (New Zealand),
\$4.87; M. L. Burnett, \$3.25; Mrs. L. E.
Brant, \$3; South Dakota Conference,
\$2.25; Mrs. S. H. Stark, \$1.50; South
England Conference, \$1.22; Alberta
Mission, \$.20.

\$2.50 EACH

E. Frost, Wm. Van Gundy, Mrs. G.
H. Bates.

TWO DOLLARS EACH

G. A. Hein, T. J. Strawn, T. B.
Franklyn, C. E. Barron, S. C. Burch-
field, A. E. McElmurry, a friend, Mrs.
Russell, Edgar F. Cole, Central Union
Conference.

ONE DOLLAR EACH

S. J. Strawn, F. F. Johnson, C. V.
Hamer (Treas.), W. W. Burchfield, Vic-
toria Pepper, Zora Culver, Wm. Duce,
Mrs. C. Elton, Mrs. H. Weitzel, Mrs.
W. S. Neff, Canadian Union Conference,
R. B. Thompson, N. I. Weber, Mrs. Es-
tella Brown Mullikin, Lloyd L. Brown,
Sybil E. Brown, K. A. Gurrier.

FIFTY CENTS EACH

Mrs. M. F. Brown, Mrs. Eva War-
drip, Louis Lehmann.

TWENTY-FIVE CENTS EACH

Mr. Peterson, C. Crow, a friend.

Total reported\$111,694 10

I. H. EVANS, Treasurer.

The following names of donors to the
One Hundred Thousand Dollar Fund are
sent in by the Iowa Conference. The
amounts have been already acknowledged
as coming from the conference, but the
names were not sent before:—

Mr. and Mrs. Ernest Dietel.	\$ 25 00
Mr. and Mrs. S. W. Klinger	10 00
Hawkeye church	6 85
Mrs. P. W. Baker	50 00
J. S. Rollins	1 00
B. L. Dieffenbacher	5 00
Emil Anderson	12 50
Jacob Christenson	12 50
Sioux City church	28 38
Mattie Swansen	10 00
Davis City church	2 00
Pilot Mound church	8 23

Exira	12 50
S. E. Smothers	5 00
Rosie Christensen	1 75
Sophia Christensen	1 00
E. W. Wiltse	12 50
A. B. McReynolds	50
Hattie McDade	12 50
David H. Keene	25 00
A. T. Dwier	10 00
John A. Pines	8 50
Coon Rapids Society	2 00
Stuart Society	5 00
Smithland Society	5 50
Winterset	7 75
P. C. Adamsen	25 00
Atlantic Society	3 00
A. O. Wilson	5 00
Mrs. F. A. Wolford	2 00
W. S. Greenfield	25 00
L. Buck	2 50

NOTICES AND
APPOINTMENTS

Louisiana Annual Meeting

QUARANTINE restrictions prevented the hold-
ing of the annual meeting of the Louisiana
Conference during the summer or fall. An-
nouncement is hereby made that the annual
meeting of the conference, for the election
of officers, etc., will be held in New Orleans,
Dec. 19-24, 1905. Elder G. I. Butler, Prof.
J. E. Tenney, Brother I. A. Ford, and others
will be present. We hope for a good attend-
ance.

S. B. HORTON,
Conference President.

Business Notices!

BRIEF business notices will be published in
this department subject to the discretion of
the publishers. A minimum charge of one
dollar will be made for one insertion of forty
words or less. Three cents a word will be
charged for each additional word, and remit-
tance must accompany each order. Initials
and figures count as words. Name and ad-
dress must be counted.

All persons unknown to the managers of
this paper must send satisfactory written rec-
ommendations whenever submitting notices
for insertion in this column.

In the case of poor persons who wish em-
ployment, the charge may be remitted, but
in order to secure this concession a letter
from the elder of the local church of which
the advertiser is a member, or from one of
our well-known ministers, must accompany
the advertisement.

WANTED.—A first-class broom maker, one
who understands sorting. Pease give refer-
ence. Write to Healdsburg College, Healds-
burg, Cal.

WANTED.—Home for a beautiful baby girl,
strong and healthy, of dark complexion and of
good parentage. Address E. C. McCarty,
M. D., 920 North Nineteenth St., St.
Louis, Mo.

WANTED.—Expert bookkeeper desires work
where Sabbath can be kept. Good reference.
About \$2 a day. Intricate accounts eluci-
dated. Address J. H. Downes, New England
Sanitarium, Melrose, Mass.

WANTED.—Position by reliable S. D. A.
young man, having had 12 months experi-
ence as vegetarian cafe cook. First-class
reference given. Address W. L. Newton,
Hinsdale Sanitarium, Hinsdale, Ill.

THIS is what the Hampton Art Company,
of Hampton, Iowa, says of the rapid steam
cooker: "We got the material ready, and
put it to work; in just forty-five minutes we
were ready to eat our meal. We thought we
would try it before we delivered it. We

will just add, the cooker more than meets
our expectation. We want full control to
sell your cooker in this county." Address
Rapid Steam Cooker Co., Laura, Ohio.

WANTED.—To let my farm and stock for
three years. Also have some good land for
sale; if desired, will take work for part or
the whole. Address A. C. Woodbury, Hines,
Douglas Co., Wis.

ABSOLUTELY the purest and best peanut
butter, only 12 cents a pound, cash with
order. Will positively not get rancid. We
pay freight on 100 pounds or more, east of
Rocky Mountains. Address Vegetarian Meat
Company, 309 Bond Building, Washington,
D. C.

I WILL give \$1 for a copy of the 1893-94
Book Catalogue of the Review and Herald,
Battle Creek, Mich., if sent immediately, and
50 cents each for a copy of the 1895-96 or the
1897-98 catalogue. Address W. E. Cornell,
33 North Washington Ave., Battle Creek,
Mich.

PEANUTS FOR SALE.—About two hundred
bushels of peanuts raised on the school farm
at Toluca, N. C., are now ready for the
market. Price, 7 cents a pound in lots of
50 pounds or more, delivered at our railroad
station. Address Earl Hahn, Toluca, Cleve-
land Co., N. C.

Address

DURING the winter the post-office address
of Elder Geo. O. States will be Escondido, Cal.

Publications Wanted

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

Ada Hunt, Childress, Tex., periodicals and
tracts.

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

Obituaries

ELEY.—Died at the home of her daughter,
Mrs. S. C. Atwood, of St. Helena, Cal., Oct.
20, 1905, Mrs. Jemina Eley, formerly of
Monroe, Wis. Her life was one of loving
service to her family and friends, and she fell
asleep peacefully at the age of 71 years, with
a firm trust in her Saviour.

W. C. WHITE.

ACMOODY.—Died Oct. 31, 1905, infant
daughter of Elder Claude and Henrietta
AcMoody, aged 5 months, having survived the
death of her mother only five weeks and two
days. It was my sad part to lay the sleeping
babe by the side of the sleeping mother, to
await the call of the Life-giver.

H. W. REED.

DOUGLAS.—Died at Waukon, Iowa, Oct.
25, 1905, of ulceration of the stomach, Sister
Mary J. M. Douglas. Sister Douglas em-
braced present truth over thirty years ago,
and was a consistent Christian. She died
triumphant in the faith. She leaves a hus-
band, brothers and sisters, and many friends,
who mourn their loss. The funeral was con-
ducted by the writer.

E. G. OLSEN.

WILLIAMS.—Fell asleep in Jesus near
Jervella, La., Nov. 5, 1905, my dear wife,
Maggie Fulton Williams, in her forty-fifth
year. She was not a member of the Ad-
ventist Church, but during her last year of
great suffering (from cancer of the breast)
her former prejudice gave way, and I fully
believe that had she been spared, she would
have come into full fellowship with us.
She bore her sufferings patiently, and died
in full hope of a glorious resurrection. She
leaves two married daughters, two sons, and
many relatives and friends to mourn their
loss.

A. J. WILLIAMS.



WASHINGTON, D. C., NOVEMBER 23, 1905

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

THE week of prayer has been appointed for December 9-16. The readings to be used during that season are printed in this issue of the REVIEW.

THE following brethren from Washington are attending the medical missionary convention now being held at College View, Neb.: Elders A. G. Daniels, G. A. Irwin, and I. H. Evans; Drs. J. E. Froom, G. H. Heald, and G. T. Harding.

THE notes found on the second page from week to week are of interest to all our readers. The announcements of new books, the information concerning the publishing work, and the helpful suggestions for the missionary campaign which appear there should not be overlooked. Read the second page.

THE special numbers of our Scandinavian papers, *Sions Vaktare* and *Evangeliets Sendebud*, are made attractive by a cover of tasty design in colors, and they are both well illustrated. We are sure that the matter contained in these papers is both interesting and helpful, and we shall be gratified to learn that the demand for them necessitates a large edition.

IN order to provide the required space for the readings for the week of prayer we are compelled to omit nearly all of the usual departments this week, and to abridge the others. We mention this for the information of any who may receive this issue of the REVIEW, but who are not regular subscribers. The fifteen pages occupied this week by the readings are ordinarily used for additional editorial matter, "General Articles," "Home and Health," "The World-Wide Field," and "The Field Work." Next week we shall return to our normal make-up.

OUR hearts have been made sad the past week by the announcement of the death of two of our pioneer missionaries: Mrs. E. D. Robinson, who, with her husband, the late Elder D. A. Robinson, went out to India in 1895, died at South Lancaster, Mass., November 12. Sister Robinson had been living in South Lancaster since the death of her husband, devoting the last days of her life to interesting others in the field she loved so much, and her death is a real loss to the

missionary cause. Brother Wunderlich, one of the second party going out to our new mission in German East Africa, after completing several buildings at the mission station, was compelled to leave on account of sickness. He died October 31, at Friedensau, Germany, just two weeks after reaching home. Although he had spent less than two years in Africa, his work continues, and is a blessing to those in the field. This is our first loss in the new mission in German East Africa.

TO the best of our knowledge there are more copies of this week's REVIEW printed than of any other issue since the paper was established, 30,500 copies. This number will doubtless be read by many whose names are not found on our subscription lists. To them we extend a cordial invitation to join the REVIEW family. If we can judge by the many hearty expressions of approval which we receive from week to week, the REVIEW is regarded in many homes not simply as the bearer of denominational news, but also as a defender of the third angel's message as it was given to this people, and an exponent of the gospel in its original purity. We are sure that the warnings, the instruction, and the exhortations which have appeared in the REVIEW have been blessed to the benefit of many, and there will be the greater need of this help as the perils thicken about us. Those who desire to be informed concerning the progress of this advent movement throughout the world, and who wish to keep in positive sympathy with it, ought certainly to read every issue of this paper. If you do not have it regularly, will you not send in your subscription at once? We are sure that you will not regret doing so.

Annual Offering Envelopes

THE week of prayer is near at hand. December 9-16 is the date fixed for this season of devotion. It has proved such a blessing so often to so many dear souls that there seems little need to urge upon all the opportunities and privileges that it offers to our people in drawing near to God.

The offerings, too, that have been so generously donated from year to year have been a great factor in sustaining our missionaries abroad. Last year our annual offering exceeded that of any previous year. It will reach the grand total of \$50,000. We truly hope the offering for 1905 will go beyond this amount.

Already envelopes for offerings have been forwarded to all the church elders as far as we have their addresses. A limited quantity has also been sent to each State tract society, so if any churches have not been supplied, they should at once apply to their respective State offices, or to the Mission Board, Takoma Park, Washington, D. C.

Let us all bring a liberal thank-offering to the Lord for all the blessings received, and pray for the outpouring of the Spirit of the Lord upon his people.

I. H. EVANS,
Treasurer.

FROM the Nashville Agricultural and Normal Institute, located at Madison (near Nashville), Tenn., comes its announcement for 1905-06. The distinctive mission of this educational institution is thus stated:—

The object of the school is to give a thoroughly practical, all-round training for missionary work. Students as they leave the institution should be known as advocates of certain well-defined principles. Among these are (1) the advantages, in this age of crowded cities, of the simple, wholesome life in the country; (2) the dignity of labor; for men and women have been educated away from hand-work, and this school dignifies labor; (3) the benefits of a simple vegetarian diet and the rational treatment of disease; (4) the value of self-supporting missionary effort in the spread of the third angel's message.

The winter term of this school will open Wednesday, December 6. Full information may be obtained by addressing E. A. Sutherland, Madison, Tenn.

Suggestions to Church Elders For the Week of Prayer

IT is not too early to begin to prepare for the week of prayer. Let every service until the first Sabbath of that occasion—December 9—be spent in seeking the Lord, that this year may not close without marked evidences of his blessing and presence among his people. Let this be a season of special effort for the unconverted and backslidden. Announce the meetings early, and urge a full attendance.

The readings may be presented by different ones. Let these be appointed before the time so that they may study the readings, and be able to give them as meat in due season to the people.

It would be well to arrange each day's program in advance, if possible, selecting appropriate scriptures and hymns. After the reading, there should be time for prayer and social meeting. Encourage all to take some part in the meetings, that all may share in the revival and blessing which we are to receive at this time.

The envelopes for the annual offerings should be distributed the first Sabbath of the week of prayer. Make an effort to reach all the absent members. Collect the offerings on the last Sabbath, after the reading. The annual offering this year ought to be larger than ever before. The condition of our missions demands it, the time in which we are living demands it, and our own soul's salvation depends very largely on the attitude we assume toward the Lord's work at this time. Our offering will show whether we intend to hasten the third angel's message throughout the world during the next year, or whether we are willing that the work shall still move slowly. What do we say? Can we not work to double last year's annual offering? Emphasize the need. Much depends upon the efforts of the elder. The cash offering should be sent at once to your conference treasurer, as the money is needed. Later gifts may be forwarded at the end of the month, with your regular remittances, to your treasurer.

GENERAL CONFERENCE COMMITTEE.