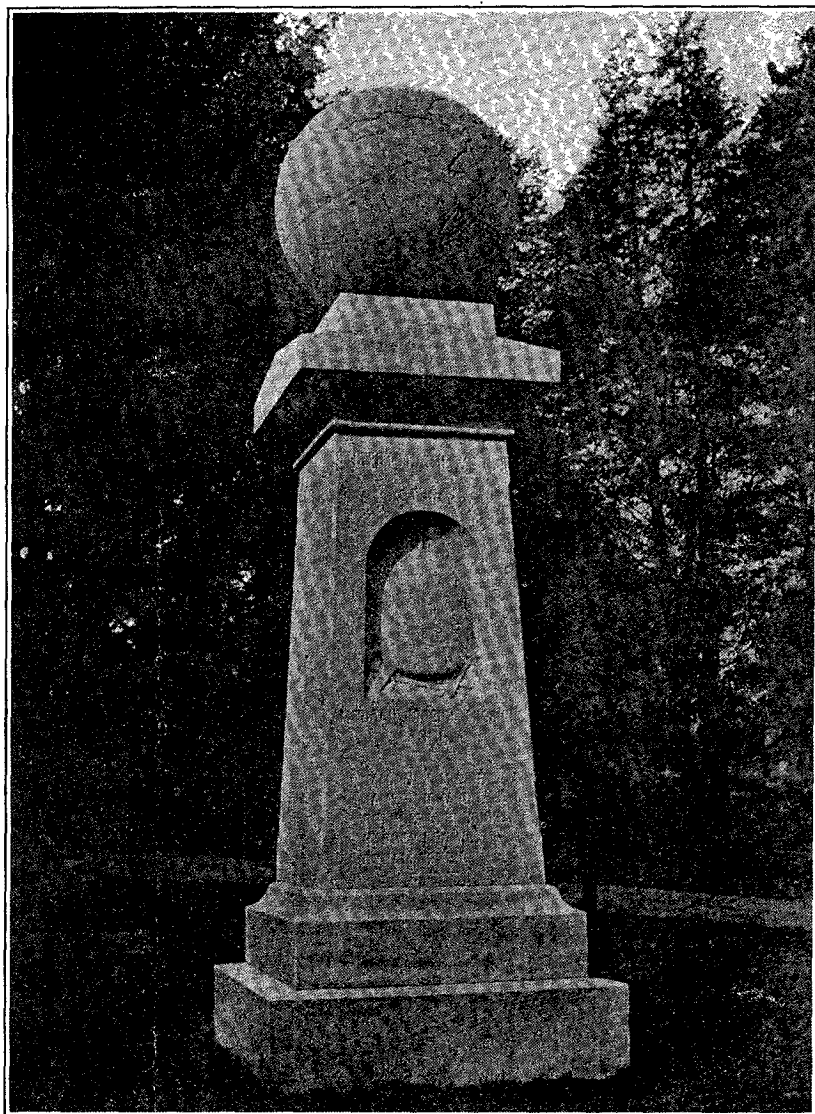


WEEK OF PRAYER NUMBER

The Advent REVIEW And Sabbath HERALD

TAKOMA PARK STATION, WASHINGTON, D. C., NOVEMBER 22, 1906



THE HAYSTACK MONUMENT AT WILLIAMSTOWN, MASS.

This monument marks the spot where a group of Williams College students gathered around a haystack one hundred years ago to pray for the spread of the gospel among the heathen. From this haystack prayer-meeting sprang the great missionary revival in this country, resulting in organized foreign mission work under the direction of the American Board of Commissioners for Foreign Missions.

Of Practical Importance

To the many readers of the *REVIEW* who are desirous of following the principles of healthful living we shall present through its columns during the coming year matter that will be of the utmost importance. The subject of healthful living has been greatly neglected by our people through lack of appreciation of its importance, ignorance of its fundamental principles, or lack of instruction.

Some, no doubt, feel that they have injured their stomachs in trying to live "hygienically," or have found the preparation of healthful menus too laborious. Those who have failed in their efforts at dietetic reform will have an opportunity to learn the fundamental principles of healthful living. The *REVIEW* will publish a series of lessons prepared by Brother F. O. Raymond, of the Washington Branch Sanitarium, in which this whole subject will be taken up in a simple, practical, and thorough manner.

In these lessons will appear a series of typical menus, which can be simplified or elaborated according to the need. Recipes will be given for those dishes which may be unfamiliar to the ordinary housewife, and the principles of hygienic cooking involved in their preparation will be fully discussed. In many of the lessons full directions will be given for the making of some one kind of prepared health food.

An important feature of these lessons will be the illustration of how hygienic meals can be prepared from the common foods in households that can not afford the manufactured articles.

The recipes will be those only that have been thoroughly tested. The menus will illustrate the choosing of foods which together supply the various food elements required by the body. The lessons will be similar to those given to the nurses and patients of the Washington Branch Sanitarium.

We hope that a representative of every family of *REVIEW* readers will study and put into practise these lessons; that our young people also will master the subject for practical use. It would be well if every church would have its cooking class, that the principles of healthful living might be more generally adopted.

Thanksgiving

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

For summer's fruits all gathered, for granaries filled, and mows close-packed with hay, and vegetables stored for winter's use, we now give thanks to him from whom all blessings flow, and gladly share with him who lacks.

"The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and sat-

isfies the desire of every living thing." Ps. 145:15, 16.

A Simple Thanksgiving Dinner

Cream of Corn Soup with Zwieback
Stuffed Potatoes Baked Beans
Beet Salad Celery
Bread Whole-Wheat Wafers
Pumpkin Pie
Baked Pears Cranberry Sauce
Apples and Nuts
Cream of Corn Soup

Rub one can of sugar corn through a colander to remove hulls, and to the pulp add a quart of rich milk. Season with salt, and serve hot with broken zwieback.

Stuffed Potatoes

Select smooth medium-sized Irish potatoes; wash clean, and bake in a moderate oven. When well done, cut off an end, and with a spoon remove the contents *hot*, taking care not to break the skin. Mash the potato, seasoning with salt, a little grated onion, milk or cream, and perhaps a lump of butter; whip until light, and refill the skins, replacing the piece cut off. Place potatoes in the oven until slightly browned, wrap in fringed tissue-paper, and serve hot.

Baked Beans

Soak overnight one quart of white navy beans. In the morning remove to fresh water (warm or cold), place back upon the range, and gently boil until the beans begin to crack open; then add one-half can of tomatoes (strained), salt, and, if liked, a lump of butter the size of a walnut. Cover and place in the oven to bake for several hours, adding water from time to time as necessary. Toward the last remove the cover, and brown on top. The beans, when done, should be quite whole and moderately juicy.

At this season of the year baked beans will keep for several days, and are quite as good reheated as when freshly baked.

Beet Salad

3 blood beets (medium size), 2 eggs (hard boiled), 1 cup mayonnaise, ½ bunch parsley (minced), ½ teaspoonful salt, ½ lemon (juice).

Boil, remove skins, and chop the beets. Press the eggs through a wire sieve or mash with a fork. Fold ingredients together, and serve on lettuce, or otherwise garnish.

Mayonnaise

1 cup water, 3 tablespoonfuls salad oil, 3 lemons (juice), 1 tablespoonful corn-starch, 3 eggs (beaten), 1 teaspoonful salt, lump of butter one half the size of a small egg.

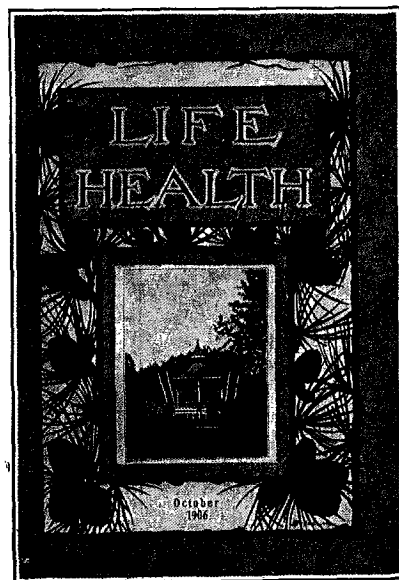
Into an agate basin put water, oil, and lemon-juice; bring to a boil, and thicken with the corn-starch, dissolved in a little water. Boil until clear, and pour over the beaten egg, stirring rapidly all the time. If the egg is insufficiently cooked, set into a pan of boiling water and stir until it thickens, *but no longer*. Remove from the fire, season with salt and butter (if desired), and set aside to cool. Mayonnaise thus made will keep a number of days, and may be used as needed.

Pumpkin Pie

Take one half of a large thick-meated pumpkin, cut it up, peel, and boil until tender; then mash through a colander, and turn into a large pan to bake in the oven until quite dry and brown. This will give from one to two quarts of pulp. For four large pies take—

1¼ quarts pumpkin, 2 quarts milk, 8 eggs (unseparated), 2 cups sugar, 2 tablespoonfuls vanilla, ½ tablespoonful salt, 1 teaspoonful ground cinnamon, if liked. Stir well together and bake with under crusts only. F. O. RAYMOND.

Health Publications



A *HEALTH* journal devoted to the promotion of hygienic principles governing human life and health, and to the teaching of their application in the prevention and cure of disease. Written in plain language, speaking the plain truth, serving the common people, and appealing to the good judgment of all—a home physician and a trained nurse.

Subscription price for one year, 50 cents; single copy, 5 cents; twenty-five or more copies to one address, 2½ cents a copy, or \$2.50 a hundred. A liberal commission is allowed agents on yearly subscriptions. Correspondence solicited.

A Friend in the Kitchen

A COMMON-SENSE health cook-book is a constant and invaluable aid to the housewife. Such a book is Mrs. Colcord's "Friend in the Kitchen." It is especially adapted to the needs of the common people. It is vegetarian throughout, and contains much matter not found in an ordinary cook-book, such as "Substitutes for Meats," "How to Can Fruit," "How to Make Unfermented Bread and Wine for Sacramental Purposes," "How to Become a Vegetarian," "Rules for Dyspeptics," "The Pulse in Health," "Weights and Measures in the Kitchen," etc. It contains 400 choice, thoroughly tested recipes, and sells for only 50 cents in oilcloth binding, and 25 cents in a special limp cloth.

The Vegetarian Cook-Book

THIS book contains about 400 very carefully prepared recipes for healthful, hygienic dishes suitable to every taste and every condition in life. It contains a chapter on "The Hygiene of Cooking," explaining the various methods, such as boiling, steaming, stewing, baking, broiling, etc. It also contains a department giving the classification of foods; conveniently arranged; thoroughly indexed; 266 pages; cloth binding, 75 cents.

These publications can be ordered through the usual channels.

THE REVIEW AND HERALD

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

Vol. 83.

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No. 47.

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

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Editorial

A Prayer

JEHOVAH, thou hast been favorable unto thy land;

Thou hast brought back the captivity of Jacob.

Thou hast forgiven the iniquity of thy people;

Thou hast covered all their sin.

Thou hast taken away all thy wrath;
Thou hast turned thyself from the fierceness of thine anger.

Turn us, O God of our salvation,
And cause thine indignation toward us to cease.

Wilt thou be angry with us forever?

Wilt thou draw out thine anger to all generations?

Wilt thou not quicken us again,

That thy people may rejoice in thee?

Show us thy loving-kindness, O Jehovah,
And grant us thy salvation.

A Concert of Prayer

THE annual call has been made for the week of prayer. Again this people will unite their prayers in behalf of the interests of the work of God in the earth and for the hastening of the coming of his kingdom. In the closet, the home, and the church the united voice of praise and supplication will be heard. Such a concert of prayer will quicken the spiritual life of those who heartily engage in it, and will bring blessing upon the work and the workers. What a sight to make angels rejoice — sixty thousand believers in this closing message as suppliants at the throne of grace with the

common purpose of hastening the progress of the work of preparation for the coming of their Lord! What an inspiration to the workers in the field, and especially to those at the front, to know that so many hearts are waiting upon God in their behalf! What blessing will come upon those who can not go, but who, "helping together by prayer," share the burdens of those who have the privilege of lifting the banner in new territory! Prayer unites the workers on earth with the workers in heaven. Prayer opens the channel for the inflow of the Holy Spirit. Prayer makes the weak strong. Prayer turns threatened defeat into glorious success, and snatches victory from an exulting foe. "Blessed assurance that God is a Father who hears the prayers of his children, who gives because they ask. Blessed condescension of the Eternal, that he will live with us, the children of time, and answer us day by day. . . . Prayer is as much a power or cause as any other law which God has established in nature or history." Let the week of prayer be a further illustration of this fact to all this people.

Prayer and Praise

SPECIAL seasons of prayer are most valuable occasions, but they can not take the place of daily and constant communion with God. "If we would but think of God as often as we have evidence of his care for us, we should keep him ever in our thoughts, and should delight to talk of him and to praise him. . . . The rich gifts he has bestowed upon us were not intended to absorb our thoughts and love so much that we should have nothing to give to God; they are constantly to remind us of him, and to bind us in bonds of love and gratitude to our heavenly Benefactor. We dwell too near the lowlands of earth. Let us raise our eyes to the open door of the sanctuary above, where the light of the glory of God shines in the face of Christ, who 'is able also to save them to the uttermost that come unto God by him.' We need to praise God more 'for his goodness, and for his wonderful works to the children of men.' Our devotional exercises should not consist wholly in asking and receiving. Let us not be always thinking of our wants, and never of the benefits we receive. We do not pray any too much, but we

are too sparing of giving thanks. We are the constant recipients of God's mercies, and yet how little gratitude we express, how little we praise him for what he has done for us. . . . God would not have his children, for whom so great salvation has been provided, act as if he were a hard, exacting taskmaster. He is their best friend; and when they worship him, he expects to be with them, to bless and comfort them, filling their hearts with joy and love. The Lord desires his children to take comfort in his service, and to find more pleasure than hardship in his work. He desires that those who come to worship him shall carry away with them precious thoughts of his care and love, that they may be cheered in all the employments of daily life, that they may have grace to deal honestly and faithfully in all things. . . . God is worshiped with song and music in the courts above, and as we express our gratitude, we are approximating to the worship of the heavenly hosts." In this appointed season of prayer let us mingle praise with our petitions.

Our Preparation for His Work

THE greater the work we essay to do, the greater the preparation necessary to do it aright.

With the greatest work upon our hands that has ever been committed to mortals, we need the most perfect preparation that has ever been given to mortals for any work.

As this work is a finishing work, the preparation for it must be a finished preparation. As it is God's work, the preparation for it must be wholly of him. Every element of the human will be an element of weakness and a precursor of defeat; and defeat in this work means a loss that is an eternal one.

Jesus set the example in this matter. He began his work with a long-continued season of prayer. Though bound into the human family, with the weaknesses and desires of human flesh in his being, he was able to carry out his Father's purpose to perfection, and finally to open the very tomb itself, that they who followed him "should not perish, but have everlasting life." In the wilderness with the wild beasts and tempted of the devil; in the market-place and the synagogue where men thirsted for his blood; in the quiet mountain re-

treat after a day of exhausting toil; in the garden of Gethsemane after his betrayal to his foes; and finally on Calvary's cross buying our salvation with his blood, our Saviour found his strength, his comfort, and his guidance in prayer.

This was not the outgrowth of emotion, but the following of a settled purpose, with a definite aim in view, and was his design concerning his followers as well as himself. So we hear him speaking a certain "parable unto them to this end, that men ought always to pray, and not to faint." It is the prayerless Christian that falters and faints and fails in the day of adversity. When the Christian's heart grows faint, it is a certain indication that the soul is withering for lack of prayer.

Earnest prayer is a sure remedy for that kind of fainting. It is an essential if we would reap the reward of the righteous. The apostle Paul says: "Let us not be weary in well doing: for in due season we shall reap, if we faint not." Failing in prayer, we have nothing to keep us from fainting; and if we faint, we have no assurance of the reward. Now there is One "who is able to keep us from falling;" but even he can not accomplish that for us if we sever our connection with him by neglect of prayer.

To do the work God requires of us we need wisdom that is more than mortal, strength that is more than human, and courage springing from a heart wholly consecrated to his service. Think of it! God is bringing to a close his great work for the human race. For thousands of years that work has been going on, with all the power and cunning of demons and deceived men against it—and we are seeing its climax. No soul will be won out of this world without a fierce battle with the adversary of souls. With our sin-blurred eyes we can not hope to see our way out of the maze of Babylonish confusion. We can not hope to stand in our own strength against the power of the kingdom of darkness. We can not meet and overthrow the sophistries of Satan with only the wisdom of the human. Never did mankind need to utilize the privilege of prayer as now. We have a wily foe. He knows how to trap us whenever we are trusting in ourselves. But we have also a strong defender, one tempted as we are tempted, one who knows our frame from having lived himself in human form, one who will not turn us empty away.

Whenever God's people have come to him in times of crisis, he has heard and answered. Israel was threatened with utter destruction at the hands of Sennacherib. The king sought God earnestly, and the Assyrians were turned again into their own country. Daniel

sought God in behalf of his exiled people, and the history of the world and the coming of the Messiah were opened up before him. In answer to prayer the gates flew open for imprisoned Peter.

The crisis of the world is upon us. Heaven's last appeal to this world is now going into every part of the earth to witness to God's faithfulness in seeking the lost. That we may give that message, and that we ourselves may stand while giving it, we need a complete riddance of self, and a complete consecration to God, and a fervent continuance in effectual prayer. Through a people thus prepared individually God can do a mighty work and a quick work in spreading the knowledge of this saving truth.

C. M. S.

A Good Combination

A BIBLE worker in Bangalore, south India, reports an interesting mode of working:—

Mrs. Ottman is blind, and I can't speak Tamil, so we combine our forces. I am eyes to her, and she is tongue to me. I read the Scripture in English, she explains in Tamil.

The Bible worker is Miss Anna Orr, who went out from Kansas four years ago.

W. A. S.

The Platform of Protestantism

A CLERGYMAN in Rochester, N. Y., recently gave his reasons for being a Protestant, being led to do so by the fact that a Catholic priest was delivering lectures to non-Catholics in the same city. From the *Rochester Herald* we take the following abstract of the clergyman's sermon:—

Believing as I do in the apostolic duty of readiness to give a reason for our faith, I submit these reasons: First, I believe in the doctrine of justification by faith. Luther saw how the notion of salvation by penance, by compliance with human ordinance, by obedience to human commandments, by conformity with human ceremonial, had possessed practically the whole church, and over against it he placed the word of an inspired apostle: "The just shall live by faith."

The Reformers said: "We shall appeal to the Bible as our supreme authority; and that all men may think aright, let us give the Bible to them in their own tongue, and let them see whether salvation is by faith or works." This Rome refused to do, affirming the supreme authority of the church rather than of the Bible. I am a Protestant because I believe in the supreme authority of the Holy Scriptures. "Thus saith God" is more conclusive than "Thus saith the church." The Roman Church puts side by side with the Bible oral traditions, and honors them as an authoritative revelation of God.

Out of respect for oral tradition has come many of the fallacious teachings and practises of the Latin Church, such as the multiplication of the sacraments, confession to priests, praying to the

saints, etc. We believe that such teachings are against the spirit of the Scriptures, and if argument ensues, we say: Let every man search the Scriptures and judge for himself. Here we part company with the Roman Church for a third time, for that it will not allow—the right of private judgment in the interpretation of the Bible.

I am a Protestant because I believe in the sacred privilege and duty of every man to interpret for himself the written Word of God. What about confession? "If we confess our sins, he is faithful and just to forgive us our sins." Who is faithful and just to forgive—the priest? There is nothing in the Bible enjoining us to confess to men. James bids us confess our faults one to the other, but that does not support the practise of the Catholic Church known as auricular confession.

Here, then, are the chief reasons why I am a Protestant: I believe in the doctrine of justification by faith, in the supreme authority of the Holy Scriptures, and the right of private judgment. Numerous other reasons exist, but I have not time to elaborate.

If professed Protestants would be true to this confession of faith, and would follow the principles of the Reformation, the effort now being made to restore a pure gospel as it was taught in apostolic days would meet with no opposition. This third angel's message is the logical outgrowth of Protestant principles. It brings every man face to face with the Bible.

THAT the present condition of things in France, growing out of the movement to separate church and state, is serious, even when viewed by Roman Catholics themselves, there can be no doubt. This is clearly indicated by what is printed in Roman Catholic publications. As an illustration of this we may refer to a paragraph which appeared in a recent issue of the *New World* (Catholic), with the heading "A Darkening Situation," which we quote in full:—

The events of the last week have thrown a lurid light on the situation in France, and shown at the same time the wisdom of the holy see in rejecting the associations *cultuelles*. Two such associations have been organized by suspended priests, and officially recognized by the French law. How many other of these schismatic organizations will be established next week it is impossible to say, but this much is clear: all priests who take part in the operations of such societies will be suspended. Then, again, the new Hussites have declared, through their leader Des Roux, that the pope "abuses the name of Christ," and that in the whole of the New Testament it is not possible to find a word in favor of the constitution of "a church resembling in the smallest degree the Vatican church." Finally, the *Temps* announces semiofficially that the Separation Law will be brought before Parliament again in order to have its provisions made more hostile to the church; in fact, to decree its immediate and definite dissolution in France.

The Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

To Ministers, Church Officers, and People

SINCE the final decision at the recent Washington Council to raise \$150,000 for the advancement of our cause in home and foreign fields, many conference presidents have expressed a desire to have the campaign started soon, and, as far as conditions permit, to have it started all along the line at the same time.

Some have suggested that Thanksgiving day would be a good date to inaugurate the general movement. The officers of the General Conference Committee and a number of conference presidents have accepted this, and are making every preparation for it. This date is agreed upon because there is a desire to start the campaign now, before the holidays, and Thanksgiving day makes a good general starting-point. We do not observe days religiously simply because they are set apart by the nation for religious purposes. But we do make appointments ourselves for religious services on days which the Lord permits us to devote to secular pursuits. Gratitude, thanksgiving, and praise to our kind Father in heaven for all his mercies and blessings to us may flow from our hearts on any day of the week, month, or year. Some of the dearest memories of my childhood days are connected with the meetings held by our little church on the fourth of July. While the masses were celebrating the day in festivity, our church-members repaired to some pleasant, retired place in the woods for quiet recreation and earnest religious services.

As a people we have a great deal to be grateful for in this year of our Lord 1906. This has been a year of signal providences. The world has been visited with marvelous favors, and with terrible judgments. Whether we deserve it or not, welcome, cheering, uplifting blessings have come to us. The world over, our people have, to a large degree, been shielded from the perils and appalling disasters that have been the portion of millions of our fellow men.

In view of the glorious light of the third angel's message which God has given us, of the protection from disasters which he has afforded us, and the prosperity with which he has favored us, it would surely be pleasing to God and beneficial to us and our fellow men if all our people would lay aside their work and meet together on Thursday, November 29, for a service of thanks-

giving and thank-offerings to the Lord.

There will be some, of course, who can not very well meet with the brethren on that day. All such can make it a day of special prayer at home, and can definitely set apart an offering for the \$150,000 fund, and take it to the church officers the first time they meet.

If all our people would enter heartily into this arrangement for worship and giving, a large share of the fund would be contributed that day. Then, following that day, every believer should set apart something each day until the entire sum is raised.

How we wish all our people could see clearly and quickly the tremendous possibilities in this arrangement for united, general, continuous giving for one short month. We would learn the secret of doing great things for God.

We appeal to all—conference officers, ministers, church officers, and people—to take hold of this blessed work with enthusiasm. Why should not this people be truly enthusiastic for the cause of God? It has been said recently that men show enthusiasm for everything under heaven except the religion of Jesus. In religious matters men and women are cool, formal, and half-hearted. It was not so with Jesus and his followers. Of him it was written, "The zeal of thine house hath eaten me up." The disciples said, "Did not our hearts burn within us?" O, let us pray for holy zeal, for heavenly enthusiasm for the cause of our God!

A reasonable donation on Thanksgiving day and a daily offering during the month of December by every church-member will raise every dollar of the \$150,000 fund before the first day of January, 1907. Then let it be done.

A. G. DANIELLS.

What One Conference Has Planned

WHILE the Wisconsin Conference laborers and other brethren and sisters were in council at Bethel, October 26-30, a recommendation of great importance was adopted after earnest prayer and careful thought, as follows:—

Whereas, The Lord is calling us to a greater work than ever before, and,—

Whereas, The General Conference Committee, in counsel with the presidents of the conferences, has been led to make a general call for \$150,000 to place a large number of institutions outside our borders on vantage-ground, and with a desire to assist in the various fields specified, and believing our people

throughout the State will esteem it a privilege to assist in the effort,—

We, therefore, the laborers of the conference, with the lay brethren and sisters in council assembled in Bethel, do hereby request the conference committee to arrange for a general donation throughout Wisconsin in harmony with the following plan:—

That beginning with Thanksgiving day, November 29, each and every Seventh-day Adventist in the State be importuned to make a thank-offering in appreciation for the blessings received from God; that on each succeeding day from November 29 to December 24 each person be asked to add to his thank-offering a daily donation as large as consistent; that on December 24 the full amount thus laid aside be consecrated to the \$150,000 fund, and on that day be turned over to the church treasurer, or sent direct to the conference treasurer.

This fund is not to take the place of the annual offering in any sense.

We kindly urge all our people to study carefully the recommendation, and then after earnest prayer not only to adopt the same, but to enter actively into the plan.

The \$150,000 means much to the enterprises for which it is intended. The sooner the full amount is raised, the greater will be the blessings, and it is most sincerely hoped by the conference committee that Wisconsin's portion of this grand offering be forthcoming in this one united effort. Some can deposit their hundreds of dollars in this fund, while others can sacrifice only their dimes. Let every one have a will to do, and God will lead in the amount to be contributed.

R. T. DOWSETT.

Our Present Plan

WE recommend that all our churches [in the Atlantic Union Conference] meet in their places of worship on Thanksgiving day and hold a thanksgiving service; that as far as possible arrangements be made at once for conducting such a service; and that thank-offerings, both large and small, be brought at that time. There will be many who can not attend this meeting, we know; but they can bring their offering the Sabbath following; and if there are isolated persons who can not meet in public worship at all, let them send their offerings to the librarian or to the State secretary of the tract society. Let us make this a universal offering, in which every one may have a part. Those to whom God has given much should give much. Those who have but little may, in "the abundance of their joy and their deep poverty," abound "unto the riches of their liberality."

Will not every one who loves God and present truth make this an occasion to bring a heart offering of gratitude to him? "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And 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."

E. W. FARNSWORTH.

Readings *for the Week of Prayer*

To Be Read in all the Churches in the United States

December 15-22, 1906

The Ministry of the Holy Spirit

A. G. DANIELLS

(Reading for Sabbath, December 15)

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

It was this wonderful love for suffering, sorrowing sinners that brought the Son of God to this world. The life of Christ on earth was the greatest event among men since the creation of the world. He was Emmanuel—"God with us." Here, in personal contact with men, he sympathized with the sorrowing, ministered to the needy, forgave the penitent, and died for all.

Having fulfilled his mission on earth, Christ returned to heaven, to make actual in us by his ministry what he had made possible for us by his death. But before leaving, he said: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth." Later, when he was about to depart, he said: "Behold, I send the promise of my Father [the Holy Spirit] upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." "Ye shall receive power, after that the Holy Ghost is come upon you."

These statements show very clearly that the Holy Spirit was to take Christ's place in the church here on earth. This divine Spirit was to be the Saviour's successor and representative in the world, to do for men what Christ would have done had he remained here. This wonderful and gracious provision for the church is beautifully presented by the spirit of prophecy, in these words:—

"Before offering himself as the sacrificial victim, Christ sought for the most essential and complete gift to bestow upon his followers, a gift that would bring within their reach the boundless resources of grace. 'I will pray the Father,' he said, 'and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth.' . . .

"The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that he should go to the Father, and send the Spirit to be his successor on earth."

"The Holy Spirit was the highest of all gifts that he could solicit from his Father for the exaltation of his people. The Spirit was to be given as a regen-

erating agent, and without this the sacrifice of Christ would have been of no avail. . . .

"Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer."

"This promised blessing, claimed by

more than all else is a baptism of the Holy Spirit. We have the truth, the very message of heaven for these last days. But to have the theory alone, is not enough. We must have the vitalizing power of the Spirit of God, to give life. This heavenly, divine agent which brings all other blessings in his train, is our greatest need to-day.

When once the channel is opened, and the life-giving current of the Holy Spirit flows into the soul, under its ministrations we shall witness marvelous changes in churches and conferences. A new order of things will set in, a wonderful transformation will take place everywhere. No church should allow this week of prayer to close until individually that change is experienced which the bestowal of the Holy Spirit alone can give. Enter into the closet, and upon your knees make a new covenant with God. Continue to draw near to him by confession and putting away



A GATHERING OF BELIEVERS IN OUR MEETING ROOM IN BUCHAREST, CAPITAL OF RUMANIA

Sitting in the foreground is Elder Hinter. In the group is a former policeman, now a baptized member, who came first to seek opportunity to arrest Brother Hinter. Another member plays in the king's band. Sitting above on the balcony is the owner of the hall. Her priest forbade her attending the meetings, but from the balcony above she can hear the message.

faith, brings all other blessings in its train."—"Desire of Ages," Trade Edition, pages 799, 802, 803, 804.

These statements reveal to us the exalted position the Holy Spirit holds in heaven, and the glorious work committed to him in behalf of the church. He is "the third person of the Godhead." He is Christ's representative on earth, and the presiding officer in the church.

As Christ's representative among men, the Holy Spirit is to do all that can be done by divine power to lead sinners to accept the salvation provided by the death of Christ.

The one thing which the church needs

of sin, and do not give up the struggle until the promised blessing comes.

The ministration of the Holy Spirit in the life of the individual is a most blessed experience. Its first work is to convict us of sin. "When he is come, he will reprove ["convince," margin] . . . of sin." John 16:8. The hard heart is quickened; the dead conscience is revived, and becomes tender, and it more readily discerns right from wrong. We at once become more careful in regard to the proper observance of the Sabbath, paying of tithes, etc. This unseen, though potent power, leads to a complete repentance of all known sin,

works the death of self, and converts the heart through and through.

In the terrible struggle with the evil passions of the heart, which none but ourselves and God can ever know, the Holy Spirit does not leave us to fight alone. He comes with heavenly power to our rescue. "They [Christians] are to contend with supernatural forces, but they are assured of supernatural help. All the intelligences of heaven are in this army. And more than angels are in the ranks. The Holy Spirit, the representative of the Captain of the Lord's host, comes down to direct the battle." —"*Desire of Ages*," page 411.

The Conditions

Like all other proffered blessings of the gospel, there are conditions to be complied with, in order to receive and retain the Holy Spirit in all its fulness. These conditions are clearly expressed in the Scriptures. Note the following:—

Obedience.—In his defense before the Jewish council, the apostle Peter said: "We are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him." Acts 5:32, American Standard Revision. Obedience is, therefore, a condition upon which the Holy Spirit is given. This is the first, the most comprehensive, and all-inclusive condition. Taken in its fullest and broadest sense, it might be said to be the only one, though the emphasis given to some of the varied phases of obedience seems to place them before us as separate and specific requisites. There can be no baptism of the Holy Spirit when obedience to known duty is refused.

Righteousness.—That Spirit, which is holy, must have a holy dwelling-place. He can not, and will not, abide in a sin-polluted heart. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" "If any man defile the temple of God, him shall God destroy." 1 Cor. 6:19; 3:17. In order to be filled with the Spirit, the heart must be emptied of sin. It is the glory of the religion of Christ that it provides complete and continued victory over sin. The believer in Jesus must know that each day he is washed from his sins. One sin cherished will hinder the Holy Spirit in his operations, and ultimately exclude him from the heart. Because Christ loved righteousness and hated iniquity as no one else did, he was anointed with the Holy Spirit above all his fellows. Heb. 1:9. To him the Spirit was given without measure.

The Denial and Crucifixion of Self.—Perhaps the most searching and testing of all the requisites to a Spirit-filled church is the denial and crucifixion of self. "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16:24. "They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24.

Self and the flesh are the same thing. As another has pointed out, the "flesh"

is "self" spelled backward, with the letter "h" added. Self must be denied, the flesh must be crucified, "that the body of sin might be done away, that so we should no longer be in bondage to sin" (Rom. 6:6, R. V.); and this "because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. The fact that self, the flesh, the carnal mind, is at enmity with God, and can not be brought into subjection to his law, is the reason why it must be surrendered, denied, crucified. The "old man" must die.

Grieve Him Not.—The Holy Spirit does not come as a sovereign, but in the humble form of a helper, to teach, guide, remind, prompt, and assist. The Spirit does not take his rightful place by force, but by hearty, cheerful invitation. If the Spirit is to be retained as a constant, abiding helper, the blessed presence of that Spirit must be recognized and cherished constantly. Every day we must ask anew his presence in our hearts. His divine teaching must be received, his safe guidance followed, his most tender promptings obeyed, and his proffered help made use of by earnest co-operation.

Unless this is done, to what purpose is his presence? Of what service can he be? Why should he remain? This is a vital consideration. It is just here that many professed Christians grieve the Holy Spirit, and lose his abiding presence. When the Spirit's kindly, gentle help in the way of teaching, guiding, prompting, and serving is either not appreciated or is positively disregarded, he quietly departs. Then come blindness, confusion, a seared conscience, and bondage to sin.

Consecration to Service.—One of the highest and most important purposes of the church of Christ is service. "Follow me, and I will make you fishers of men." "I will bless thee, . . . and thou shalt be a blessing." Gen. 12:2. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter 4:10. *Saved to serve* is the divine arrangement. It is thus that the church is "the light of the world" "the salt of the earth."

It is the Holy Spirit that enables Christ's followers to render effectual service. He first gives them victory over their sins. He then uses them as witnesses for Christ to those who have not experienced what they have. No other phase of the Spirit's ministry in the church is made so prominent in the Word as this. In his parting instruction to the church, Jesus said: "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses." Luke 24:47-49; Acts 1:8, R. V.

Nothing could be plainer than that a most essential requisite to a Spirit-filled church is the consecration by the church of its time, talents, and means to the service of God for the redemption of a lost world. It is idle for the church to

pray to be filled with the Spirit if she declines, or even neglects, to make this consecration. The Spirit is Christ's invisible ambassador to this world to finish his work. The church is the Spirit's visible medium through which he is to bear witness for Christ to all men to win them to him.

Children's Exercise

God's Love to Us

MEMORY VERSE: John 3:16.

1. Talk briefly about the memory verse, exalting the greatness of the love revealed.

2. Jesus died for us—

(a) Not because we were good. Rom. 5:8.

(b) Not because we were his friends. Rom. 5:10.

(c) Not because we were strong. Rom. 5:6.

(d) Not because we were so many. Deut. 7:7.

3. He died for us because he loved us. 1 John 4:10.

4. His love illustrated by parental love and tenderness. Ps. 103:13; Isa. 66:13.

5. Jesus came to *seek* and to save. Luke 19:10. (Illustrate *seeking* by some story in real life or by the parable of the lost sheep. Matt. 18:12-14.)

The Spirit of Prophecy

G. A. IRWIN

(Reading for Sunday, December 16)

THE gift of prophecy is the greatest gift of the Holy Spirit, in that it shows us "things to come." It is the gift that caused holy men of God to speak as they were moved by the Holy Ghost, whose sayings became the sure word of prophecy, which is as a "light that shineth in a dark place." It is "the revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass;" which he sends and signifies by his angel (Gabriel) unto his chosen messengers, who, in turn, make it known to the church. In short, it is God the Father communicating his infallible word and will through fallible human beings of his own choosing.

Its Object

In the thirty-third chapter of the book of Job, beginning with the fourteenth verse, we read these words: "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man." Our purposes are not always in harmony with the mind of God. The wise man has said, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12. Pride is at the bottom of many of our purposes, and this same pride beclouds the mind so that we are incapable of reasoning from cause to effect; hence, God, in love

for our souls, speaks to us to withdraw us from our purpose and smother our pride, which would otherwise prove our ruin.

A noteworthy instance of the application of this principle is found in Daniel's interpretation of Nebuchadnezzar's dream of the tree, an account of which is found in the fourth chapter of Daniel. God wanted to save the king from the result of carrying out the purpose that pride had put into his mind; hence the dream and the interpretation. After giving the interpretation, Daniel exhorts the king to "break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity." Dan. 4: 27. Had the king heeded this counsel, he would have been saved the humiliation that brought him to a level with the brute creation until he could humbly acknowledge that "the Most High ruleth in the kingdom of men," and that

are given to direct men to his Word, which has been neglected. Now, if their messages are not heeded, the Holy Spirit is shut away from the soul. What further means has God in reserve to reach the erring ones, and show them their true condition?"

The prophecies of Ezekiel and Jeremiah were especially directed against the idolatry of their time. For years Jeremiah pleaded with King Jehoiakim to turn from his evil ways, and come back to obedience to the law. By a wrong interpretation of God's continued prosperity, even after repeated warnings, the king became so defiant that when the last appeal came, telling what would come to pass if he did not repent, as fast as it was read, he cut out the leaves from the prophetic roll (or testimony) with his penknife, and cast them into the fire, until all the roll was burned. Jer. 36: 22, 23. One more roll was sent (Jer. 36: 28); but it contained also the

on numerous other occasions they were kept from utter ruin by the same instrumentality. There is but one way marked out in God's Word for men to become established and prosper, and that is, "believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20: 20.

Its Importance

Just as surely as individuals, and as God's people collectively and in an organized capacity, have been preserved by obedience to the voice of the prophets in the past, just so surely have we as individuals, and as a people in an organized capacity, been preserved in this generation.

In Prov. 29: 18 the statement is made that "where there is no vision, the people perish: but he that keepeth the law, happy is he." The marginal reading for "perish" is "made naked." The Jewish translation reads, "become unruly." The Revised Version reads, "cast off restraint." And another translation reads, "become reless." Each of these renderings is forceful, and gives an added thought, so that by taking them together, we have quite a clear conception of the results that follow where there is no direct revelation from the Lord.

For a period of three hundred and ninety-six years prior to the birth of Christ, there was no prophetic vision. While the forms of worship were kept up, the law of God had been made void by human tradition. Every principle of the decalogue was violated by those high in authority in the church, under the cloak of religion. At the end of this time "truth looked down from heaven upon the children of men, but found no reflection of itself, for darkness covered the earth, and gross darkness covered the people. Men could see no way out but for the Lord to again destroy the earth by a flood, angels could see no other way out, and the devil himself feared it."

A vivid pen-picture of the wickedness of this time, given by divine inspiration, can be found in the last fourteen verses of the first chapter of Romans. The final culmination of what men will do when they decide to follow their own "purpose,"—"cast off restraint" by rejecting God's message, given through his own chosen messenger,—can be seen in the merciless persecution and final crucifixion of Christ.

In the twelfth chapter of 1 Corinthians, Paul calls special attention to spiritual gifts in the church, using the human body, with its different members, and the relation that they sustain to one another, to illustrate the relation the different gifts sustain to one another in the church, which is the body of Christ. He says, "Now concerning spiritual gifts, brethren, I would not have you ignorant." The similitude used is so perfect that there is no need of our being ignorant, for we carry around with us wherever we go the figure used in the illustration, and are perfectly familiar with the workings and relative



AT THE KARMATAR (INDIA) ORPHANAGE, SCHOOL, AND PRINTING-OFFICE

Sitting near the front: J. C. Little and wife, Sisters Whiteis and Burroway.

"he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"

From Neh. 9: 29 we see that another object of the spirit of prophecy is to bring men back to obedience to the law. The law of God is the foundation of his throne, a transcript of his character, the transgression of which, either in the letter or in the spirit, is sin. Even while professing to keep God's law, we may fail in discerning its far-reaching nature, and fall far short in the application of its principles in our intercourse with our brethren and others with whom we come in contact. The law, which is "holy, just, and good," can not witness to our righteousness while we are transgressing its principles; so the spirit of prophecy steps in with its testimony to bring us "back to the law," that our righteousness may be witnessed by both the law and the prophets. Rom. 3: 21. "The testimonies of the Spirit of God

judgments that were determined against him because of his persistent rejection of the testimonies, and his defiance of the Author in his act of burning the former roll. In the judgment pronounced against him, he was told that the king of Babylon should come and destroy the land, and he should be killed, and his dead body "cast out in the day to the heat, and in the night to the frost." Jer. 36: 30.

After reading this incident, we ought to be prepared more fully to appreciate the statement found in "Testimonies for the Church," Vol. V, page 676, that "the plain, straight testimony must live in the church, or the curse of God will rest upon his people as surely as it did upon ancient Israel because of their sins." This statement is in perfect accord with Hosea 12: 13: "And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Had it not been for Moses, Israel would have gone straight back to Egypt after the apostasy at Sinai; and

importance of each of its members. The eye is a very important part of the human body. When it is put out, the body is compelled to grope its way in darkness. No other member can supply its place. In ancient times prophets were called "seers." 1 Sam. 9:9. And the business of the seer was to see. Read Isa. 30:8-10. Then, following the logic of the writer in the figure used, the church, which is the body of Christ, that is without a "seer," or a divinely appointed messenger, is blind. And that church will inevitably be deceived, and deflected from its course and mission. The history of the church in its apostasies, both before and after Christ's time, furnishes proof of this statement.

This subject was regarded of so much importance by the apostle that he does not dismiss it with the one lesson, but in his second letter to the Corinthians he takes it up again, in the following language: "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body, I can not tell; or whether out of the body, I can not tell: God knoweth); such an one caught up to the third heaven. . . . How that he was caught up into paradise, and heard unspeakable words, which it is not lawful ["possible," margin] for a man to utter." 2 Cor. 12:1-4.

One more statement from the same writer is worthy of special note. It reads as follows: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. 1:4-8.

This scripture especially applies to a people who are waiting for the coming of Christ, and who are to come behind in no gift, thus clearly indicating that the gift of the spirit of prophecy would be among them. But the writer's language has a deeper significance than this. The gift of prophecy will not only be in the church, but the church's reception of the other gifts will turn upon its reception of this gift. "Even as the spirit of prophecy is confirmed among you." The people that reject the spirit of prophecy—the greatest gift of the Spirit—will never receive the other gifts; for "it is hardly possible for men to offer a greater insult to God than to despise and reject the instrumentalities that he has appointed to lead them."

Success in our publishing houses, sanitariums, and schools is just as contingent upon following the instruction God gives relative to the principles and spirit that should actuate those in charge, as in following the light given for our guidance as individuals. To ignore light and instruction in either

case, is an insult to God, because by so doing we place human judgment and foresight above the divine.

The only light that can illuminate the darkness of this world is the sure word of prophecy, for it is "a light that shineth in a dark place." In this age is focusing all the light which God has given in this way from Enoch's day until the present time. But when men despise and reject the very means which God has appointed to give light and to lead them, then there is nothing left for them to do but to go on in darkness until they stumble into perdition.

The following paragraphs taken from chapter sixty-four of "The Desire of Ages," so fittingly and forcibly sum up the importance of the spirit of prophecy in the church, and the consequences that will follow as a result of its rejection, that I insert them here, as an appropriate—

Conclusion

"In every age there is given to men their day of light and privilege, a probationary time in which they may become reconciled to God. But there is a limit to this grace. Mercy may plead for years and be slighted and rejected; but there comes a time when mercy makes her last plea. The heart becomes so hardened that it ceases to respond to the Spirit of God. Then the sweet, winning voice entreates the sinner no longer, and reproofs and warnings cease. . . .

"In this generation there are many who are treading on the same ground as were the unbelieving Jews. They have witnessed the manifestation of the power of God; the Holy Spirit has spoken to their hearts; but they cling to their unbelief and resistance. God sends them warnings and reproof, but they are not willing to confess their errors, and they reject his message and his messenger. The very means he uses for their recovery becomes to them a stone of stumbling.

"The prophets of God were hated by apostate Israel because through them their hidden sins were brought to light. Ahab regarded Elijah as his enemy because the prophet was faithful to rebuke the king's secret iniquities. So to-day the servant of Christ, the reprover of sin, meets with scorn and rebuffs. Bible truth, the religion of Christ, struggles against a strong current of moral impurity. Prejudice is even stronger in the hearts of men now than in Christ's day. Christ did not fulfil men's expectations; his life was a rebuke to their sins, and they rejected him. So now the truth of God's Word does not harmonize with men's practices and their natural inclination, and thousands reject its light. Men, prompted by Satan, cast doubt upon God's Word, and choose to exercise their independent judgment. They choose darkness rather than light, but they do it at the peril of their own souls. Those who caviled at the words of Christ, found ever-increased cause for cavil, until they turned from the Truth and the Life. So it is now. God does not propose to

remove every objection which the carnal heart may bring against his truth. To those who refuse the precious rays of light which would illuminate the darkness, the mysteries of God's Word remain such forever. From them the truth is hidden. They walk blindly, and know not the ruin before them."

Children's Exercise

Our Love to God

MEMORY VERSE: Matt. 22:37.

1. Connect this topic with Lesson I.
2. How do we feel when we know some one loves us and does much for us? 1 John 4:19.
3. If we really love God, how will we show it? John 14:15, 23. (Illustrate by our desire to please earthly friends.)
4. What commandments especially relate to our love to God? Ex. 20:3-11. (Refer to law chart and give a short explanation of each of the first four commandments.)
5. How can we love God as we ought and keep his commandments? Eze. 36:26-28.

The Baptism of the Holy Spirit for Service

E. W. FARNSWORTH

(Reading for Monday, December 17)

"Go ye therefore, and teach all nations."—Matthew. "Go ye into all the world, and preach the gospel to every creature."—Mark. In order to accomplish this great work, the followers of Christ must receive the necessary qualification. They were not permitted to go in their own name or strength. Unaided in power, and unqualified in wisdom, they would never be able to accomplish the task. But Jesus promised, saying, "Lo, I am with you alway, even unto the end of the world."

To encourage his workers, Christ assures them, "All power is given unto me in heaven and in earth." As all power is given to him, and he is given to them, and is with them alway, they are assured of all the help needed. This power comes through the Holy Spirit. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." He was to be with them alway, through his representative, the Holy Spirit. And through this agency, the power was to be given to them.

"Through the gift of the Holy Spirit, the disciples were to receive a marvelous power. Their testimony was to be confirmed by signs and wonders. Miracles would be wrought, not only by the apostles, but by those who received their message. Jesus said, 'In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.' . . .

"The disciples were to have the same

power which Jesus had to heal 'all manner of sickness and all manner of disease' among the people. By healing in his name the diseases of the body, they would testify to his power for the healing of the soul. And a new endowment was now promised. The disciples were to preach among other nations, and they would receive power to speak other tongues. . . .

"Thus Christ gave his disciples their commission. He made full provision for the prosecution of the work, and took upon himself the responsibility for its success. So long as they obeyed his word, and worked in connection with him, they could not fail."—*Desire of Ages*, Trade Edition, pages 983, 984.

This working of the Lord with his servants is referred to in many Scriptures. "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Mark 16:20. Of the labors of Christ, and also of those who followed him, we read: "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." Heb. 2:4.

What a wonderful combination! The laborer goes forth and preaches the gospel. The Holy Spirit accompanies the word, and visible signs are wrought to confirm what is said.

Paul, in describing his own experience in proclaiming the gospel, said: "For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ." Rom. 15:18, 19.

Turn to the map in your Bible that shows the provinces and countries where this labor was done, and see what a large extent of territory it covers. Notice what large and numerous cities and towns were scattered all over it. All that remained of the Grecian empire and eastern Rome was included in Paul's field of labor.

He tells of his own experience in one place. He came to Ephesus, a city filled with superstition, idolatry, witchcraft, and the deceptions of devils generally. The narrative shows that Paul preached, and persuaded, he taught and disputed daily, for the space of two years. "So that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews

and Greeks. And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." Acts 19:10-12. This work continued, till, the narrative says, "fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men, and they counted the price of them, and found it fifty thousand pieces of silver," or ten thousand dollars. And the record very significantly closes by adding: "So mightily grew the word of God and prevailed." Acts 19:17-20.

We presume that all will concur that the foregoing presents a fair illustration of gospel preaching of early time. Of course not all these features were seen in every place. But some of them

word and in wisdom, is promised, and a power of conviction that none can resist!

This endowment of power and wisdom came through the baptism of the Holy Spirit. The promise of John was: "He shall baptize you with the Holy Ghost, and with fire." Matt. 3:11. The same promise is recorded in the corresponding scriptures in Mark and Luke. The Lord said, "Ye shall be baptized with the Holy Ghost not many days hence." Acts 1:5. This was to qualify them in wisdom, and knowledge, and power, and in all things necessary for the successful preaching of the gospel.

To be baptized with the Holy Ghost is to be filled with the Holy Ghost. When this experience came, the record testifies, "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4. Thus we see the baptism fills men with the Spirit. The record which follows makes this clear: "Then Peter, filled with the Holy Ghost,

said unto them" (Acts 4:8); "and they were all filled with the Holy Ghost." Verse 31.

In selecting the seven deacons, the qualifications required were not only that they should be honest men, but that they should be "full of the Holy Ghost." Acts 6:3, 5. It is said of Stephen: "But he, being full of the Holy Ghost, looked up steadfastly into heaven." Acts 7:55. And the Lord sent Ananias unto Paul, that he might receive his

sight, and be filled with the Holy Ghost. Acts 9:17. It is said of Barnabas that "he was a good man, and full of the Holy Ghost."

And so the history of those times abounds with allusions to such experiences among those who proclaimed the gospel.

So important was this that the Saviour forbade the disciples' going out to preach till they had received this gift. And when meeting with strange believers, one of the first salutations was, "Have ye received the Holy Ghost since ye believed?" Acts 19:2. It seemed to be expected as a matter of course that when a person believed and was baptized, he would also receive the baptism of the Holy Spirit; and if he had not this experience, there was something wrong. "Would my brethren and sisters to-day be in any way embarrassed if the question were put to them as bluntly as of old—"Have ye received the Holy Ghost since ye believed?"



GROUP OF WORKERS AT THE BRITISH UNION CAMP-MEETING, LONDON

seemed to be manifest everywhere. Notice that when the apostle was too busy or weary to visit all the families, or to answer all the calls, he sent his handkerchief or some small garment, and great works were wrought in that way. This was the way God confirmed the word.

But not in this way only did the Spirit manifest his power. In Luke 4:32 we read: "They were astonished at his doctrine: for his word was with power." When the word spoken was pregnant with the Spirit there was a convicting power that went with it that astonished them all. "The people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." Matt. 7:28, 29. "And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all." Acts 4:33. And they were not "able to gainsay nor resist." Luke 21:15. What a wonderful provision there is in the Holy Spirit! What a fullness, both in

We can not close this reading better than by a quotation from a Special Testimony, entitled, "The Power of the Holy Spirit Awaits Our Demand and Reception:"—

"Just prior to his leaving his disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit. This promise belongs as much to us as it did to them, and yet how rarely it is presented before the people, and its reception spoken of in the church. In consequence of this silence upon this important theme, what promise do we know less about, by its practical fulfilment, than this rich promise of the gift of the Holy Spirit, whereby efficiency is to be given to all our spiritual labor? . . . This subject has been set aside, as if some time in the future would be given to its consideration. Other blessings and privileges have been presented before the people, until a desire has been awakened in the church for the attainment of the blessing promised of God; but the impression concerning the Holy Spirit has been that this gift is not now for the church, but that at some time in the future it would be necessary for the church to receive it. This promised blessing, if claimed by faith, would bring all other blessings in its train, and it is to be given liberally to all the people of God.)

[Let an earnest season of prayer follow the reading, in which all may take part, claiming this promised blessing, which will bring all other blessings in its train, and which awaits our demand and reception.]

Children's Exercise

Our Love for One Another

MEMORY VERSE: 1 John 4:21.

1. If we love God, how will we regard those about us? Memory verse.

2. Can a person love God and not love his brother? 1 John 4:20. Who is meant by "brother"?

3. How much should we love others? Matt. 22:39; John 15:12, 13.

4. Which of the commandments show how we should treat one another? Ex. 20:12-17.

5. To whom is the first of these addressed? Verse 12. (Question so as to develop a few practical thoughts on each of the last six commandments.)

6. How is true love made known? 1 John 3:18.

Read in concert: "If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." 1 Cor. 13:3-8.

(As an introduction to the next lesson, ask the children to bring in a text containing the word "faith.")

God's Mystery to Be Quickly Finished

L. R. CONRADI

(Reading for Tuesday, December 18)

THE epistle to the Ephesians is wholly dedicated to one purpose: it presents to the brethren dwelling at Ephesus, and, indeed, to the entire church of Christ throughout the succeeding generations, the real intent of God's will, which, hidden for ages, was manifest in the days of the apostles, and will be completely carried out in the fulness of time.

From Eph. 1:9, 10, we learn that the mystery of his will is that in the fulness of time he might gather together in One all things in Christ, both which are in heaven and which are on earth. The original word for "gather together in one," might be rendered, "recapitulate, or again put under one head." And this very thought—that all things should be summed up under one head in Christ—is the mystery of God's purpose. From the fourth verse of the chapter we find that even before the foundation of the world was laid, the Lord had purposed that in Christ there should be this holy and blameless family.

What the Lord purposed in the beginning, he also set forth in creation, as we see from Col. 1:16-18, by creating all things—the angels in heaven, and man upon the earth—through the one Christ. Just as the Sabbath is the memorial of finished creation, so it is also the sign that at that time there existed such a union between God and the heavenly hosts that there was one family in heaven and earth.

Satan, by introducing sin into the universe, not only caused disunion among the angels of glory, but he succeeded in bringing about such variance among the members of the first family that one arose and slew the other.

As time passed, there arose other kinds of bitter feelings among the sons of Adam—racial feelings, national feelings, social feelings, religious feelings, and personal feelings—until the whole world became a Babylon, filled with confusion and division, every man's hand against that of his brother. Indeed, God's chosen people were unable to present a united front for any considerable length of time anciently, but were soon divided into the kingdoms of Israel and of Judah. Often one kingdom was against the other, and frequently one tribe was the enemy of the other. Finally, such was the enmity between Judah and the mixed people who inhabited Samaria, that the Jew would not even drink from a cup that had been used by a Samaritan. The Galilean Jew was not so highly esteemed as the Judean, and the Gentile was an unclean dog. If we go still further, we see that there existed the greatest animosity between Pharisee and Sadducee, and that there was a false, impassable barrier of professionalism established by the priests against the common people. And thus, for thousands of years Satan had succeeded in blinding the minds of the chil-

dren of men concerning the mystery of God. Yea, further: when the Saviour chose the twelve disciples, there was contention among them. But to them, as well as to us, he gave the new commandment, "Love one another;" for "by this shall all men know that ye are my disciples, if ye have love one to another." John 13:35. And the chief burden of Jesus' last prayer to the Father was: "That they all may be one; . . . that the world may believe that thou hast sent me." John 17:20, 21. Now the mystery is being revealed. The great sign of discipleship in Christ is that we love one another. The fact that Christ, by his Spirit, has come into the world, is to be demonstrated by the unity manifested among his children, in harmony with the eternal purpose of God.

This was the great lesson the apostles had to learn. The day of Pentecost did not come until they were all of one accord. As soon as a number of God's people had fully opened their hearts to his Spirit, and unitedly sought him for the fulness of his blessing, the outpouring of the Spirit was granted them. Many people were in Jerusalem at this time, and each one heard in his own tongue. Jews and proselytes from every nation under heaven were converted. It was not long before the glad tidings came that Samaria had received the word, and that they, too, were filled with the Spirit, and had joined themselves to the true Israel of God. Acts 8:14-17. Somewhat later, to the astonishment of the circumcised Jews, the Spirit was poured out on the uncircumcised Gentiles, also. Acts 10:44, 45.

But even in those days an extra council had to be summoned, and considerable had to be done, before all could see this mystery of God, which united Jew and Gentile, circumcised and uncircumcised, man and woman, as one in Christ, with equal rights in the one great common family. Paul had to write a special epistle to a church composed almost entirely of Gentiles, that their eyes might be opened fully to see the great mystery of God, and to really feel their union with all the people of God on earth and the angels in heaven.

That one Body on the cross, who died for all, is an everlasting testimony that, whether Jew or Gentile, whether the people of olden times or the generation living to-day, we are all one body in Christ, and that we all have access by one Spirit unto one Father, and that we are one household; and that the church is but one temple, built upon one cornerstone, Christ Jesus, and the foundation of the apostles and prophets.

It was Paul's endeavor to make all men see what is the fellowship of this wonderful mystery, that even the principalities and powers in heavenly places might recognize in the unity of God's church the manifold wisdom of God. Angels who witnessed the division and havoc wrought by the rebellion of their leader in heaven, and who saw how Satan from the very beginning had suc-

ceeded in dividing the human family, now behold how the Lord is uniting, by his Spirit and through his gospel, one great family, chosen from among all these separate nationalities, tongues, and peoples. More than this: by being made ministering spirits to minister to those who shall be heirs of salvation, the angels have become personally interested in our individual welfare. Their sympathies have become most closely interwoven with ours, for they encamp round about us by day and by night; and they will be the first ones to meet us when the Saviour appears in the clouds of heaven. Thus is formed a bond of union between the great family in heaven and on earth that will grow throughout eternity. Eph. 3:15.

In view of these things, the apostle admonishes the church to keep the "unity of the Spirit," because there is one body, one Spirit, one Lord, one faith, one baptism, one God and Father of all. For the revelation of this oneness, the various gifts have been established in the church. Eph. 4:11-13.

We are ever to remember that in order to bring about this unity, Christ has given himself for his church, to sanctify and cleanse it, that he might present it a glorious church, not having spot, nor wrinkle, nor any such thing, and that we are to-day members of his body, and of his flesh, and of his bone. This is, indeed, a great mystery. We are not only to see Christ in ourselves, but we are to see him in every brother, and in every sister, of whatever race, nationality, or tongue; we are to recognize his body in his living church, and to maintain its unity as the great central feature of Christ's presence among men and in his church.

What the Lord began of old, he will finish in our day. The work of the gospel will be finished under the seventh angel. To-day we see race contending with race; we see nation pitted against nation, until the whole world is a great military camp; we see tongue arrayed against tongue; we see religion striving against religion; we see the rich seeking to oppress the poor, and the poor striving to wrest from the rich their legally and illegally acquired riches; we see division between the high and the low, the educated and the common classes. But there is also a glorious message sounding throughout the world, and its influence is gradually leavening the ranks of society. It is selecting a people from among all classes, and uniting them into one common brotherhood in Christ Jesus, under the guidance of the Spirit of Christ, in spite of all hindrances and oftentimes seemingly insurmountable obstacles.

The process is going on in all parts of the world. We see evidences of it among the five hundred millions of Europe, northern Africa, and western Asia, where there are to-day no less than forty different nationalities and tongues uniting closer and closer upon the platform of God's mighty truth for this time,

realizing, also, that they belong to a family composed not alone of their own kith and kin, but that their neighbor, their brother, their sister may be found in all lands under the heaven, wherever there is any one in need of the gospel for this time. Although the hydra of revolution is spreading throughout Russia and other nations, and creeds and classes are pitted against one another, on the other hand we see hundreds, yea, thousands, from among these very peoples uniting under the guidance of the Spirit of God, bent on accomplishing the one great purpose of advancing the cause of truth into the very heart of Asia, to Manchuria. While in the Levant we see the Greek slaughtering the Bulgarian, the Rumanian banishing the Greek, and the Hungarian fighting the Austrian, yet wherever the genuine gospel of peace takes hold of these men, we find that it unifies their various interests. They can come up together and joyfully unite in our great annual camp-meetings, where as many as one thousand people are assembled, representing more than twenty-five of these nationalities, made

great that even the wealthiest of this world never dreamed of them.

Indeed, we see God's word being fulfilled even further. Malachi said that the message in the last days would turn the hearts of the fathers to the children, and the hearts of the children to their fathers. I will relate just one incident to illustrate this. Some five years ago I visited a place in Asia Minor, and a number of young people gave their hearts to the Lord. However, a good brother of some standing in the church there rather objected to the baptism of these young converts (some of them were fifteen or sixteen years old), because he thought them too young. Now, when I returned to Asia Minor last spring, this same man came to my meetings; but the elder of the church told me the sad story of the brother's having gradually lost his first love, and finally so far backslidden from God that he had opened a store on the Sabbath, and the church had had to disfellowship him.

When I learned of this, I longed to see the backslider return. We had special meetings for the youth, and a number gave their hearts to God. As I spoke to them Friday night, I found that one of the new converts was the son of this brother. Early Sabbath morning we were to go up the mountainside, until we came to a place where there was sufficient water for baptism. Now, in examining those who presented themselves for admission into



OUR FIRST MEETING-HOUSE IN ICELAND, AT REYKJAVIK

one in heart and purpose by that one Spirit. We may see the Irish against the English, we may see the Scotch and the Welsh pursuing their own interests, but when this blessed gospel takes hold of them, lo, in a day they are one.

Not only are various nationalities thus welded into one; the rich and the poor come together, and become one in their work and in their purpose, the wealthy giving of their abundance, and the poor according to their ability, to push on the triumphs of the cross in their home land, and in the lands that still belong to the "regions beyond." To-day not only are those who belong to what the world calls the humbler ranks of society accepting the message, but we see persons of the nobility, and men of influence and learning, forsaking their worldly positions to become identified with God's people, realizing that in taking this step they are uniting themselves to the true nobility, and becoming partakers of the wisdom which can not in the least be compared to the wisdom of this world, and heirs to the riches above, riches so

the church, I asked this boy whether he had spoken to his parents, especially to his father, about the step he intended to take. (From what his father had said five years before, I rather feared he would object to the baptism of his son.) As he had not yet asked his father's permission, I told him he should go home, and speak to him about it.

Next morning the father came to me. He said he had had a terrible night. When the son had asked permission to be baptized, he had felt like objecting. But as the boy directed his mind to God, and they had sought God together, the father's heart of stone had been broken, and he became conscious of his own spiritual condition, and of the wrongs he had done to the elder of the church, and to the church itself. He had come, he said, to ask forgiveness of the elder of the church, for the way he had felt toward him. When we reached the place of baptism, the brother then desired to make a statement to the members of the church, and he told them how he had wandered from the truth, but how his

own child, through the agency of the Holy Spirit, had turned his heart toward God, and now he had no greater desire than to be united with the church by entering the water with his son, and being rebaptized. It was a happy scene as child and father were baptized together. That was a joyful day to the mother, who had still clung to the truth; and it was a happy day to the church, as one of their former number had again returned; and there was rejoicing in heaven, among the angels of God, over the one sinner that had repented.

There have now been about thirteen thousand gathered out from among the various nationalities and languages and tongues and people of the European field, and it is the united purpose of this little band to share in carrying the gospel to every part of Europe, and Africa, and Asia, as well as to the Americas and the islands of the sea.

O may this week of prayer be the means of uniting God's people as they have never been united before! May we see evidences of the manifestation of the Spirit, and may we put aside every obstacle, be it in the family, or in the church, or in the conference. We are now scattered pretty well into all parts of the world, by thousands and by tens of thousands. If we unitedly, inspired by the greatness of the work before us, seek God for the fulness of his Spirit, that we may go forth into effective service, and complete his work, and complete it quickly, we may rest assured that the great work of gathering out a people from all the nations will be finished. And we shall also soon behold that glad day when men transformed by the same Spirit into the glorious image of God, shall ascend with the angels to meet their Lord in the air, and enter the city of the great King, there to behold the glory of our Father. Thus will the purpose of God, planned from the very beginning of creation, be triumphantly fulfilled.

Children's Exercise

Faith

MEMORY VERSE: Gal. 3:26.

1. Call for verses containing the word "faith."
2. Illustrate how faith makes things real. Heb. 11:1.
3. We can not please God without it. Heb. 11:6. Why?
4. Relate a story from life illustrating real faith.
5. Bible incidents of faith. Joshua 6:1-20. (Refer to events in the life of Daniel, the crossing of the Red Sea, etc.)
6. What was it that gave the victory in each case?
7. What two promises especially should we remember and believe each day? 1 John 1:9; 1 Cor. 10:13.
8. What is it that will give us the victory over every temptation? 1 John 5:4.
9. In whom does Jesus want us to have faith? Mark 11:22.

The Former and the Latter Rain

W. W. PRESCOTT

(Reading for Wednesday, December 19)

OF special and present interest to the people of God at this time are the following promises, spoken through the prophet Joel: "Be glad then, ye children of Zion, and rejoice in Jehovah your God; for he giveth you the former rain in just measure, and he causeth to come down for you the rain, the former rain and the latter rain, in the first month. And the floors shall be full of wheat, and the vats shall overflow with new wine and oil. And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I have sent among you. And ye shall eat in plenty and be satisfied, and shall praise the name of Jehovah your God, that hath dealt wondrously with you; and my people shall never be put to shame. And ye shall know that I am in the midst of Israel, and that I am Jehovah your God, and there is none else; and my people shall never be put to shame. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth: blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah cometh. And it shall come to pass, that whosoever shall call on the name of Jehovah shall be delivered; for in Mount Zion and in Jerusalem there shall be those that escape, as Jehovah hath said, and among the remnant those whom Jehovah doth call."

The outpouring of the Holy Spirit in the former rain and the latter rain, and the results of these gracious visitations from the presence of the Lord, are foretold in this remarkable prophecy. The promise to make up for the previous losses caused by destructive insects, and the abundant harvest described, are the concrete forms in which the assurance is given that every opposing influence will be held in check, and that rich spiritual harvests will be reaped as the result of the special outpouring of the Holy Spirit.

This prophecy, so far as it relates to the former rain, was fulfilled in the experience of Pentecost and the work of the apostles. This history is worthy of being studied again. Concerning Pentecost we read: "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit,

and began to speak with other tongues, as the Spirit gave them utterance. . . . And they [those "from every nation under heaven"] were all amazed, and were perplexed, saying one to another, What meaneth this? But others mocking said, They are filled with new wine. But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. For these are not drunken, as ye suppose; seeing it is but the third hour of the day; but this is that which hath been spoken through the prophet Joel."

After quoting the prophecy to which he referred, the apostle Peter then showed from the Scriptures, in a simple and straightforward manner, that the resurrection of Jesus of Nazareth was in direct fulfilment of the prophetic word. "The arguments of the apostles alone, although clear and convincing, would not have removed the prejudice of the Jews which had withstood so much evidence. But the Holy Ghost sent those arguments home with divine power to their hearts. They were as sharp arrows of the Almighty, convicting them of their terrible guilt in rejecting and crucifying the Lord of glory." "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. . . . They then that received his word were baptized: and there were added unto them in that day about three thousand souls." Thus under the plentiful shower of the divine Spirit did the seed take root, and spring up speedily.

The multiplication of witnesses under the ministry of the apostles who were filled with the Holy Spirit continued after Pentecost. After the healing of the lame man, "whom they laid daily at the door of the temple which is called Beautiful," Peter again preached to the people, and as the result of his testimony concerning Jesus, "many of them that heard the word believed; and the number of the men came to be about five thousand." The number of converts to the faith was soon described as "the multitude of them that believed," and the record states that "with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." A little later we learn that "the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith." Thus the work continued until after the martyrdom of Stephen and the conversion of Saul. The disciples, according to the promise of Jesus in foretelling the descent of the Holy Spirit upon them, became witnesses to the truth not only in Jerusalem, but

"in all Judea and Samaria, and unto the uttermost part of the earth."

Such were the glorious results which attended the giving of the former rain. Simple arguments in the mouths of "unlettered men, and obscure," carried conviction to the hearts of those who had been filled with prejudice. Without the facilities of modern times, a few men, taken mostly from the common people, but filled with the Holy Spirit, carried the message of the risen Saviour to all the world in one generation, so that the apostle Paul could write to the Colossians concerning "the hope of the gospel which ye heard, which was preached in all creation under heaven." In its influence upon the growth of the kingdom of God in the earth it was doubtless the most remarkable period from Adam to Christ. Those days were the days of heaven upon earth, days of power and light and blessing for the church.

Nearly nineteen hundred years have passed since the giving of the former rain, introduced by the experience on the day of Pentecost. The great apostasy, the Dark Ages, and the Reformation of the sixteenth century have filled the pages of history. The great second advent movement, as foreshadowed in prophecy, has attracted the attention of the world in this last generation. In the finishing of this work the three angels of the fourteenth chapter of Revelation are joined by "another angel coming down out of heaven, having great authority." "The work of this angel comes in at the right time to join in the last great work of the third angel's message, as it swells to a loud cry." At this time the latter rain will be given.

"The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be far exceeded by the mighty movement under the last warning of the third angel.

"The work will be similar to that of the day of Pentecost. As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed; so the 'latter rain' will be given at its close, for the ripening of the harvest. 'Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.' . . . The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are

again to be fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said, 'Repent ye therefore, and be converted, that your sins may be blotted out [in the investigative judgment], when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus.'

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth will be brought to take their stand.

"The message will be carried not so

therefore, to call to mind this word of the Lord: "Ask ye of Jehovah rain in the time of the latter rain, even of Jehovah that maketh lightnings; and he will give them showers of rain, to every one grass in the field." Already there are indications of the fulfilment of this promise, and a work of preparation has been done which will open the way for its complete fulfilment. With repentance and humble confession let each one seek the Lord while he may be found, that the latter rain may be poured out, and the great work cut short in righteousness.

Children's Exercise

Obedience

MEMORY VERSE: 1 Sam. 15:22.

1. Yesterday we talked about believing God; to-day we shall study how we may know that we believe him.
2. What was the result of one act of



WORKERS AT THE NIMES (FRANCE) CAMP-MEETING

much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—"Great Controversy," pages 610-612.

For years we have been in the time of the loud cry of this message. This means that for years we have been in the time of the latter rain. We ought,

disobedience? Gen. 2:16, 17; 3:1-6, 17, 18, 23, 24.

3. How does the Lord regard obedience to him? Memory verse.

4. Find another word for "obey" in Rev. 22:14.

5. Do we need to obey any one but God? Eph. 6:1.

6. We call it minding, but God calls it by different names. Can you find other words besides "do" and "obey"? Ex. 20:12; Prov. 23:22.

7. How is obedience a test of love? John 14:15, 21, 23, 24.

8. What experience of Jesus enables him to help us to obey? Heb. 5:8, 9.

9. What shows whose servants we are? Rom. 6:16.

10. What promise is made to those who obey? Isa. 1:19.

11. Whom is it the Christian's duty always to obey? Acts 5:29.

(Ask the children to bring texts for the next lesson that speak of Jesus' coming.)

Spiritual Finance

I. H. EVANS

(Reading for Thursday, December 20)

"HE that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

In these words Jesus teaches us how our Heavenly Father regards the service we render to others. "He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me."

Thus Christ identifies himself with his laborers, and gives to those who receive his messengers the blessing that he gives to those whom he sends. Not only does he give the blessing, but he also gives the reward; for we read: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward."

Could language be more strong or more encouraging than this assurance that the Lord takes cognizance of every act of kindness that we do in his name? If a prophet is received in the name of a prophet, the receiver, the one who receives the prophet, shall receive a prophet's reward. "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

One would think that to give a cup of cold water to a thirsty, weary pilgrim in the name of a disciple, would be the smallest act of kindness that one could bestow, yet the Lord takes notice even of this. Think you that he who notices all these smaller matters will forget the sacrifice and devotion that his children make in behalf of the interests of the cause of God in the earth?

When we carefully read the Word of God, we find in it examples of two classes of people. One class live for themselves, and consider only their own needs and desires. The other class forget themselves and their needs in service to their fellow men.

Think for a moment of a few men who have lived only for self,—Cain, the murderer, who in a jealous rage slew his brother; Esau, who sold his birthright for a mess of pottage; Balaam, who was anxious even to curse the people of God for the gold of the Moabites; and Judas, who betrayed his Lord for a few pieces of silver.

In what contrast to such characters as these stand the lives of such noble men as Noah, Abraham, Moses, David, Daniel, Paul, and hosts of others, who were willing to surrender all their hopes for gaining advancement in this life,

in order that they might please the Lord.

We almost shudder to mention the names of those who have lived and died with no higher aim in life than the acquirement of property, fame, or worldly honors. Those who follow such an aim in life generally develop the evil traits of their hearts until their lives become a menace to all that is godlike, and thus they often become a source of grief or terror to those whom they should love.

Not so, however, are the lives of those who follow the Master. Everywhere by his example and precept we are taught not to live for self or worldly gain; but that our lives are to be spent in loving service for others. Let us read Matt. 25:31-46 inclusive. Here we are plainly taught that whatever we do for others in the name of Christ, we do to him. "For I was an hungered," he says, "and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Whatever we do, then, to our fellow men in the name of Christ, Christ reckons as a personal service to himself.

Could anything be more plain than that God puts a great value on the service we render to our fellow beings in his name? "Which is love? To do God's will, or merely suffer it? I must headlong into seas of toil, leap forth from self, and spend my soul on others."

Who can comprehend the great privilege of being a worker together with God in the wonderful work of soul saving? And yet, in God's plan, every child born into the kingdom of grace can become a soul winner. It is true we can not all go into the regions beyond, and become workers in a public way to win souls to Christ; yet there are ways in which we can become workers together with God. Let us not forget,—

"Still shines the light of holy lives

Like star-beams over doubt;

Each sainted memory, Christlike,

drives,

Some dark possession out."

Though we may not go to a foreign field, yet we may still be messengers sent of God to rescue souls from sin. The strongest influence that man can exert on men's hearts, is the influence of a godly, consecrated life.

Again: we may become workers together with God by the consecration and proper education of our children. Why should not every Seventh-day Adventist child be dedicated to God and to his service for the spread of the third angel's message? Should not a people who believe that they are living in the very closing hours of time, with a mighty, thrilling message to go to all the world, gladly give their sons and daughters to the work of God? Is the sacrifice too

great to give our all to advance the kingdom of God in the earth? In our children, may we not become laborers together with God in the great work of soul saving? Is it too much to expect that in the near future there will be a

great army of young men and women encircling the whole earth, teaching the thrilling gospel of the great advent message for our day? These young, strong, stalwart soldiers of the cross, "fired with a zeal peculiar," will carry the news of a soon-coming Saviour to all the world.

Has not the time come when our young people must rise up and buckle on the armor, for battle in distant lands? Our older men, tried and true, are falling one by one at their posts of duty. Nearly every nation under heaven has within its keeping the last remains of some pioneer of the third angel's message. Shall not this consecrated ground, made sacred by the devotion and sacrifice of precious lives, be an inspiration for others, young and strong, to enter into the warfare, and carry the battle to the enemy's gates? Let us all learn to sing from the depths of the soul that old Moravian war song,—

"Blessed be the day when I must roam
Far from my country, friends, and home,
An exile poor and mean.

My fathers' God will be my Guide,
Will angel guards for me provide,

My soul in danger screen;

Himself will lead me to a spot
Where, all my grief and cares forgot,
I shall enjoy sweet rest:

As pants for cooling streams the hart,
I languish for my heavenly part,

For God, my refuge blest."

Is it not time for this people to arise and say, "We will go up and possess the goodly land?" Does it not seem, from all we hear and see and know, that Beulah land is only a little way beyond? The shining angels are there, waving the palm branches of victory, beckoning us homeward. The marriage supper of the Lamb is ready, only waiting because of the tardiness of the invited guests.

Earth's nations are arraying themselves for the last great fray; and we are not ready for the last command of our blessed Lord: "Go out into the highways and hedges and compel them to come in, that my house may be filled."

With such a mighty work before us, is it not to be wondered at that God's people should say to themselves,—

"My soul is not at rest; there comes a strange

And secret whisper to my spirit, like
A dream at night, that tells me I am on
Enchanted ground.

Why live I here? The vows of God

Are on me, and I may not stoop

To play with shadows, or pluck earthly
flowers,

Till I my work have done, and rendered up account."

The Spirit of God is striving with hearts everywhere. It is truly God's awakening hour for his people, that they may prepare for the speedy accomplishment of his closing work.

But with this rapidly increasing army of workers, there will of necessity be an increasing flow of means. God always provides the means as he prepares the workers. One will not long outrun the other. While the heavenly visitors lay the burden of going to other lands

upon many hearts who have been trained and educated for public labor, the same divine influences will arouse God's people to furnish the means for their support.

Already there seems a mighty awakening among our people to furnish the means for the rapid extension of the third angel's message in all lands. Look at the wonderful gain in tithes in one year. In 1905 there was an increase in tithes paid by this denomination over that of 1904, of \$168,195.58. This is a tremendous gain for one year. The total amount of tithe for the year 1905, as paid in by our people, amounts to \$858,014.91. Should this ratio of increase continue through the year 1906, the tithes of our people would pass the million mark.

Not only have our people increased their tithes, but the conferences have most generously donated from the tithes they have been receiving, to the work in foreign fields. This past year they have contributed for foreign mission work outside of local conferences, the sum of \$97,696.89. In the history of our message there has never been such a spirit of liberality on the part of our strong conferences to assist from their funds in extending the work in other lands, as at the present time. It is truly marvelous how God is working for the extension of the message.

Besides the tithes, the offerings for foreign missions for 1905 were the largest ever made by our people in any one year. Taking our work as a whole, 1905 was the banner year in our denominational history for progress in missionary work.

By co-operating in the plan of weekly offerings for foreign missions every believer can assist in extending the message. A small donation of only ten cents a week from each member of our faith, means a large sum for mission work. Does it not seem as if we could give as much as \$5.20 a year for the gospel in other lands, if once we should set our hearts diligently to do it? This would mean the large sum of \$312,000 a year from our people in the United States alone for foreign mission work.

The furnishing of means to advance the cause of truth is one of the most interesting parts of God's work. It is not a burden, it is not a tax, but it should be a great privilege for us to contribute liberally for the advancement of God's work. God should be a partner in all we do. Not only should we love him, and pray to him, and keep the Sabbath, but we should also honestly pay our tithe, and make our offerings for the advancement of his truth. He should have a share of every dollar that comes into our possession. In this way we can ask his precious blessings upon the labor of our hands, that prosperity may attend all that we do, that we may have more means to contribute to his cause.

God can as truly be with the farmer, and the tiller of the soil, as with the man on the frontier who is preaching the

truth. Each may have the blessing of God, and a fulness of Christian experience, and surely every one should have a part in helping on the cause of God.

Those in far-away countries are doing their best to help give this message to other lands. From one field came the cheering word, "Our boys are determined to help carry the gospel. If they have no money, they go without one meal on Sabbath, and ask us to put the price of the meal into the mission treasury."

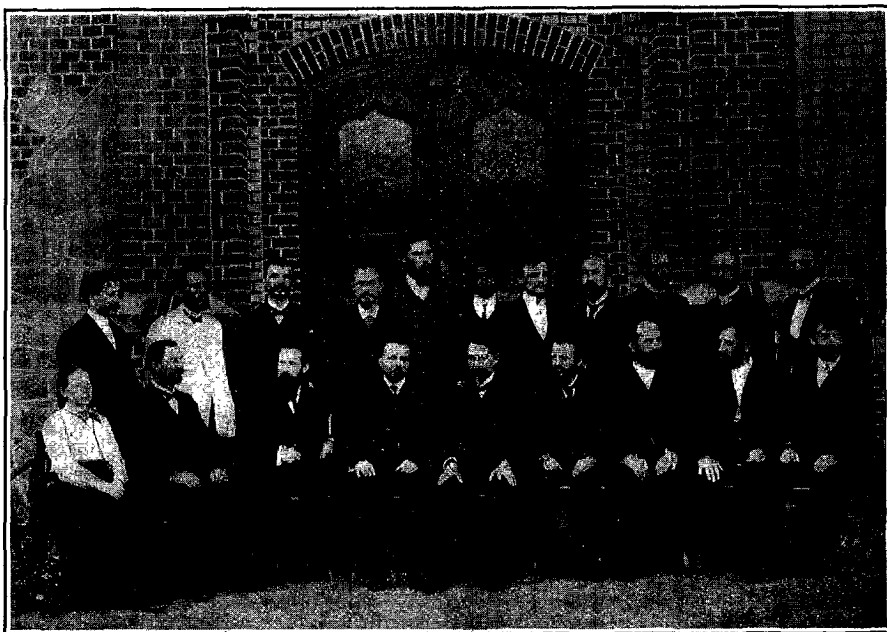
The other day from one of the darkest parts of God's heritage came a donation for another, an equally needy field. A few weeks ago a union conference that had been exempt from helping to raise the \$150,000 fund, voted a petition to be permitted to join in raising this large fund.

Only this week a letter came from South Africa containing an offering of one hundred and seventeen dollars that

eyes have long been looking? Are not these experiences the beginning of the close of the latter rain? Are we not treading in the border land of the apostolic days of giving, when men and women sold all their earthly possessions and gave them to the advancement of the cause of God?

Truly the signs are cheering. The spirit of giving is a true thermometer of the spiritual condition of the church militant. With the experiences of the past, the pentecostal days seem not far distant, and for their speedy arrival let us pray daily.

Should this denomination not raise the battle cry, "A million a year for the souls of men in other lands"? It is not a large sum. Is it any too much for this people to give to spread the glorious news of the soon coming of the Saviour? With a membership of about eighty thousand scattered throughout the world, the raising of a million a year would mean the sum of \$12.50 from each individual.



OFFICERS AND FIELD SUPERINTENDENTS OF THE GERMAN UNION CONFERENCE
Standing: Brethren Schilling, Loeb sack, Klingbeil, Hartkapf, Huenergardt, (a visitor), Ising, G. Schubert, Wildgrube, Pieper, Mathe. Sitting: Sister Severin; Brethren Gaede, Frauchiger, (a visitor), Conradi, H. Schuberth, Boettcher, Luepke, Dail.

had been given in that field to assist in replacing the loss by fire in the Pacific Press, and from a lone worker and his wife in West Africa, ten dollars for the same purpose.

When the \$100,000 fund was being raised, the money came in so fast that the clerical force in the office could not attend to the business, and to the surprise of all, the amount did not stop at \$100,000, but went with a bound to over \$115,000, and those in charge of the work had to cry, "Enough and more! The fund is raised."

These things make one think of the days of Moses when he built the tabernacle in the wilderness. The people brought so much that Moses had to restrain their liberality. And the record reads, "So the people were restrained from bringing, for the stuff they had was sufficient for all the work to make it, and too much."

Are these not the days to which our

Can it be done? We believe it can. Not this year, nor next, perhaps, but shortly this people can pass on to the regions beyond, year by year, the sum of one million dollars.

So let it be, and to this glorious end let us work and pray. And in all this effort for others, let us remember,—

"The meal unshared is food unblessed,
Thou hoard'st in vain what love should spend;

Self-ease is pain, thy only rest
Is labor for a worthy end."

Children's Exercise

The Coming of Jesus

MEMORY VERSE: Matt. 16: 27.

1. Call for texts found on the subject.
2. When God made the sun, moon, and stars, what did he say they were for? Gen. 1: 14. Note that they were for signs.

3. For what are signs used? How are they a help?

4. What is said of the sun, moon, and stars as signs? Joel 2:31; Matt. 24:29, 33. (Try to make the nearness of Christ's coming, and the signs that point to it, as real as possible.)

5. What will be the manner of Christ's coming? Acts 1:9-11; Matt. 25:31. (Use additional texts if time permits.)

6. How many will see him? Rev. 1:7.

7. What is Jesus now preparing? John 14:1-3.

8. What preparation should we make to receive him? 1 John 3:2, 3.

The Holy Spirit at Work in the Mission Fields

W. A. SPICER

(Reading for Friday, December 21)

IN all the wide mission fields we see evidence that God, by his Holy Spirit, is working with mighty power.

The Mission Board may feel that it must hold back a little time in sending missionaries forward; but a divine providence will not allow delay. There is a hand laying hold of this work that is not of men. The means may be lacking; then perhaps the Lord leads conferences to come forward with gifts from their tithe surplus, or some special donations come in, and the forward path is made plain. Hearts are stirred by the victories won, and the line of advance moves on so swiftly that we can scarcely keep watch of it. It is startling. It is the Lord finishing the work. He is cutting it short in righteousness.

No wonder that the world begins to see that this movement is compassing the earth. In the vision of Revelation 14, John saw the judgment-hour message flying swiftly to every nation, tongue, and people. What John saw in vision we see literally fulfilling before our eyes to-day. And others see it. They see its world-wide aim, and recognize its rapid growth. That is why the Methodist *Christian Advocate* recently wrote of this advent movement:—

"Its aim is avowedly to run the earth; and small though the denomination still is, it has its missionaries scattered through every region of the globe."

The proclamation of the Lord's soon coming is truly rising with a loud cry in every continent. We were told in one of the exhortations of the spirit of prophecy at the Washington General Conference, that we were to "belt the world" with this message. Thank God, it is being done. Our outposts now stretch in the New World from Alaska and Iceland to Punta Arenas, the southernmost city on the Straits of Magellan, and in the Old World from Hammerfest, the uttermost city of the polar north, to Cape Town and the Malay Straits. There are wide gaps to be filled in, but our missionary line already belts the world, and we know that the light of the last message is to flood in,—

"Till like a sea of glory

It spreads from pole to pole."

The progress of the third angel's mes-

sage is drawing its own lines upon the map. Look at the map of the world and see how already we have a missionary arctic circle surrounding the north pole, running from Alaska to Iceland, and on to our Scandinavian Northland mission and Siberia. Our own antarctic missionary circle is drawn from Punta Arenas, near Cape Horn, to Cape Town, and on to Australia and New Zealand, the extreme circle of habitable land to the southward. And a tropical belt of missions in Africa, Asia, South America, and the islands of the sea forms our missionary equatorial line. Never did any people have so urgent a call to stretch every nerve and devote every resource of men and means to the work committed to them.

The Spirit Has Prepared the Way

God has prepared the way by his Holy Spirit for a quick work in our day. In 1844 the hour of his judgment came. We are told in "Great Controversy:—" "If all who had labored unitedly in the work of 1844 had received the third angel's message, and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of his people."

The history shows that at that very time in Africa, in India, in China, and, in fact, in all the world there were mighty impulses set working as under one divine control, everywhere preparing the way for a quick work just then—if only all the advent believers had taken up the third angel's message after the disappointment of 1844. There was a crisis on in the affairs of the nations, as well as in the development of God's work.

And just as men widely separated in those days took up the advent cry, so also, here and there, students of the Word began to keep the Sabbath. Last summer, at the great German Union camp-meeting at Friedensau, one of the most thankful men was an aged brother from Bavaria. Down in that intensely Catholic land he had heard in his youth the message of 1844. A few years later he began to keep the Sabbath, knowing of no others doing so. Now he has found those of like faith, and this was his first camp-meeting. His face fairly beamed with satisfaction as he sat on the front of the speaker's platform in order to catch every word from the desk.

As Elder Armstrong opened meetings in Ceylon last year, he heard of a body of Tamil-speaking Christians keeping the Sabbath. He sent word to them that he also kept it. A delegation came into Colombo from the country to question him. They were astonished to hear that he actually kept the Sabbath, and that there was a large body of people in other parts of the world doing so. "But," they said, "how did you and your people learn about the Sabbath?"

(When asked how they themselves had learned of it, they said that in 1844 an old Tamil teacher in their community had been led to study the Bible regarding God's Sabbath, and had begun to keep it, leading his flock also into obedience.)

These and many other incidents more commonly known among us show how truly the Spirit of God in that early advent movement had prepared the way for the Sabbath reform message. (But the great body of those who engaged in the 1844 movement turned back from the third angel's message.) And so the final phase of God's work was built up again from a small beginning.

But now it has spread out into all the world, and a crisis has come again. Everything points to the approaching climax of the world's history, and we see the message hastening on as never before. Again the divine Spirit has ushered in a new time. All societies feel it. Secretary Patton, of the Congregational Board, says:—

"Within five years the missionary situation of the world has been so transformed as to be hardly recognizable by those who studied the problem in the previous period. There has been nothing like this in history since the preparation of the Roman empire for the advent of Christ. We are in a new fulness of time."

Surely the Lord has made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.

A Work of Power in Europe

Things seemed to go hard and slow in the early seed-sowing time in Europe. But what a splendid fruitage is now springing up. If fifteen or twenty years ago any one had said that the time would come when hundreds of Catholics would accept this truth in a year, we would have said, "That will be in the time of the latter rain and the loud cry of the message." Last year, in Europe alone, the brethren estimate that about four hundred Catholics embraced this truth. Verily this means nothing less than the loud cry, the refreshing from the presence of the Lord. The Comforter has come.

No laws can hold the message back. It creeps in where public preaching services are forbidden. Baptisms are held secretly, where open baptism would bring all to prison. We hear of a police squad brought out in Russia to arrest a baptismal party, only to remain as spectators, and actually as a guard to shield our minister from men who had sworn to kill him if he performed the service. We hear from Rumania of a policeman, sent to our meetings to catch the missionary in his words, but who is now himself a baptized member of our church, converted by the words he heard.

We hear that the message has reached the ears of kings during the last year, and is a topic of conversation in imperial courts. We hear of simple souls who have come, as in Catholic Spain, saying, "Do you preach Jesus in this

house?" Another daughter of Spain, now a believer, said when the truth first came to her: "This is what my father waited for. He told me that some day a message would come, having real help and saving power. He longed for it, but died without it, saying it would surely come sometime. I know that this is it."

Brethren and sisters, have we not been told through the spirit of prophecy of the praying ones, all through the dark lands, to whom God is sending rays of light from heaven to encourage them to hold on until we can reach them? Surely he would have us make haste. There is a little baptized company now in Lisbon, as the first-fruits in Portugal, and two of the new brethren are going out as colporteurs. At the rate of over two thousand a year the believers are coming into our ranks in Europe. Great Britain has added as many in the last four years as in all the twenty-three years preceding. The Scandinavian Union calls now for no more appropriations for its field work. It has organized a new Northland mission for the Laplanders and others, and is raising a fund for a mission to Abyssinia, the ancient Ethiopia. Their missionaries are preparing to enter that land of ancient Sabbath-keeping, and where still the people say that the Sabbath is the holy day. We hear that our Icelandic paper has a circulation of nearly four thousand, the largest of any paper, religious or political, in that island. Truly we see in all these things the marvelous working of the Holy Spirit in the European field.

Progress in Africa

In Africa our colonial brethren have recently opened a mission for the Kaffirs in the eastern province of Cape Colony. The Kaffirs have long been calling us to come among them. The German brethren have just planted a new station, their third, in German East Africa. Brother Enns, who is in charge, writes:—

"The work here is threatening to overflow. I now have about one hundred pupils in the school and fifteen in the boarding-school. Thirty have applied, but for lack of room they must wait. We must enlarge soon. They are pressing and begging, asking if they may not stay. To-day one kept on until I could not refuse him. The boys are quite bright, and are doing very well in their studies. Most of them are the sons of chiefs, who will succeed their fathers."

The British brethren have landed two workers to establish our first mission in Uganda. The young Africans in our mission training-schools are praying the Lord to help them "to learn quick." The way in which the Lord is answering that prayer stirs our hearts with new hope for the Dark Continent. One lad in the Solusi school wrote to Elder Hyatt:—

"My people is in darkness there in Zululand. I can not have rest day and

night. I long to take truth to my people. I tell you time is very short. I ask you send help down to my people. I want to go down there. I want to give my life to my people."

At last we have a foothold established, a mission house of our own, in Sierra Leone, on that African West Coast, from which our workers have been turned back more than once. Last year the new Algeria Mission, in the extreme north of Africa, reported its first-fruits, four or five new Sabbath-keepers. The little lights representing our missions glow brighter and brighter in darkest Africa, and we know that angels rejoice to see these jets kindled in the darkness. We must pray God to help us to do more and to do it quickly.

The Power that Can Move Asia

Asia, with half the world's population, witnesses to the working of the Holy Spirit with a new power in this message.



TONGA AND HIS DAUGHTER

Members of our Rarotonga Mission, South Pacific Islands.

Dr. George writes from Turkey, of new baptisms, and adds:—

"The spirit of revival has been growing. The Spirit of the Lord is working here in Turkey. May nothing hinder this work."

From Syria comes the word that the truth has reached the Euphrates Valley, and a new people, called Assyrians, remnants of that ancient nation, are now represented in this truth by seven or eight new Sabbath-keepers.

In India and Burma new fields have been entered, and new peoples are hearing the message. It is a significant word that Brother Hansen sends from Burma. Some Baptist missionaries, working in far upper Burma, on the borders of China and Siam, found tribes all ready to be taught. The people said:—

"Is not this the fulfilment of our traditions and hopes? Our traditions say that God dwelt among men, that he ascended to heaven, and that he would come again. Furthermore, the foreigner was to bring us a knowledge of the true God, and now the foreigner has come with the message of salvation."

In less than a year over a thousand were baptized. Note how these tribes were seeking for the knowledge of the Saviour who is coming again. The complete message of Christ's soon coming is the message they were looking for. It is the message for the world. We should be giving it everywhere. The Spirit is going before us into the darkest corners of the earth.

In China a new dialect is now praising God for this message. Five young men of the Hakka people, of South China, have been baptized in Canton. In the Amoy region the truth is spreading in a marvelous way. Who does not sympathize with that aged Chinese Christian who, as he went to hear our Brother Keh speak, prayed the Lord to confuse his mind so that he could not understand if error was being taught, and to give him a clear understanding of what was said if the Sabbath was right? Brother Keh preached a plain sermon

on the Sabbath question; the old man understood every point clearly, and now he is rejoicing with many others in the truth.

When we heard of the work of one young Chinese preacher, Brother Tan Hu, we rejoiced. Then he was called home to help his people in a time of pestilence. He took the disease and died. O, we said, how will the Lord cause this to work to his

glory, when witnesses are needed so much in China? But Brother Tan Hu died exhorting his father and family to obey the truth. Then the next word came from Brother Hankins:—

"Tan Hu's father has begun to keep the Sabbath. The Sabbath after Tan Hu died, his father went over to the village where his son had succeeded in bringing together about twenty people, who met each Sabbath to worship God, and there, of his own accord, took up the work his son laid down."

A new mission has been opened in Honan, on the railway, and the printing-office removed to it. More than once the lives of our missionaries have been threatened during the last year, but God has protected them.

From Japan, Korea, Singapore, the Pacific Islands, and Australasia come only encouraging words. There is no retreat in this work. The Australasian Union is moving upon the populous East Indies. Java has now a representative of the truth.

In the West Indies and Central America, where three thousand Sabbath-keepers are with us for the finishing of the

work, a union conference was organized last summer. Mexico, which for years was a hard and unresponsive field, reports a new spirit of inquiry. The Lord is visiting these Catholic fields. Brother Tanner writes from the island of Hayti of baptism after baptism, and says: "This progress among Catholics has been an astonishment to the Protestants here, who have never made very much progress among Catholics." Some have called on him to explain it. The only explanation is that this third angel's message is the special truth of God for these last days.

Our South American brethren also thank God that his Spirit is working with new power in dark Catholic fields. When news of the San Francisco disaster reached South America, people stood aghast. Now they have had a similar visitation in Valparaiso. The message of the approaching end is being punctuated with earthquake and tempest. The Lord is warning the world. The message of hope and salvation from the things coming upon the earth must go swiftly. And we are to carry it. (It will mean all we have and are on the altar to go to the finish with this message.)

The Macedonian cry comes from over every sea. Let us answer it in our prayers and gifts, first giving our own selves. This week-off-prayer offering to missions ought to be the largest ever given, as our surrender and consecration ought to be the most determined and complete. Some parents must give children to go to the fields. Conferences and institutions must give workers who can not be spared without sacrifice. God is calling. Not a soul can view the wondrous working of the Lord throughout the world-wide field to-day without repenting before God with awe-struck heart; for to watch the movements in the fields is to see God actually cutting short the work of human salvation and bringing eternity near.

But it is a glad truth to the advent believers in all lands. All round this world are earnest hearts rejoicing in the "blessed hope." They are praying for it. One Sabbath day, after weary weeks at sea, I landed in Buenos Ayres,

South America, and went directly to a Sabbath-school in our mission rooms in the heart of that great city. Their language was strange to my ears, but I understood their spirit with my heart. It was the spirit of the one old-fashioned third angel's message. Then we studied the map of our mission fields, and through the interpreter they were helped to see how swiftly the work is going. As we told them that the advent people were almost home at last, it touched my heart to see that little company all weeping tears of joy. Brethren and sisters, this hope is the dearest hope on earth to the pilgrims homeward bound. And the Lord Jesus will never disappoint his children, who to-day are

4. Will there be children there? Isa. 11:8; read "Early Writings," page 14.

5. Describe briefly the new earth, using the following texts: Isa. 35:1-10; 33:24; Rev. 21:4; Isa. 11:6-9; 65:25.

6. We can even sleep in the woods and not be afraid. Eze. 34:25, 28.

7. We need not be afraid of the dark. Rev. 21:25; 22:5.

8. What is said of the homes in the new earth? Isa. 65:21.

9. What will the people do on the Sabbath? Isa. 66:23.

10. Who are to enjoy the blessings of the new earth? Rev. 22:14.

(Ask the children to learn missionary verses for the next study.)

"Even at the Door"

MRS. E. G. WHITE

(Reading for Sabbath, December 22)

JESUS is coming again. Before parting with his disciples on the earth, he gave them the promise of his return. "Let not your heart be troubled," he said; "in my Father's house are many mansions: . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

The exact day and hour of Christ's coming have not been revealed. The Saviour told his disciples that he himself could not make known the hour of his second appearing. But he mentioned certain events by which they might know when his coming was near. "There shall be signs," he said, "in the sun, and in the moon, and in the stars." "The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall." Upon the earth, he said, there shall be "distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

"And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

The signs in the sun, moon, and stars have been fulfilled. Since that time earthquakes, tempests, tidal waves, pestilence, and famine have multiplied. The most awful destructions, by fire and flood, are following one another in quick succession. The terrible disasters that are taking place from week to week speak to us in earnest tones of warning, declaring that the end is near, that something great and decisive will soon of necessity take place.

Probationary time will not continue much longer. Now God is withdrawing his restraining hand from the earth. Long has he been speaking to men and women through the agency of his Holy Spirit; but they have not heeded the



TEACHERS OF THE MESSAGE IN INDIA

Two Santal teachers, on either side, and a Hindi man recently baptized.

praying in many tongues that last prayer of the Scriptures, "Even so, come [quickly], Lord Jesus."

Children's Exercise

The New Earth

MEMORY VERSE: 2 Peter 3:10.

(Introduce the lesson by a brief talk about the beauty of the earth when God first made it, and the reasons why it is necessary for him to make it over again.)

1. What does the memory verse say about this earth?

2. Of what have we the promise? 2 Peter 3:13.

3. Has any one ever seen the new earth? Rev. 21:1, 2. (If there is time, read extracts from "Early Writings," pages 9-15.)

call. Now he is speaking to his people, and to the world, by his judgments. The time of these judgments is a time of mercy for those who have not yet had opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; his hand is still stretched out to save. Large numbers will be admitted to the fold of safety who in these last days will hear the truth for the first time.

The Lord calls upon those who believe in him to be workers together with him. While life shall last, they are not to feel that their work is done. Shall we allow the signs of the end to be fulfilled without telling people of what is coming upon the earth? Shall we allow them to go down in darkness without having urged upon them the need of a preparation to meet their Lord? Unless we ourselves do our duty to those around us, the day of God will come upon us as a thief. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise.

As a people, we must prepare the way of the Lord, under the overruling guidance of the Holy Spirit. The gospel is to be proclaimed in its purity. The stream of living water is to deepen and widen in its course. In fields nigh and afar off, men will be called from the plow, and from the more common commercial business vocations, and will be educated in connection with men of experience. As they learn to labor effectively, they will proclaim the truth with power. Through most wonderful workings of divine providence, mountains of difficulty will be removed. The message that means so much to the dwellers upon earth will be heard and understood. Men will know what is truth. Onward, and still onward, the work will advance, until the whole earth shall have been warned. And then shall the end come.

The day of Christ's coming will be a day of judgment upon the world. When the multitude of the lost—those whom God has favored with great light, but who rejected the light; those who might have been saved, had they obeyed God's law, but who refused to obey—when these see the Son of man coming in the clouds of heaven, they will understand the great sacrifice made in their behalf; they will understand the unmeasured love of the Redeemer, his incarnation, the sweat-drops of blood, the marks of the nails in his hands and feet, the pierced side; and they will ask to be hidden from the face of him that sitteth on the throne, and from the wrath of the Lamb. They see as in reality the condemnation of Christ, and hear the loud cry, "Release unto us Barabbas." They hear the question, What shall be done with Jesus? and the answer, "Crucify him, crucify him!"

The reign of appearance and pretense is over. The righteous Judge speaks

with awful emphasis as he utters the sentence, "I never knew you: depart from me."

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Thus he welcomes them, to live hereafter in eternal communion with himself. And every voice in the heavenly mansions echoes and echoes

flock to fountains of living water. The tree of life yields its fruit every month, and the leaves of the tree are for the healing of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home.

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise."

"They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: . . . mine elect shall long enjoy the work of their hands."

There will be no more tears, no funeral trains, no badges of mourning. "There shall be no more death, neither sorrow, nor crying, . . . for the former things are passed away." "The inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

In the earth made new, only righteousness shall dwell.

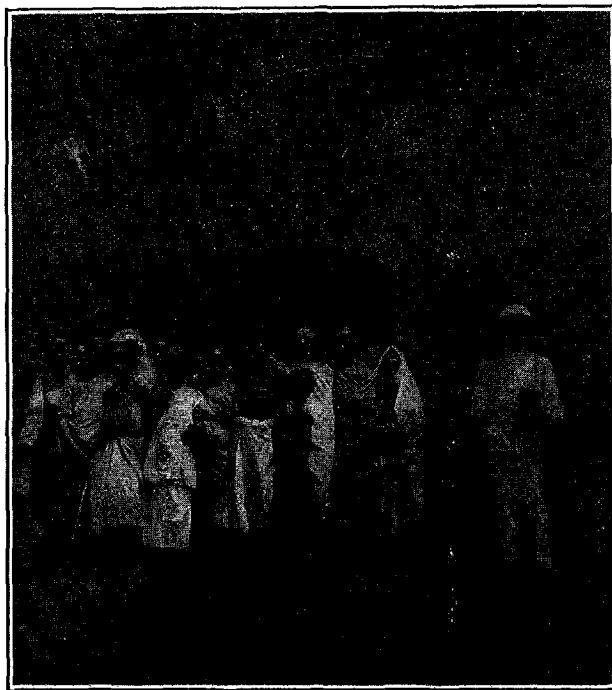
"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple."

Children's Exercise

Missionary Work

MEMORY VERSE: Matt. 24:14.

1. Call for the verses learned.
2. How far must this message go? Rev. 14:6, 7.
3. What will then come? Matt. 24:14.
4. Who are called to give the message? Matt. 28:19.
5. Why must missionaries be sent? Rom. 10:14, 15.
6. Give incidents showing the needs in other lands and the desire the people have to know the message.
7. How does God regard the people in all lands? Rom. 2:11; 1 Tim. 2:3, 4.
8. How may we help in sending the gospel to them?



IN GERMAN EAST AFRICA

The Friedensthal school, one of the three stations conducted by the German Union Conference.

the welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Jesus is coming, coming with clouds and great glory. A multitude of shining angels will attend him. He will come to honor those who have loved him and kept his commandments, and to take them to himself. He has not forgotten them or his promise.


There will be a re-linking of the family chain. When we look upon our dead, we may think of the morning when the trump of God shall sound, when "the dead shall be raised incorruptible, and we shall be changed."

That time is near. A little while, and we shall see the King in his beauty. A little while, and he will present his faithful ones "faultless before the presence of his glory with exceeding joy."

No human language can fully describe the reward of the righteous. It will be known to those only who behold it. There the heavenly Shepherd leads his



THE FIELD WORK



The Wisconsin Camp-Meeting

It was my privilege to attend the Wisconsin camp-meeting held at Stevens Point, August 22 to September 3. This was a very interesting meeting from more than one standpoint. The attendance was quite large, nearly one thousand persons being encamped upon the ground.

The spiritual interest was excellent from the beginning. The business meetings were conducted in a very pleasant and orderly manner, and every one seemed pleased with the decorum and general interest manifested. An excellent impression seemed to have been made upon the people of Stevens Point. A goodly number attended the evening meetings regularly and manifested a very deep interest. I trust that fruit will appear in the final reckoning, as the result of the meeting held at that place.

Financial matters received due attention, \$160 being raised to pay for new canvas seats for tents; \$400 for the Bethel Academy; \$400 to clear up the \$6,000 fund, which fund was for the purpose of paying off Wisconsin's share of the old General Conference Association debt. In addition to this, Elder F. C. Gilbert secured about \$200 for the Jewish work; Brother T. Valentiner, about \$100 to aid the German paper; and Elder G. F. Enoch received over \$100 for the work in the West Indies. In all, about \$1,400 was raised during the camp-meeting.

The Educational Department came in for its share of attention. Two meetings for the young people were held each day; one at 5:45 A. M., and the other at 4:45 P. M. Profs. A. W. Spaulding and A. W. Hallock had immediate charge of these meetings. Other speakers who are interested in the educational work were present and took part in the labors for the young people. Among them were Brethren Gilbert, Shaw, Enoch, and H. A. Washburn.

Two children's meetings were held each day. In the morning at nine o'clock the general exercises were held, consisting of various Scripture recitations and memory verses. The commandments were studied, psalms were memorized, and missionary studies given. A part of the morning hour was devoted to regular class work, which was in charge of teachers trained for the purpose. The church-school teachers and other workers had charge of this important department. In the afternoon at 4:45 the children assembled for some special work. Among those who gave special talks to the children were Brethren Gilbert, Shaw, Washburn, Enoch, and Miss Mary Cook. These general exercises were of interest to the children, and were an inspiration to them to become familiar with the different phases of the work to which their attention was called.

During the camp-meeting the children raised about thirty dollars for the work among the Hebrew children in Boston. They raised nearly ten dollars for the

work in Jamaica, and four dollars for the Chinese school work. The entire donations for the two Sabbaths during the camp-meeting were set apart for the Chinese Girls' School, at the suggestion of the children. This amounted to about sixty dollars.

Before the camp-meeting closed, twenty church-schools were arranged for, and it was thought that perhaps half as many more would be held in the conference during the winter. All the available teachers in the State have been called upon, or will be before the number of schools is complete. Three hundred and twenty children were enrolled in the church-schools of Wisconsin during the past year.

Elder H. S. Shaw, president of the Minnesota Conference, was present from the beginning of the meeting, and his labors were appreciated. Elder F. C. Gilbert was present from the beginning until Tuesday night of the first week, and his preaching was also much appreciated by our people, and the people from the city as well. Elder Enoch and Professor Washburn came later in the meeting, and took up the work where others, who had to depart for other fields, had laid it down. Meetings were conducted daily in the Scandinavian and German languages, as well as in the English.

Only one change was made in the conference officers: Brother A. J. Olsen, State agent, was placed on the conference committee, to take the place of Elder N. P. Neilsen, who went to Dakota last spring. The records show an increase of over five thousand dollars in the tithe during the past year, and also a very encouraging increase in donations and receipts for the foreign mission fields and other funds of the conference.

ALLEN MOON.

Georgia

GAINESVILLE.—The series of meetings held October 18-26 with the Gainesville church was a season of rich experience to all. There was no preaching, but an effort was made to follow the instruction to teach the people things practical in Christian living and doing. "Ministry of Healing" was used considerably, and several copies were ordered for different members of the church.

It is a satisfaction to place this good book with our people, as it is like the pure water of Lebanon for their souls. Especially should it be a precious volume to all parents.

The celebration of the ordinances on the last Sabbath was one of the most precious seasons ever enjoyed by those present. Although only nine could come together, God graciously manifested his presence and blessing, and witnessed that he was glorified.

This little company has to struggle against many difficulties, but God will work for them. The surrounding country is beautiful, and could some good brother who could act as leader, settle

there with his family, it would prove a great blessing. Their good church and school building could hold a much larger congregation.

The writer is indeed grateful that God again permits him to be in the field, and asks earnest prayers that his efforts may be blessed of heaven. ALBERT CAREY.

Barbados

BRIDGETOWN.—Since my return home, I have been glad to find the believers in this field of good courage, and determined to press the battle to the gates.

The work in Barbados truly presents a very encouraging feature, and if the enthusiasm manifested continues, others are sure to be added to the church. I am presenting some special subjects on Sunday evenings to a most interested audience, and the church is generally crowded, while on the outside is a no less interested crowd gathered around the windows. They seem stirred and impressed as they listen to the scriptures portraying the facts concerning the recurring volcanic eruptions, earthquakes, and storms, and the agitation among the nations, and the rapid increase of lawlessness.

As I go among the people, I am having some blessed experiences, holding Bible readings with different ones who are anxious to have an intelligent understanding of the truths for this time. This gives me a broader idea of the truth, and causes me to appreciate the message more and more.

I prepared a program for a missionary exercise, which was rendered by the children and our church choir on Sunday afternoon, October 14. The church was filled by an appreciative audience, every one of whom declared the meeting to be a success; some were there for the first time.

I have visited the company at the Gardens, where Brother Dasent is presiding, and found the new Sabbath-keepers at this place rejoicing in the new-found truth. I spoke, while there, on the great gift of God to us, and our obligations to him. Their faces were lighted up with joy as the Lord through his Spirit impressed the thoughts on their minds.

A Young People's Society was organized just before I returned, with Brother Charles Enoch as president; this adds greatly to the spiritual life of the church, and its members are doing aggressive work with good success.

I am glad I have a part in carrying this message to a perishing world, and by God's grace mean to do all I can by assisting in finishing the work in this generation.

W. DURANT FORDE.

Japan

"LIFT up your eyes, and look on the fields; for they are white already to harvest."

There are many religions in the world which claim to be true and good; but these, except the one true religion, can not save souls from sin. For this reason many are seeking a religion that can satisfy their souls; and now is the time for us to work with the Lord for such.

On my way from Nagasaki to Tokyo I stopped at Shimonoseki to visit Brother Kaname's family. It was Friday, and the city officers had ordered everybody

to clean house. So I went to the temple on the hill to get a view of the city. In the temple yard I noticed an old man sitting by the fence, meditating. He seemed very sad, so I went near to him and asked, "Have you any hope for the future?" Slowly he raised his head, like the man at the pool of Bethesda who had been diseased for thirty-eight years, and answered, "No." Then I asked, "Don't you believe any religion?" He replied that he had been taught to believe the Shinto doctrine, but really understood nothing clearly about religion. He seemed utterly discouraged because for years he had been sick of palsy, and his daughter-in-law is unkind to him, though she is a strong Buddhist. I talked with him for several hours, telling him about man's fall, and how God in his love for man "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Tears filled his eyes, and he asked, "What shall I do to be saved?" I explained the gospel the best I could, and taught him how to pray. When I bade him good-by, he said, "This is the happiest day of my life. My son will be glad to hear this good news." I hope to see him again on my return, and also in heaven.

I stopped also at Hiroshima and Okayama, and had good meetings. Some who have been prejudiced have become interested, and confess the foolishness of worshipping idols. Now God commands all men

everywhere to repent. We must work while his Spirit helps us. With but a handful of workers, how can we finish this work before our King comes? We need more workers to help these poor souls all over Japan. We should soon start a Bible training-school to educate young men and women for this work.

An aged pastor of the Congregational church in Osaka has decided to obey the Lord, and to devote the remainder of his life to the proclamation of this message. I have been corresponding with him for several years. He has been convinced of the truth for some time, but thought to reform his congregation by staying among them and teaching the truth. But they hate him since he began to keep the Sabbath; so he has declined to receive his salary any longer, and will unite with us. He desires to settle in Kumamoto, one of the principal cities of the island of Kiushu, where he has many friends and acquaintances. We are planning for him to connect with our work, and have reason to believe that he will prove a useful laborer, as he has had many years' experience in Christian work. He is now sixty-six

years old, but strong and well. His wife is with him in the faith.

The work in Nagasaki is advancing. The people of this city are mostly Buddhists or Roman Catholics, and are very strong in their religion; but some are taking their stand for the truth here. Our membership is now sixteen; there are three candidates for baptism, and others are interested. Please remember us in your prayers. H. KUNIYA.

Porto Rico

MAYAGUEZ.—Perhaps no greater encouragement has come to us in our work in this field than the arrival of Brother and Sister Brower, and the meetings which immediately followed. We met these workers in San Juan, when the steamship "Coamo" arrived September 26, and it was near midnight when we



A BAPTISMAL GROUP AT INSEIN, BURMA

Among those baptized on this occasion was a soldier whose regiment is stationed at Insein. This brother, by order of his commander, is excused from military duty on the Sabbath.

joyfully escorted them off the ship. Early the next morning, Sister Brower went with us to our first baptism in the capital, where a mother and her daughter took this final step toward uniting with us.

The following Sabbath found us in Arecibo, where Brother and Sister Brower are to be located, and very early in the morning two boat-loads were singing up the river "*La nave evangelista boga para Canaan*" (The evangelist ship is sailing toward Canaan).

Happiest of all our happy company were Don Pedro and his wife, who have so long waited to be baptized. And when we came to some bamboo trees, we disembarked, sang some hymns, read the Scriptures, and prayed, and then baptized our brother and sister according to the directions of the Word.

On Sunday morning we organized the Arecibo company into a church of fourteen members, electing Brother Brower elder. Following this we celebrated the ordinances for the first time. We had the witness of the presence of the Holy Spirit, and it was a precious season.

We returned home two days later,

leaving our new workers established in a comfortable home, expecting at once to begin the study of the language.

B. E. CONNERLY.

Western Pennsylvania

INDIANA.—The work here still continues. Since we took the tent down, we have held services in a hall. Some of those who attended the meetings at the tent are in attendance at the hall, and some who did not attend at the tent show quite an interest now. At present we are holding only three services each week. Many are convinced of the truth, but seem not to have the courage to obey. The message is a new thing to these people; and as they have been educated to call Sunday the Sabbath and to regard it as a sacred day, they think it hard to make the change. Many

of them are Presbyterians. There are three Presbyterian churches in this place, one of which has a membership of eight hundred. We hope the time may come soon when some will step out into the light.

Our church-school work is starting well. We have had quite a hard task to provide a suitable place for the school, and at present writing it is held in one room of our dwelling-house; but we have a small building in process of construction, and if we all have health to work, we shall soon have a basement room, thirteen by twenty-three feet, in which the school will be held this winter. We shall

have ten students. Our plan is to try to build a suitable house for the school next year.

Some time ago we gave an invitation to our western Pennsylvania people to assist us financially in this enterprise, and we received one dollar in response to the call, for which we are thankful; we hope others will become interested in this work also. We feel sure that the Lord would be pleased to see many industrial schools started in our various conferences, and all our children taken from the public schools. We hope to make our Indiana school largely self-supporting, by providing employment for the students. The great part of the land we had for sale has been spoken for; however, we have about thirty-five acres yet unsold. There are a few small tracts of land near by that could be bought, and at present one house that could be rented at a very reasonable price.

Brethren, pray for our work in Indiana, which is the center of quite an area of unworked territory. We greatly desire to see the truth established here.

J. W. WATT.

NOTICES AND APPOINTMENTS

Notice!

THE annual meeting of the British Columbia Conference Association of Seventh-day Adventists will be held at 609 Gore Ave., Vancouver, British Columbia, on Tuesday, Jan. 1, 1907, at 9 A. M., for the transaction of the legal business of the association.

E. L. STEWART, *President*,
P. P. ADAMS, *Secretary*.

Notice!

THE annual meeting of the British Columbia Conference of Seventh-day Adventists will be held at 609 Gore Ave., Vancouver, British Columbia, Friday, Dec. 28, 1906, at 2:30 P. M., for the election of officers and the transaction of such other business as may properly come before the delegates at that time.

E. L. STEWART, *President*,
P. P. ADAMS, *Secretary*.

Nurses' Training Course

WASHINGTON TRAINING COLLEGE, in connection with the Washington Sanitarium, is planning to begin a class in the nurses' course at the opening of the winter term, which begins on Wednesday, December 12. There will be room in this class for ten or twelve students, and opportunity will be given whereby a large share of the expense may be met by labor. Applicants must be eighteen years of age, must possess good health and a good common-school education.

For further information about terms, rates, etc., write immediately to Washington Training College, Takoma Park Station, Washington, D. C.

Special Course in the South Lancaster Academy

THE board of managers of the South Lancaster Academy have voted to conduct a special course for gospel workers in the spring of 1907. It is the purpose to make this course a thoroughly practical one. It will be adapted to those only whose education and age are sufficiently advanced to enable them to do gospel work. It will be adapted particularly to ministers and Bible workers, although the instruction will be of such a nature as to enable those who are not directly engaged in gospel work to receive much benefit from it. It will be particularly helpful for all our brethren and sisters in church work, and church elders will find it a source of great benefit. Such subjects as the following will be considered:—

1. Systematic Study of the Message.
2. Examination of Obscure Texts and Difficult Questions.
3. Sequence and Logic of Subjects.
4. Reading and Elocution.
5. Arrangement of the Points of a Discourse with Special Reference to Beginning and Ending.
6. How to Conduct Services so as to Interest and Bring People to a Decision.
7. A Brief Survey of Denominational Histories and Creeds.
8. Literary History of the Bible.
9. Seventh-day Adventist Organization.
10. The Ethics of Gospel Work.
11. Consecration and Spiritual Fitness for Service.

In addition to members of the regular faculty, the instructors will be chosen from our most experienced ministers and Bible workers. We believe that this course of instruction will be a great benefit not only to the workers in our conferences who can arrange to attend, but to our students in the school.

We are anxious to see a great forward movement in the Atlantic Union Conference

in the interest of securing a large company of gospel workers, and we believe that this special course will be an important means to this end.

FREDERICK GRIGGS, *Principal*.

Publications Wanted

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

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

Mrs. James F. Woods, 322 South Detroit St., Warsaw, Ind., *Signs and Life Boat*.

Lulu May Henry, Tiawah, I. T., *Instructor, Little Friend*, and other denominational papers and tracts.

La V. Beulah Henry, R. F. D. 3, Box 73, Prague, O. T., *Instructor, Little Friend*, and other denominational papers, and tracts.

J. A. Young, Eufaula, I. T., *Review, Signs, Watchman*, health publications, tracts on the Sabbath question, the millennium, Christian science, and all important points of present truth.

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers.

Display advertising will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures, in excess of forty, will cost three cents.

No discount for several insertions.

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

All persons unknown to the managers of this paper must send with their advertisement satisfactory written recommendation. It is not enough to refer to some individual by name. Secure his recommendation in writing and send it.

WANTED.—Several men to work in the woods this fall and winter. Address L. M. Richards, Moorestown, Mich.

WANTED AT ONCE.—A good bath hand, and some one to learn hygienic cooking at the Prospect Sanitarium, 5411 Prospect Ave., S. E., Cleveland, Ohio.

FOR SALE.—The best vegetable cooking oil, preferred to lard even by many who use lard; 10 gals., \$6, f. o. b., St. Louis. Address A. C. Ames, R. F. D. 4, Mountain Grove, Mo.

OPPORTUNITY for young couple to take nurses' course under exceptionally favorable circumstances. Also wish to correspond at once with middle-aged woman to do general housework. Address Edw. T. Secor, Thornorton Villa, La Grange, Ill.

WANTED.—Work, by man and wife with three years' experience in sanitarium and food company work. Man will assist in cooking or other work. Have no children; can give reference. Address D. O. Babcock, R. F. D. 7, Degraff, Ohio.

WANTED.—To correspond with our people who desire to locate in Colorado or Texas. We have two hundred thousand acres of fine land for \$3.50 up. Excellent opportunity for new settlers. Address L. G. Smith and A. W. Lane, Boulder, Colo.

WANTED.—An intelligent, energetic Seventh-day Adventist who is a first-class baker, to manage new plant. Church of three hundred members in city. Address Secretary West Indian Health Food Co. Ltd., 32 Text Lane, Kingston, Jamaica, W. I.

SINGLE-COMB BUFF ORPINGTONS.—We breed nothing else; for we believe them to be the best. Hens, pullets, and cockerels, \$2 each. Trio, \$5. Eggs in season, \$1.50 per fifteen. Satisfaction guaranteed. Union College Poultry Yards, College View, Neb.

WANTED.—If you are a brother or sister out of employment, I want to help you to an independent business,—honest, honorable, safe, and sure. Sabbath-keepers sometimes find difficulty in working for the world, but you can earn \$1 to \$4 a day weaving carpets and rugs. I have been manufacturing looms for over a quarter of a century, and will help you to get started. Address, for catalogue and full information, W. H. Kynett, 14 Clyde St., Battle Creek, Mich.

Obituaries

WEST.—Died near Mattoax, Va., Oct. 13, 1906, of blood-poison of the stomach, Benjamin Franklin West, aged 74 years, 4 months, and 1 day. He leaves a wife, two sons, and one daughter. Elder Renna conducted the funeral service.

HERBERT E. WEST.

MUHN.—Died at the home of her parents, near Moorestown, Mich., Aug. 31, 1906, after an illness of one week, Etta May Muhn, daughter of Adam and Hattie R. Muhn, aged 18 years, 3 months, and 6 days. She was a dutiful girl at home, and was loved by her schoolmates at Cedar Lake, where she had been a student for several years. Some time before her death she gave evidence that she loved her Bible and the Saviour, and we believe she will have part in the first resurrection. Words of comfort were spoken by the writer to the bereaved family and sympathizing friends.

R. J. BELLOWES.

LUND.—Died at the home of his parents in St. Paul, Minn., of diphtheria, Carl Henry Lund, aged 14 years, 9 months, and 28 days. He came to St. Paul one year ago. His parents are not members of any church, but Carl expressed faith in God before his death. He said he had made many mistakes, but had not taken God's name in vain. The funeral service was conducted by the writer. A goodly number of friends and neighbors gathered to show sympathy and give comfort to a loving mother and a kind father, with five remaining sons and daughters, who had recovered from the same dread disease.

F. A. DETAMORE.

SORENSEN.—Died at Colorado Springs, Colo., Oct. 29, 1906, of tuberculosis, Soren Christian Sorenson. Brother Sorenson was born in Denmark, July 13, 1843. He embraced the third angel's message thirty-four years ago, and his faith remained firm to the end, the blessed hope being his comfort during his protracted illness. He leaves a son and six daughters to mourn their loss, his wife having fallen asleep fourteen years ago. Words of comfort were spoken by L. L. French, based upon 1 Thess. 4:13. We laid him to rest in the Evergreen Cemetery to await the return of the Life-giver.

F. W. PATTERSON.

JACOBSON.—Died near his home in California, of heart-disease, Brother Lars P. Jacobson, aged 57 years and 10 days. Brother Jacobson was born in Denmark. He accepted present truth in 1874, and has since served as local church elder most of the time. For a number of years he was a member of the Iowa State Conference Committee. After he moved to California, he was ordained to the gospel ministry. His life of Christian experience was filled with loving service for the Master. Eight children survive to mourn their father's death. The funeral service was conducted by the writer.

C. M. GARDNER.

(Danish and Swedish papers, please copy.)



WASHINGTON, D. C., NOVEMBER 22, 1906

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

THE children's exercises which accompany the readings for the week of prayer were prepared by Miss Edith Starbuck, of the Western Oregon Conference.

AFTER a visit to North Dakota and other places, in the interests of the West Indian school enterprise, Elder George F. Enoch returned to Washington last week. He sailed from New York for Barbados November 14.

BROTHER S. A. WELLMAN, of the West Indies, called in Washington last week. He sailed from New York November 17, for Port-of-Spain, Trinidad. After seven years in the tropics he has had a short working furlough in this country.

THE Mission Board will this week send to each church elder a package of envelopes for the week-of-prayer offering; also a packet of mission leaflets, "On the Altar of Africa," for distribution the first Sabbath of the week of prayer, December 15.

THE Union College Press announces, as ready for circulation, "Studies in Gospel History," by Prof. M. E. Kern. This book was adopted by the educational convention last summer for use in our schools and colleges; and while arranged for the class room, it will be found of interest for private study of the life of Christ. It contains 364 pages, and sells for seventy-five cents, post-paid, with a discount to schools.

THERE has just come to hand a seventy-page special number of the Australasian Union Conference Record, giving a full report—in many instances verbatim—of the proceedings of the Australasian Union Conference held in Cooranbong, N. S. W., Sept. 13-23, 1906. The reports from the workers are interesting, and show that all phases of the work are being carried on successfully. From all correspondents in Australia also come reports of especially blessed experiences in this meeting. Delegates from all parts of Australia and from New Zealand and the island fields were present. The mechanical work of the paper is a credit to the Avondale press, by which it is printed. A report

of this conference, prepared by Elder O. A. Olsen, will appear in an early number of the REVIEW.

DR. H. C. MENKEL and his wife, who have closed out their Denver institution and practise to respond to a call to India, arrived in Washington last week. They were booked to sail from New York November 21, and expect to arrive in Calcutta in time for the India general meeting.

WE suggest to the editors of our various conference papers that they should not indiscriminately recommend publications simply because they are written by those who have been connected with this denomination. We have come to the time when the truth must be defended, even against some of its professed advocates.

THE usual make-up of the REVIEW is waived this week in favor of the readings for the week of prayer, which occupy a part or the whole of the space of several departments. A large edition of this number will be printed, and some copies may reach those who are not regular readers of the paper. We invite such to become members of the REVIEW family.

WE begin this week the publication of a series of lessons in cookery which will probably extend over a considerable period. On account of the unusual make-up of this issue we have put this matter on the second page. We believe these lessons will be found of much value, and hope a practical use will be made of the instruction given.

BROTHER NORMAN JOHNSTON, secretary of the Jamaica Conference, who came to the States for an operation at the Melrose Sanitarium, visited Washington last week. We were glad to hear his encouraging report regarding progress in the West Indies and the loyalty of the believers there to the advent message in all its phases. He sailed on his return voyage from Philadelphia, November 15.

The Year-Book for 1907

THE 1907 Year-Book is now being set by the Review and Herald. Before it can be made ready for the press, however, a little time will necessarily elapse. Changes are constantly being made in the directories of conferences and institutions. It is desired to secure the very latest of these before printing the Year-Book. Therefore, will the secretaries of conferences and institutions please report to me, within the next two or three weeks, any revisions which should be

made in reports they have recently forwarded, that these changes may be incorporated in their directories, and thus the Year-Book go to press containing reports revised to the latest possible date?

H. E. ROGERS,
Statistical Secretary.
Takoma Park Station,
Washington, D. C.

Suggestions to Church Elders for the Week of Prayer

THE coming week of prayer season—beginning Sabbath, December 15—should be more heartily observed than any that has ever preceded it. Let every church bear the season in mind, and prepare for it, that it may be a time of victory, and a season of refreshing from the presence of the Lord.

How remarkably the events of the past year emphasize the words spoken in that first reading of the week of prayer a year ago:—

"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 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."

It is time to pray and seek the Lord together. Make the week of prayer really a time of prayer, of definite intercession to God for victory over sin. Work for the backslidden and unconverted. Look after absent members. Arrange that those who present the readings may make proper preparation, so that the readings may be given with the spirit and the understanding.

This year a special daily exercise for the children has been provided. It is printed after each regular reading for the day. Some one apt at teaching children should be appointed to conduct these brief children's exercises. They will do the older people good, as well as the children, where the services are not held separately.

The envelopes for the annual offering to missions should be given out the first Sabbath, December 15. Make an effort to reach absent members. Following the reading on the closing Sabbath, December 22, the offering should be gathered, and we suggest that the offering be dedicated to the Lord of the harvest-fields in earnest prayer. The rapid growth of our missions constitutes the most stirring appeal to every believer to sacrifice for God. Talk of these things from now until the time comes, so that all may understand how largely our missions in all the world depend upon this annual offering. The gifts in cash should be sent at once to your local conference office, as the money is needed in the fields. Later gifts may be forwarded at the end of the month, with other church remittances, to your conference treasury.

GENERAL CONFERENCE COMMITTEE.