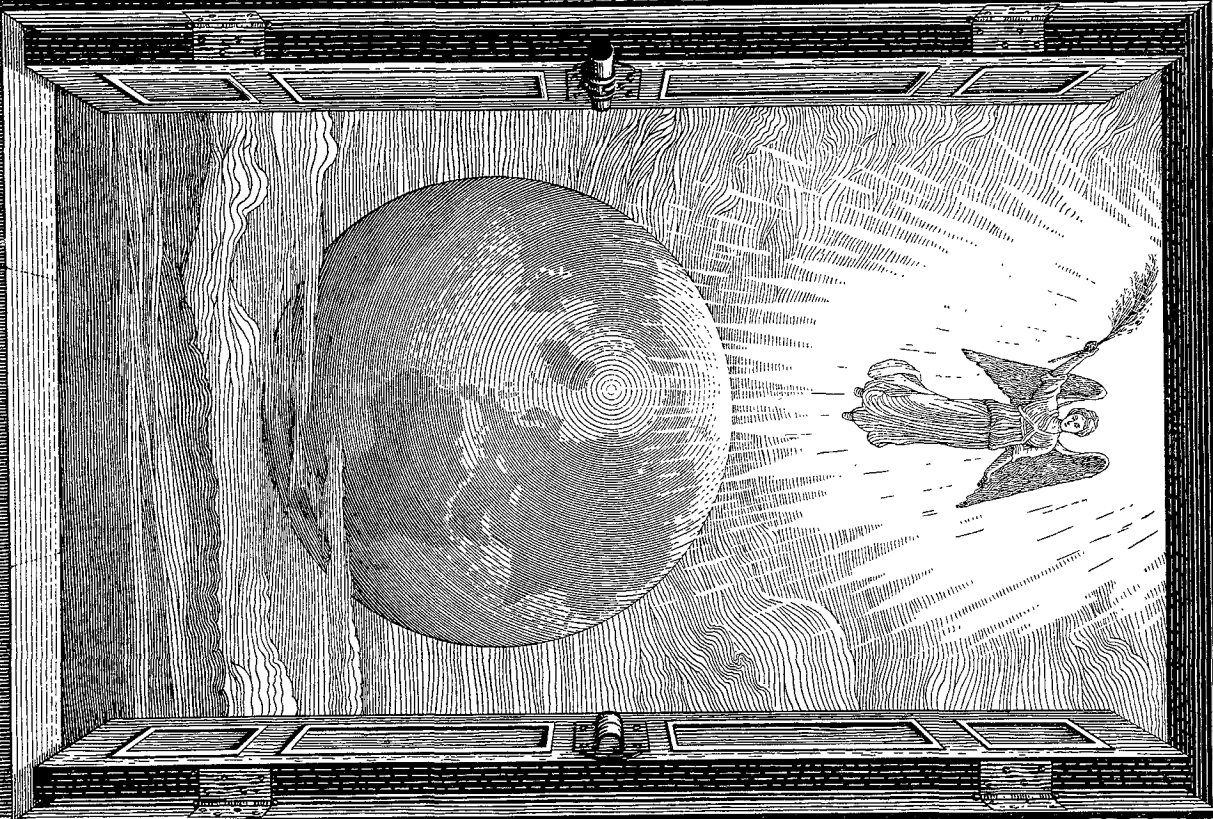


THE ADVENT  
**REVIEW** AND **HERALD**  
SABBATH

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EVERLASTING GOSPEL



OPEN DOORS TO  
ALL THE WORLD

## THE WORK AND THE WORKERS

EVERY girl will be anxious to read the timely article (illustrated) telling all about "Camp-Fire Girls," in the January *Life and Health*. Read their rules of life.

THE December number of *Life and Health* went "like hot cakes." Entire edition exhausted by December 1. January number full of the best things. Order early.

"WHAT I Know About Reducing the Cost of Living." Are you interested? See symposium of seven practical articles in the January *Life and Health*, just off the press. Well worth \$1.00, the price of a year's subscription.

EVANGELIST E. L. CARDEY reports another sale of over 300 copies of the *Protestant Magazine* at the close of his recent lecture in Schenectady, N. Y., under the auspices of the Guardians of Liberty. A number of subscriptions were also taken. Remember, ten six-month subscriptions, to ten different addresses, cost only \$3.00, or 30 cents each.

THREE mail-sacks loaded with letters protesting against President Wilson's proposed attendance at the Pan-American Thanksgiving mass are said to have been received at the White House office the day before Thanksgiving. For the full account of this persistent effort of Rome to bring the highest officials of our republic to the feet of the Catholic hierarchy, see the January *Protestant Magazine*.

IN spite of some ten thousand protests from Protestants throughout the United States, President Wilson, his Cabinet, and other prominent officials attended the fifth Pan-American Thanksgiving mass in St. Patrick's Church, Washington, D. C., Thursday, November 27. If you wish to know more about the details of this much-to-be-regretted affair, read the January number of the *Protestant Magazine*. It will contain photographs of St. Patrick's Church, President Wilson, Cardinal Gibbons, Secretary Bryan, and Monsignor Russell, who figured prominently in the mass. Send in your \$1.00 for a year's subscription. While they last, the October, November, and December, 1913, numbers will be thrown in with every \$1.00 subscription for 1914.

A PROMINENT business man of Jacksonville, Fla., writes thus in renewing his yearly subscription for the *Protestant Magazine*: "I want to express my keen regret that I haven't the money to send you that you might mail to every clergyman in the Protestant Episcopal Church, and especially to the ritualistic end of it, a copy of your December number, in which you have featured 'the mass,' and shown its absolute inconsistency with Scripture, logic, and ordinary common sense; for without question there is a steady growth of ritualism and 'mass' services in the denomination of which I am a member. May the Lord bless you in your work of exposing the fallacies, but more especially the political tactics, of the Church of Rome. Fraternally yours."

REMEMBER that up to midnight, Feb. 2, 1914, you may subscribe for the REVIEW, *Life and Health*, *Liberty Magazine*, and *Protestant Magazine*, for one year, at the special rate of only \$3.70. Regular price of this club of four, \$4.35.

A FEW days ago a prominent city official from Baltimore made the trip to Washington and back in order to secure ammunition to oppose Romanism. It did not take him long to find the office of the *Protestant Magazine*. Have you sent in your list of ten six-month subscriptions for \$3.00?

"DIET in Lung Trouble," "Appendicitis," "Mushrooms," "Mad Dogs," "Two-Meal System," and "Mosquito Prevention" are a few of the interesting questions discussed in the Questions and Answers department of the January *Life and Health*. Send 10 cents in stamps for one copy, or \$1.00 for 20.

SUNDAY, November 16, President Wilson courteously accepted, and slipped into his overcoat pocket, two copies of the *Protestant Magazine*, as he was leaving a well-known office-building in the city of Washington. They were the October and December numbers, otherwise known as the "Make America Catholic" and "Idolatry of the Mass" numbers.

THE Columbia Religious Liberty Association held a convention in Baltimore, Md., the first week in December, to counter the work of the national Lord's Day Alliance in its attempt to enforce Sunday legislation. During the first two days of our convention, 450 copies of the "America" number of *Liberty* were purchased by members of the Baltimore church for campaign work.

REV. —, pastor of the Methodist Episcopal Church, Kansas, writes to *Life and Health* as follows: "I am writing you for information relative to taking up the agency for your magazine. Would like to know your terms to agents, and also whether your representatives act as agents for more than the one magazine. I desire to be a traveling representative. Enclosed herewith find letter of reference; I trust the same will be satisfactory. Thanking you in advance for a reply, I am."

BROTHER F. E. PAINTER, general missionary agent for the Northern Union Conference, writes: "We expect to give the magazines a prominent place in our institutes. Have suggested to our field agents that they arrange for a number of short institutes of two or three days in their largest churches, for the purpose of giving instruction on how to sell the magazines and the home workers' books. Brother Shrewsbury, the Minnesota field agent, and I have just closed a series of these institutes and another series is arranged for in South Dakota. I am to leave soon to go there to assist in conducting them. In two weeks we shall begin the organization of our 'cavassers' bands' in the schools, and we expect to prepare a number of the young ladies to sell magazines. In our spring institutes we shall give instruction as to selling magazines. I think it is a good idea to have our book cavassers who can do so, spend their Saturday evenings and Sundays in the sale of magazines. Of course, this can be done only when they are working in town or near enough to town to get in easily. Minnesota and Iowa will be our best conferences for the magazines."

FROM far-off Algeria, Brother R. T. E. Colthurst applies for agency for the *Protestant Magazine*. He writes: "I could use back numbers of the *Protestant*, *Liberty*, and *Life and Health* to give away or to sell in my mission work on incoming tourist steamers, in hotels, etc."

"I AM in love with the *Protestant* and *Liberty* magazines," writes a business man in Erie, Pa. "So please find enclosed \$1.35 in payment of one year's subscription to both. I also imagine I should delight to note the contents of 'The Great Controversy Between Christ and Satan' [advertised on *Protestant* cover], as spiritual things must be spiritually discerned. But I cannot spare the money just now. America for Americans, first, last, and all the time."

WHY not save \$2.10 by taking advantage of the special offer now being made on a club subscription for the following seven Review and Herald periodicals and magazines? Here is the list: REVIEW, *Life and Health*, *Liberty Magazine*, *Protestant Magazine*, *Youth's Instructor*, *Christian Education*, and *Sabbath School Worker*. Regular price of these seven, \$7.10. Club price, when ordered all at one time, only \$5.00. Order through your tract society.

A "PICTURE Section" will hereafter appear in every issue of the *Protestant Magazine*; also a "Scrap-Book" page containing "useful material for writers and speakers—reliable quotations with definite references." The editor says to tear this page out and paste it in your scrap-book. We doubt, however, whether many subscribers will consent to mutilate their copies even to that extent. This is one of the *very few* magazines that should be filed away *intact*, each number being an up-to-date scrap-book in itself.

Do you *protest* against Rome? If so, you should *know why*. Real Protestants *must know more* about the principles of Romanism than Catholics themselves. The *Protestant Magazine* will help you to "give a reason" for the Protestant faith that is within you. In its *fearless* yet *dignified* campaign against Roman Catholicism and weak-kneed "Protestantism," it uses and places at your command the *invincible weapons* of Reason, History, and Revelation. Read it carefully, and pass it on to others. Send us \$2.00 for two yearly subscriptions, and we will send the magazine to your address for one year *free of charge*. Or, for \$3.00, we will send it to ten different addresses for six months.

THE governor of your State, his cabinet, your supreme court judges, sheriffs, attorneys, and public-school boards and teachers should be readers of both *Liberty* and *Protestant*. Five or more copies of any single issue of either of these magazines will be mailed by the publishers to addresses you may furnish, at only 5 cents each. Or, ten yearly subscriptions for *Liberty* will cost you only \$2.00, or ten six-month subscriptions for the *Protestant*, only \$3.00. We have an up-to-date list of the names of all the attorneys in the United States and Canada, so you need simply to tell us the number of attorneys you would like to send the magazines to, and what section of the country you wish to evangelize in this way.

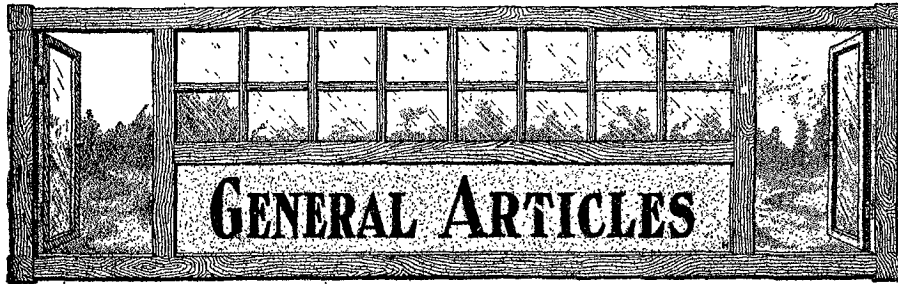
# The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD AND Sabbath HERALD

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

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, DECEMBER 11, 1913

No. 50



## The Week of Prayer

R. A. UNDERWOOD

DECEMBER 13-20 has been set apart by the General Conference for special meeting and earnest prayer by all our people. This occasion will be observed by many believers throughout the world. God has styled himself "Thou that hearest prayer," and he will not turn away from the cries of his people.

The youth and children should not be neglected, and the infirm and strong alike need the blessed influence that will come to all who earnestly seek the Lord. To those who have a purpose and an earnest desire to put away all sin and selfishness from their hearts, the Lord has given the promise, "They that wait upon the Lord shall renew ["change," margin] their strength; . . . they shall run, and not be weary; and they shall walk, and not faint." Blessed assurance, that we may exchange our human weakness for divine power!

"Ye shall receive power, after that the Holy Ghost is come upon you." This power was to enable the disciples to be witnesses of Christ to the "utmost part of the earth." Acts 1: 4-8. This promise is for us, and this same power which enabled the disciples to see three thousand souls converted in a day, will be realized before we shall see the end. O, why should there be delay in receiving this grace of spiritual blessings? Christ says, "Seek, and ye shall find; knock, and it shall be opened unto you;" "believe . . . receive." What hinders this power from coming upon God's dear people? What hinders our faith? These are questions we should carefully consider.

"How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" John 5: 44. "He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." John 7: 18. These scriptures sug-

gest that God cannot clothe his people with the armor of light and power while selfishness and self-exaltation are sought in any way by them. The salvation of souls, the exaltation of truth, and the honor of Christ must be the burning desire of the heart. Any consecration that we may profess that does not lead us to labor for the salvation of others is not genuine consecration to God. We need not wait even until the week of prayer is over before we place ourselves in the path of duty as servants to be used by God.

"Who then is willing to consecrate his service this day unto the Lord?" 1 Chron. 29: 5. "They helped every one his neighbor; and every one said to his brother, Be of good courage." Isa. 41: 6.

## Biography of the Sabbath

C. E. HOLMES

*At creation:* "God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2: 3.

*At Sinai:* "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God." Ex. 20: 9.

*With Christ:* "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matt. 5: 17.

*After the resurrection:* "I [Paul, about 58 A. D.] certify you, brethren, that the gospel which was preached of me is not after man . . . but by the revelation of Jesus Christ." Gal. 1: 11, 12. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31.

*At the destruction of Jerusalem (70 A. D.):* "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24: 20.

*With the last church on earth:* "And the dragon was wroth with the woman,

and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

*At the gates of the New Jerusalem:* "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

*In the new earth:* "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66: 23.

Takoma Park, D. C.

## Nineveh, That Great City

(Concluded)

MRS. E. G. WHITE

ONCE more the servant of God was entrusted with the commission to warn Nineveh. "The word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." This time he did not stop to question or doubt, but obeyed unhesitatingly. He "arose, and went unto Nineveh, according to the word of the Lord." Jonah 3: 1-3.

As he entered the great city, he began at once to "cry against" it as he had been bidden. Lifting up his voice in warning, he declared, "Yet forty days, and Nineveh shall be overthrown." From street to street he went, all the while sounding this terrible note of warning.

God's message was not given in vain. The warning rang through the streets of the godless city, and was passed from lip to lip, until all the inhabitants had heard the startling pronouncement. The Spirit of God pressed the message home to the heart, and caused multitudes to tremble because of their sins, and to repent in great humiliation.

"The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with

sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" *Jonah 3:5-9.*

As kings and nobles, with the common people, the high and the low, "repented at the preaching of Jonas" (*Matt. 12:41*), and united in crying to the God of heaven, his mercy was granted them. He "saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not." Their doom was averted, the God of Israel was exalted and honored throughout the heathen world, and his law was revered.

In this crisis, Jonah should have been the first to rejoice because of God's amazing grace; but, instead, he allowed his mind to dwell upon the possibility of his being regarded as a false prophet. Jealous of his reputation among men, he lost sight of the infinitely greater value of the souls in that wretched city. The compassion shown by God toward the repentant Ninevites "displeased Jonah exceedingly, and he was very angry." "Was not this my saying," he inquired of the Lord, "when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." *Jonah 4:1, 2.*

When Jonah learned of God's purpose to spare the city that had corrupted its ways before him, he should have cooperated heartily in this merciful design. But he yielded to his inclination to question and doubt, and, as the result, was once more overwhelmed with discouragement, and lost sight of the interests of others in his concern over himself. He felt as if he would rather die than live to see the wicked city spared; and in his dissatisfaction he exclaimed, "Now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live.

"Then said the Lord, Doest thou well to be angry? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd."

Then the Lord gave Jonah an object-lesson. He "prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.

"Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night; and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" *Jonah 4:3-11.*

Though confused, humiliated, and unable to understand God's purpose in sparing Nineveh, Jonah nevertheless had fulfilled the commission given him to warn that great city. The event predicted did not come to pass, yet the message of warning was none the less from God. And it accomplished the purpose God designed it should. The glory of his grace was revealed among the heathen, and when those who had long been sitting "in darkness and in the shadow of death, being bound in affliction and iron," "cried unto the Lord in their trouble, . . . he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder." "He sent his word, and healed them, and delivered them from their destructions." *Ps. 107:10, 13, 14, 20.*

The Saviour, while on earth, recognized the preaching of Jonah as a sign to the Ninevites, as Christ's preaching was a sign to the Jews. "The men of Nineveh," he declared, "shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." *Matt. 12:41.*



## Gospel Finance—No. 19

### Wills

E. K. SLADE

As we better understand the purpose of God and the principle involved in our stewardship, we shall more fully comprehend how important it is to make proper provision for our property to be wisely disposed of in case of death. Many thousands of dollars which might have been used to forward the message have gone to those not friendly to the cause, through the neglect of duty in this matter. It is the purpose of the enemy to divert from the Lord's work every dollar that he can, and he is ever alert to gain control of property which by our wise and faithful management may be saved for financing the work.

In "Testimonies for the Church," *Vol. I*, page 199, are found these remarkable words: "I was shown the awful fact that Satan and his angels have had more to do with the management of the property of God's professed people than the Lord has. Stewards of the last days are unwise. They suffer Satan to control their business matters, and get into his ranks what belongs to and should be in the cause of God."

On this point, though not speaking specifically of wills, is the following statement:—

"God is displeased with the slack,

loose manner in which many of his professed people conduct their worldly business. . . . Some leave their worldly business in perfect confusion. Satan has his eye on it all, and he strikes at a favorable opportunity, and by his management takes much means out of the ranks of Sabbath-keepers. . . . Those who should be wise heirs of salvation almost willingly let their Lord's money slip out of their hands into the enemy's ranks. . . . Satan and his angels exult over their success in this matter."—*Id.*, pages 199, 200.

It may be that less importance is attached to making wills at this late hour than in the earlier days of the message, for we have without question reached a time when opportunities for placing our property where it can help in the work, exist in a way in which they are certain not to exist in the near future. There are many, though, who should give careful heed at this time to words of counsel given regarding this matter.

"Many are not exercised upon the subject of making their wills while they are in apparent health. But this precaution should be taken by our brethren. . . . They should arrange their property in such a manner that they may leave it at any time."—*Id.*, *Vol. IV*, page 482.

"Many manifest a needless delicacy on this point. They feel that they are stepping upon forbidden ground when they introduce the subject of property to the aged or to invalids, in order to learn what disposition they design to make of it. But this duty is just as sacred as the duty to preach the word to save souls."—*Id.*, page 479. "There are aged ones among us who are nearing the close of their probation; but for the want of wide-awake men to secure to the cause of God the means in their possession, it passes into the hands of those who are serving Satan."—*Id.*, page 478.

Wills should be made with great care, and those who desire to make their wills would do well to counsel with their conference officers.

A will should not take the place of giving during the lifetime. There is much property among us that should be placed upon the altar. "Soon it will be too late to do anything. Soon our opportunities to work will have passed forever. . . . Only a little while longer shall we be permitted to labor, and then in heaven it will be said, 'It is done.'" This should be a selling time to many who are adding to their possessions.

"But this death-bed charity is not what Christ requires of his followers; it cannot excuse the selfishness of the living. Those who hold fast their property to the last moment, surrender it to death rather than to the cause. . . . Dying charity is a poor substitute for living benevolence." "I saw that many withhold from the cause while they live, quieting their consciences that they will be charitable at death. They hardly dare exercise faith and trust in God to give anything while living."—*Id.*, *Vol. V*, pages 154, 155.

To the writer these words are most





WASHINGTON, D. C., DECEMBER 11, 1913

EDITOR - - - FRANCIS M. WILCOX

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

## Editorial

### "A Good Man"

OF Barnabas, one of the apostles, it is said, "He was a good man, and full of the Holy Ghost and of faith." Acts 11:24. The emphasis seems to fall on the first qualification. "He was a good man." It is the richest of the divine endowments. How that quality of goodness outranks cleverness, or brilliancy, in the all-round wear and tear of life!

It was no mere abstract goodness. Barnabas had the genuine gift, which strengthened every moral fiber, gave him clean-cut convictions, kept him true to principle, and energized him for active service. All this appears in the story of his life. A man of faith and full of the Holy Spirit was Barnabas, but first it is written that he was "a good man."

The power of the Spirit of grace that transforms the life and makes its rough places smooth, and the high places low, and the crooked things straight, is the most wonderful work of all. This is the building of a life on the sure foundation of Christ Jesus the Lord. Do this gracious work in our hearts and lives, dear Lord, and bestow that plain but richest endowment that makes good men and good women. W. A. S.

### Dwellers in the Holy Hill

WHAT qualities of character must be possessed by those who will associate with Christ and the holy angels throughout eternity? This is the question raised by David as recorded in the fifteenth psalm: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" To these questions the prophet of the Lord gives definite answers. Note carefully the particular specifications which he makes:—

1. He that walks uprightly.
2. He that works righteousness.
3. He that speaks the truth in his heart.
4. He that backbites not with his tongue.
5. He that does no evil to his neighbor.

6. He that takes not up a reproach against his neighbor.

7. He in whose eyes sin appears abhorrent.

8. He who honors them that fear the Lord.

9. He who swears to his own hurt and does not go back upon his word.

10. He that puts not out his money to usury, taking no unjust advantage of his brethren in business deals.

11. He that takes no reward against the innocent.

Here are eleven plainly and definitely stated requirements which those "who shall dwell in thy holy hill" must meet in their lives. Wherein today do we come short? If in any particular we fail in meeting this divine standard, let us flee to Christ for help and the power which he alone can give through his grace to enable us to take on these virtues in our lives. "He that doeth these things shall never be moved."

### God and His Remnants

God is not dependent upon multitudes for carrying on his work, nor for its successful completion. Armed with his strength, one can chase a thousand and two put ten thousand to flight. If multitudes were essential to his success, he would take the frightened and fleeing ten thousand and pass by the insignificant two who were the cause of their flight. But no; the loyal and courageous two, fearing nothing but God, and anxious for naught but his approval, are of greater consequence than all the hosts of error and disloyalty.

Isaiah was seeking to impress this fact upon Israel of old when he wrote: "A remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people, Israel, be as the sand of the sea, only a remnant of them shall return: a destruction is determined, overflowing with righteousness. For a full end, and that determined, will the Lord, Jehovah of hosts, make in the midst of all the earth." Isa. 10:21-23. Inspiration interprets this in Rom. 9:27: "If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved."

There can be no doubt as to what is meant by the above quotation. The remnant there mentioned is the last company gathered out of the nations of the world. That destruction which is determined is the destruction of the hosts of iniquity when Christ shall come to take his remnant to himself; for that "full end" which is determined "in the midst of all the world," is the end of the world. That remnant will be, to the Lord, the most precious thing in this world, in fact, the only thing the world contains that God considers worth saving. But that rem-

nant is of so great worth that heaven gave its best to redeem it.

That this remnant is exceeding precious in God's sight, is shown by the term he uses in speaking of those who make up the company saved out of the doomed world. He says of them:—

"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3:17.

As jewels are considered the most precious things of one's possession, God uses that term to express to us how he looks upon those who persist in their loyalty to him and their service of him. Another version renders this scripture: "They shall be mine, saith Jehovah of hosts, even mine own possession." That, too, expresses the tender regard of the Almighty for his faithful people who have remained loyal when the millions of earth have turned their backs upon him, and upon the law on which his government is founded.

God has with deep solicitude sought in every possible way to turn his wayward children back to the paths of loyalty and truth that he might not be compelled to cut them off from the eternal inheritance. He says: "What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" Isa. 5:4. That longing solicitude over his erring children must emphasize the preciousness of the remnant that does prove true to him in spite of the almost universal disloyalty.

In a time of great trouble King Hezekiah sent to the prophet Isaiah, asking that he pray to God for Israel's deliverance from the hands of Rabshakeh, who had determined their destruction and had blasphemed the God of Israel. "Wherefore," said Hezekiah, "lift up thy prayer for the remnant that are left." God, by the mouth of his prophet, spoke words of assurance and comfort to his remnant, and turned Rabshakeh about and sent him back to his own land, where he would pay with his life for his defiance of the Almighty.

More than this, God purposes that his remnant shall be a rallying-center for the honest-hearted that desire to know and walk in his ways. This we may learn from Jer. 40:11, 12: "When all the Jews that were in Moab, and among the children of Ammon, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, . . . then all the Jews returned out of all places whither they were driven, and came to the land of Judah." In the last days of this world the honest-hearted souls in all the nations will join themselves to God's rem-

vital at this time. Nothing can possibly concern God's people in such a time as this more than the proper management of their temporal affairs in view of the nearness of the end and the "better and enduring substance."

*Mount Vernon, Ohio.*

### Object of Sabbath-School Work

C. G. MANNS

THE object of the Sabbath-school is to save souls. In order that the Sabbath-school may do this, its teachers must be under the influence of the Holy Spirit. The school is molded by its teachers. Teachers should be elected who have a love for souls. Every teacher in the Sabbath-school should be a follower of Christ. The Saviour says, "Without me ye can do nothing."

The object of the Sabbath-school is to train the youth to be workers in the broad harvest-field. The Sabbath-school may be called a nursery, out of which plants, well cared for and trained, are taken to be transplanted in the field of labor.

The Sabbath-school is to train minds and hearts for the service of God. It should be one of the greatest instrumentalities in bringing souls to Christ. Our Sabbath-school workers need to be especially imbued with the spirit of Christ. The children need a more decided training in religious culture.

Our Sabbath-schools are nothing less than a Bible society, and when rightly conducted are a power in the earth for saving souls for the kingdom of God. The influence growing out of the Sabbath-school work should improve and enlarge the church. May the blessing of God rest upon our Sabbath-schools in doing the work for which they are divinely appointed.

*Charleston, S. C.*

### Sociability

W. E. GERALD

THERE is, perhaps, no quality of the human soul that is more beautiful and prolific of blessing than that of sociability.

Solomon says, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." This text shows that one of the rewards of sociability is a quickening of the understanding.

Humility must accompany sociability in order to make it pleasurable. In a free discussion it behoves each one to have due respect for the others' opinions. Egotism and conceit can have no place in ideal sociability. Sociability will lead a man to attend the prayer-meeting, the teachers' meeting, the Sabbath-school, the preaching service; and he is a stupid listener who comes back without having learned something.

In the exchange of thoughts in social contact, the mind is stimulated into greater brilliancy. It is easier to kindle a fire in a hot stove than in a cold one. Paul, in his epistle to the Romans, touches this subject when he enumerates the sins into which the backslider

falls. "Without natural affection" are the words given in the Authorized Version. The marginal rendering gives the word "unsociable." In another place where Paul says that no man "liveth to himself," he is simply stating the rule under which any and every man must live if he is at his best.

The prophet Isaiah teaches that God does not expect us to hide ourselves from our own flesh, and perform monkish ceremonies and acts of penance. The Siamese twins could not be separated, because their vital organs were united. So the great web of humanity has one warp. Still closer is the relationship in the true church of Christ. Paul indicates this in his letter to the Ephesians by the following expressions: "The head, even Christ;" "the whole body fitly joined together;" "compact by that which every joint supplieth;" "maketh increase of the body unto the edifying of itself in love."

Wonderful arrangement! Who has fully sounded the depths of this mystery? It is the gospel that enables us to enter into this experience and to appreciate more and more this glorious fellowship.

*Portland, Maine.*

### Darwinism

I OBJECT to the theory for several reasons. First, it is a dangerous theory. If a man links himself in generations with the monkey, it then becomes an important question whether he is going toward him or coming from him—and I have seen them going in both directions. I do not know of any argument that can be used to prove that man is an improved monkey that may not be used just as well to prove that the monkey is a degenerate man, and the latter theory is more plausible than the former.

It is true that man, in some physical characteristics, resembles the beast, but man has a mind as well as a body, and a soul as well as a mind. The mind is greater than the body and the soul is greater than the mind, and I object to having man's pedigree traced on one third of him only—and that the lowest third. Fairbairn, in his "Philosophy of Christianity," lays down a sound proposition when he says that it is not sufficient to explain man as an animal; that it is necessary to explain man in history—and the Darwinian theory does not do this. The ape, according to this theory, is older than man, and yet the ape is still an ape while man is the author of the marvelous civilization which we see about us.

One does not escape from mystery, however, by accepting this theory, for it does not explain the origin of life. When the follower of Darwin has traced the germ of life back to the lowest form in which it appears,—and to follow him one must exercise more faith than religion calls for,—he finds that scientists differ. Those who reject the idea of creation are divided into two schools, some believing that the first germ of life came from another planet and others

holding that it was the result of spontaneous generation. Each school answers the arguments advanced by the other, and as they cannot agree with each other, I am not compelled to agree with either.

Go back as far as we may, we cannot escape from the creative act, and it is just as easy for me to believe that God created man as he is as to believe that, millions of years ago, he created a germ of life and endowed it with power to develop into all that we see today. I object to the Darwinian theory until more conclusive proof is produced, because I fear we shall lose the consciousness of God's presence in our daily life if we must accept the theory that through all the ages no spiritual force has touched the life of man or shaped the destiny of nations.—*W. J. Bryan.*

### The Convicting Spirit

A YOUNG man had been extremely profane, and thought little of the matter. After his marriage to a high-minded, lovely wife, the habit appeared to him in a different light, and he made spasmodic efforts to conquer it. But a few months ago the glaring evil was set before him, by a little incident, in its real and shocking sinfulness.

One Sunday morning, standing before the mirror shaving, the razor slipped, inflicting a slight wound. True to his fixed habit, he ejaculated the single word "God!" and was not a little amazed and chagrined to see reflected in the mirror the pretty picture of his little three-year-old daughter, as, laying her doll hastily down, she sprang from her seat on the floor, exclaiming, as she looked eagerly and expectantly about the room, "Is Dod here?"

Pale and ashamed, and at a loss for a better answer, he simply said, "Why?"

"'Cause I thought he was when I heard you speak to him."

Then noticing the sober look on his face, and the tears of shame in his eyes as he gazed down into the innocent, radiant face, she patted him lovingly on the hand, exclaiming assuringly: "Call him again, papa, and I dess he'll surely come."

Every syllable of the child's trusting words cut to his heart. The still, small voice was heard at last. Catching the wondering child up in his arms, he knelt down, and for the first time in his life implored of God forgiveness for past offenses, and guidance for all his future life, thanking him in fervent spirit that he had not "surely come" before in answer to some of his awful blasphemies. Truly "a little child shall lead them."—*Selected.*

THE best medicine for our own sorrows is the effort to heal the sorrows of some one else. However heavy our personal trials may be, we shall forget our quarrel with life and with God if we will give ourselves steadily to the endeavor to make life brighter and fuller of comfort and blessing to others.—*Rev. Philip Moxom, D. D.*

nant and go into the antitypical land of promise. But in this case the members of the remnant band will be in all the nations, hunting out God's jewels and pointing the way to the land of the eternal inheritance.

God has left to this company a gracious and comforting promise: "Who is a God like unto thee, that pardoneth iniquity, and passeth over the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in loving-kindness. He will again have compassion upon us; he will tread our iniquities underfoot; and thou wilt cast all their sins into the depths of the sea." Micah 7:18, 19. When God has done that, and the robe of Christ's righteousness covers that company, its members are sealed for God, and the eternal inheritance is sealed to them. What a glad and glorious experience that will be! They who have part in it will not think any trial of this life too hard, or any experience or suffering too bitter. To be eternally with him who purchased our redemption with the price of his own life, will be a joyous satisfaction that no experience of this life can, in the faintest degree, approach. Truly blessed will they be who are numbered among God's remnant.

C. M. S.



### Repairing the American Sabbath

A RECENT number of the New York *Christian Advocate*, a leading Methodist paper, feels that an earnest effort should be made to repair "the partial breakdown of the American sabbath." And the editor believes further, that if this is done, "the first move must come from the church." He would not "suggest a schedule for the Sabbath which would make the day irksome with artificial restraint," but he feels "very certain that there has been a gradual diminution of the spiritual purpose of the Sabbath on the part of Christian people, which ought now to be strongly resisted."

Commenting upon the same situation which exists in the relation of the great Christian church to Sunday observance, the *Herald and Presbyter* expresses the conviction that the church is very largely responsible for the fact that this is a "Sabbath-breaking generation." In the opinion of this Presbyterian paper the question is, "Do we keep the Sabbath, or only Sunday?" "No man has any right to be called a factor for Sabbath observance who is so weak in backbone and knee and speech that he does not call it the Sabbath."

This paper points out the growing desecration of the Sabbath. The great mass of people are given to pleasure rather than to the service of religion. "Until Christian people have enough respect for God and for his day to call it the Sab-

bath, they need not expect the world to pay any attention to it." The great difficulty, we are told, is not with the sects which refuse to recognize the first day of the week as the Sabbath, but —

with those professed Christian people who believe in the Sabbath so slightly and so weakly that they never call it the Sabbath, nor assert the sacredness of the day by using the name which divinely designates it as the holy day of God.

We did not expect to say much on the subject just at this time, but Sabbath desecration is a sin that in God's sight is as deadly and as hateful as murder or theft. It is one of the peculiarly aggravated sins of our own times. Christian people should stand up and protest against it. They should advocate and defend the cause of the Sabbath. If they do not do so more vigorously, by life and word, the Sabbath will increasingly become to the world merely Sunday, a day with a heathen name, and then . . . simply Sunday, to be trampled underfoot and desecrated with impunity.

We honor our Methodist and Presbyterian brethren for feeling concerned over the desecration of the day which they hold to be the Sabbath of the Lord, but we wish to inquire in all candor if the great reason why Sunday is not better observed by the great Christian church is not that it is only Sunday and not the Sabbath? Nowhere in the Scriptures of Truth is Sunday, or the first day of the week, recognized as a holy day. There is no divine command for its observance. It is a day with a heathen name and of heathen origin. It is an interloper in the Christian church. It was brought into the church at a time when Christianity was at a low ebb, when heathen influences were shaping the faith and practise of the church. One of its fathers, and one of the first to issue an edict regarding it, was a heathen. He required that only a part of the people refrain from labor during its hours, leaving the country dwellers free to follow their regular pursuits on that day.

On the contrary, the observance of the seventh-day Sabbath is clearly enjoined in the Sacred Word. This is the one Sabbath day recognized by the great moral law spoken from Sinai. It was the only day observed by our blessed Lord during his earthly ministry, and by his apostles. It remains to the present time the only day upon which God has placed his blessing, and the only period of time which has been made holy.

In saying this we are glad to be exempted by the *Herald and Presbyter* from that class which weakens the observance of the Sabbath — those who believe in it "so slightly and so weakly that they never call it the Sabbath." It is possible that, after all, they do not so confidently "believe in it." Many there are, we know, throughout the length and

breadth of the land today who believe the seventh day to be the Sabbath of the Lord, but from motives of self-interest and because it is unpopular or inconvenient, are kept from giving their allegiance to the one true Sabbath of the Lord.

We invite our Presbyterian and Methodist friends to take their stand upon the platform of God's immutable Word. Then on Scriptural basis they can defend the Sabbath of the Lord, and appeal in a way that is now impossible to the moral sense of their churches to cease trampling underfoot the rest day of Jehovah.

F. M. W.



### A Doctrine to Be Emphasized Now

MORE and more it becomes apparent that when Christ so specifically dwelt upon the manner of his second coming in power and glory, he was teaching truth especially to be emphasized in the days just before his coming. The false doctrine of a quiet, secret coming seems to be spreading through the world. A post-card message just now comes from Elder S. W. Carr, of Papua (New Guinea), East Indies, showing how the erroneous views are reaching the uttermost parts of the earth. He writes:—

During our recent trip over the main range of New Guinea we met Vaore, one of our old mission boys, who reported that some one had told him that Jesus had lately returned to the earth; but he (Vaore) had told him that it could not be true, because Mr. Carr would certainly have sent and let him know. I was able to explain to him more fully the manner of Christ's coming.

We find this idea making great headway in America. The *Millennial Dawn* people seem committed to it, and one of the leading preachers of that denomination, the most popular religious writer of them all, perhaps, has been running in the most popular religious weekly a serial story entitled "Jesus Is Here." The great religious public have little idea, after all, of the Scripture teaching regarding the manner of Christ's second coming and the events to precede and accompany it.

How plainly it appears that Christ's words of warning in Matt. 24:24-27 were uttered to guard us in the last days from just such false views:—

"For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

It is so plain and definite that one

might think no Bible reader could miss the point; but fanciful and mystical methods of interpretation can befog minds with the clearest signal-lights of truth shining out in God's Holy Word. These simple truths of Christ's second coming, so familiar to us, are indeed great and glorious truths needing to be specially emphasized before the world just now. Let us spread the books and papers containing the light everywhere.

The present activity of the enemy in spreading the false views through the world is a sign that Christ's coming is even at the door, and the Lord has given the truth by which to meet the error and prepare souls to meet him.

W. A. S.

### Is the World Better Than When Jesus Was Here?

CHARLES M. SHELDON, author of "In His Steps," in a recent sermon at Battle Creek, Mich., answered this question in the affirmative. He regards the existence of the following conditions as proof of this statement:—

The world today is a far better world than it was when Jesus lived in it, and it is getting better every day. Two thousand years ago there were no missionary societies, no civic improvement bodies, no public schools, no Sunday-schools, and no great churches, with their branches and various activities; no movement for the abolition of war, no sentiment in favor of universal peace, no playgrounds movement, and, of course, no newspapers, telephones, telegraphs, steamships, or flying-machines.

We are quite willing to admit the great increase in the missionary and philanthropic societies, church guilds, peace movements, inventions, etc., enumerated by Dr. Sheldon. But these are by no means a proof of growing spirituality. Rather are they makeshifts for that spirit of personal piety and devotion which should characterize the members of the church. The world today is forgetting God. The great Protestant churches have been slowly but surely succumbing to the spirit of worldliness and indifference. Before us is the *United Presbyterian* of October 2, and regarding present-day Christianity the editor gives this testimony:—

It seems to be an unquestionable fact that at the present day home religion is on the decline. Such is the opinion of religious leaders everywhere. There can be no doubt, as is often affirmed, that modern business life is partially responsible for the decay of the family altar. This is true particularly in the city where the rush is swift and intense and where many well-disposed people have permitted the worship of God to be crowded out of the day's program. There is also a deplorable tendency on the part of many Christian parents to entrust almost entirely the religious education of their children to such organizations as the Sabbath-school and the junior so-

ciety. Too much cannot be said in commendation of these modern organizations, especially when they are maintained according to high standards of efficiency; but, they can never become substitutes for godly homes where instruction in righteousness is received from fathers and mothers who know the Lord. . . . The church likewise is suffering from the effect of religious decline in the home. There is being produced a type of church-members who are characterized by formalism, with no spiritual depth, sadly lacking in the spirit of consecration, and therefore of little practical use so far as the real work of the kingdom is concerned.

Similarly the editor of the *Advance* of the same date, under the heading "More Religion," says:—

The greatest need of America at the present hour is more of the religion of Jesus Christ. It is not enough that we have better sanitation, or more knowledge, or committees on the rural problem, or on housing in congested quarters. Man shall not live by bread alone, and there has been a famine of the Word of God. There are cheering signs of an awakening to a perception of this great need. There is heart-hunger in many of our churches for a more deeply spiritual presentation of the gospel. There are men, and many of them, who have been seeking to fill themselves with philanthropy and with social reform, who are finding more and more fully every day that these things concern the outside of the cup and the platter. God has made the soul of man for himself, and it is homeless till it finds him. Let us have no less of sociology and hygiene than we have been having; on the contrary let us have more, for more is needed; but let us put farther to the front and higher in the lead the saving gospel of the Son of God.

We have today as never before a proxy of Christian effort, but the old-time spirit of practical, every-day Christianity in the lives and homes of the people is sadly on the decline. This world will never be brought to Christ by church guilds or philanthropic societies. These may be good in their way, and as a result of their effort there may be much amelioration of human woe and suffering, but for the most part they exist at the sacrifice of the personal factor in religious life. This is the real element of power. Remove from the religion of Christ personal consecration, personal seeking after God, personal prayer, and personal Christian effort, and the vital power of Christianity is lost. The demand today is for a living, personal Christianity.

F. M. W.

### Fraud or Familiar Spirits

COMMENTING upon the recent utterances of Sir Oliver Lodge regarding the subject of psychic research, the *British Review* for October, 1913, makes the following pertinent statements:—

Sir Oliver Lodge has won for himself a high position in the estimation of his

countrymen, but we question whether his undoubted eminence is not largely due to other qualities than those of science. Parts of his presidential discourse to the British Association seem to us to afford evidence rather of skill in speech than of precision in thought, so that we hesitate to follow Sir Oliver, even when he tends toward conclusions which on other grounds we ourselves accept. Let us take one instance of what we mean:—

The president, as was to be expected, spoke, though not at length, of the evidence of a life after death that, according to him, is furnished by psychical research. There is great danger that imperfectly instructed Christians will in increasing numbers attempt to buttress their faith with arguments derived from this source. The evidence, if evidence it be, is in large part gathered in an atmosphere of such fraud on one side and—we say it boldly—of such credulity on the other side as to breed the gravest suspicion in the minds of reasonable men. But let us assume that the investigators do sometimes establish communication with spiritual beings. Even so, there is not the shadow of a guaranty that those beings are the disembodied spirits of men and women. A Christian ought to reflect that far more probably they are devils out of hell masquerading, for the destruction of souls, as the spirits of the departed, and he would do well to remember the condemnation that Holy Writ pronounces on those that resort to such. Fraud or familiar spirits—surely in neither can one find a fitting buttress for faith.

But that there are things done in Spiritualist circles which cannot be accounted for on any natural or scientific basis, and which prove indeed that communication is held with the unseen world, can no longer be disputed. This fact has been demonstrated too many times to the satisfaction of the most critical observers to be disputed. But that the pretended communication with the spirits of the dead is nothing short of communication with spirits of devils we believe also is just as true. We believe this, not on the basis of any scientific demonstration, but on the strength and authority of the Word of God.

Modern Spiritualism is a manifestation of the old-time necromancy. The same agencies which possessed evil men and women in the days of Christ possess evil men and women today. That these agencies will do marvelous things in these days the Scriptures plainly assert. "They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

That many excellent people fondly believe that they are able to communicate with the spirits of their departed loved ones, and so have allied themselves with the Spiritualistic cult, is to be regretted. Many of these we believe will have their eyes opened to the dangerous delusion which has ensnared them. Let us pray and work to this end.

F. M. W.





## The Philippine Islands

ELBRIDGE M. ADAMS

No doubt the workers in many lands are filled with deep gratitude, first to the Lord, then to the brethren at home, for the new laborers being sent into the great harvest-field. With those in other benighted lands, we share the common feeling that these workers will fill urgent and long-felt needs. Among these 8,000,000 people we have only barely made a beginning. And when our few workers are placed, it will be like a drop in the ocean, for there is so much to do. But we labor on, looking to the Lord of the harvest to fulfil his promise to "finish the work, and cut it short in righteousness."

In connection with the work, there is one very interesting experience in which I know you will rejoice with me. After the General Conference I received a letter from a young man in Baguio,—a resort on the island of Luzon,—kindly offering us the use of the *General Conference Bulletin*. It was quite a surprise to us, for we did not know that there was any one in the islands taking the *Bulletin* besides ourselves. He also said: "I am not yet a member of the church, but am trying to live up to the light, hoping soon to join the Adventists and dedicate myself to the work. I came to the Philippines a year ago as a teacher in the Baguio school for American boys." In answer to this letter I expressed my wish that he might indeed have his full desire realized soon. And this opened the way for a little correspondence. He began his next letter thus: "Your very kind letter came to me several days ago. I realize fully what you say in your letter, and I feel that the only way I shall find peace and rest is by going out and serving him."

It was not long till he came to Manila to spend his vacation working at the Bureau of Science. But before he came, he asked me about the manner of keeping the Sabbath, saying that they had a half-day session in their school Sabbath morning. His work in the bureau required him to work on the Sabbath one-half day, and he attended our meetings on Sabbath afternoons. I began giving him studies, and when we had studied the seal of God and the mark of the beast, he began to see that he must give up all his Sabbath work. Of course he was greatly perplexed. He was here with good salary, reducing his school debt, which was far from being paid. It seemed certain that to keep the Sabbath meant to lose his position in the school, but he was hoping that there might be

some way opened in the Bureau of Science whereby he could keep the Sabbath. One day the tempting offer stood before him,—\$1,200 a year, but one-half day's work on the Sabbath. The devil reasoned with him that he could in a few months pay all his debts, and then follow his convictions. If he turned away from this he had nothing else in view, except to take the teachers' examination, looking to a position in the government schools. God helped him to turn away from the temporal to the eternal riches, and refuse the position offered, because he could not do the work and keep the Sabbath. When he went to see about the examinations for the taking of which he had made application, he found that part of the examinations came on the Sabbath, and no arrangements could be made for him unless he could take the test on the Sabbath. But again, by the help of the Lord, he stood firm, though in debt in a strange land.

This young man is a graduate of the University of Maine. He is coming every day to study the Bible. His parents are not Seventh-day Adventists, but some of his relatives are. He has never made a thorough study of our doctrines, but he has had the conviction for some time that the Sabbath should be kept. He seems to accept all truths that are presented to him, and I hope that soon there will be a place for him in the work laid upon God's people. Pray for him that he may not stumble, but walk with a steady step along the pathway to the New Jerusalem.



## An Encouraging Event for Brazil

F. W. SPIES

SEPTEMBER 22 I left Sao Bernardo for Rio de Janeiro, to meet the new company of missionaries en route for Brazil, and accompany them to their destination at Santos. Their steamer, having made a very good voyage, was on time, and the next morning Elder Henry Meyer, of Rio de Janeiro, and the writer went out to the steamer to meet the fifteen new missionaries arriving in our great and needy field. We were glad that they had had a pleasant journey,—so pleasant, in fact, that they almost felt sorry when they had to leave the steamer.

We brought them ashore at Rio de Janeiro so as to get a glimpse of the national capital, and after some counsel it seemed best that Brethren Peters and Specht, and their wives, disembark at Rio de Janeiro. These brethren will engage in school work in the Rio Espirito Santo Mission. I then accompanied the eleven remaining missionaries to Santos,

and assisted them in getting their baggage through the customs.

It was indeed an encouraging event to see so goodly a number of courageous and consecrated workers come to join us. Their greatest desire seemed to be to begin at once the study of the language, that they might be able to assist definitely in drawing the gospel net in this great field. Our prayer is that the Lord may give them aptness in this, so that they may soon be able to herald the last gospel message to Brazil's millions.

In closing, we wish to say that we are indeed grateful for this goodly reenforcement of our working force, and also for the means our brethren and sisters in the home field will contribute to assist our union in maintaining these workers here. And may the glad day soon come when the faithful and untiring workers, and also those who so faithfully and sacrificially supported them with their offerings, will enter together into the joy of their Lord.

Santos.



## Australia

MORRIS LUKENS

ONE of our truth-laden books was sold to a business man some time ago. Because the man was busy, the book was not read, and lay untouched in the library. One day his son, a bright young man, while looking over some books in the large library belonging to his father, noticed this new book. He took it out and read it. He was convinced that its teachings were in harmony with the Bible.

Last year a copy of "Great Controversy" was sold to this young man's sister. This he borrowed and read with much eagerness.

In his unsettled state of mind, the young man providentially came in contact with a Seventh-day Adventist family who believed in doing missionary work, and therefore had a number of tracts in their home for just such an occasion as this. The result was that when he went to his home, he carried with him a number of these tracts, among which were "Sufferings of Christ" and "Christ's Second Coming." These he read with great interest.

Later he called and asked some questions. He said he could now see why we believed the Saviour was soon coming, but one thing that he could not understand was why Seventh-day Adventists keep the seventh day as the Sabbath.

This good family then supplied him with the following tracts: "The Sabbath in the New Testament," "Elibu on the Sabbath," and "Who Changed the Sabbath?"

Other visits were made, other tracts and papers given; the family made his case a special subject of prayer, and, as a result, the young man began to observe the Sabbath of the Lord.

His parents, sad to say, ordered him not to enter their home again until he would give up keeping the seventh-day Sabbath; but having become thoroughly

established in the truth as a result of this reading-matter which had been given him, he was not easily discouraged. He went to the home of his married sister, the one who had given him the copy of "Great Controversy." The result was that she, too, began to keep all God's commandments. He is now planning to enter the canvassing work.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." So let us labor on, knowing the Lord has promised that his word shall not return unto him void.

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**Malaysian Mission**

F. A. DETAMORE

THE Malaysian Mission covers a land-and-water area greater than the land area of the whole United States, and has more than half as many inhabitants. In many places the people are begging for some one to come and teach them the third angel's message, but with grief we have to say, "Not yet." Those who have accepted the truth are real Seventh-day Adventists and loyal to the work. They pay a faithful tithe and make liberal donations.

One brother in Singapore gets eight or ten dollars a month. With this he must pay three dollars for rent, buy food for his wife and three children, and give them a scanty covering for clothes. His wife is a Roman Catholic, and scolds because he stops work on the Sabbath, when he could be working and making more money; but he brings his children to the Sabbath-school regularly, and pays his tithe month by month. This is but a sample of the situation of many. Should all our people at home make as great sacrifices for the Lord, there would

but when the children cry for food, it is hard." God has blessed this brother, and now he is doing well financially; but for months he could scarcely get enough to keep himself and family alive. Do you not think that such persons love the Lord? I fancy their stars will be among the brightest that adorn our Saviour's crown in glory.

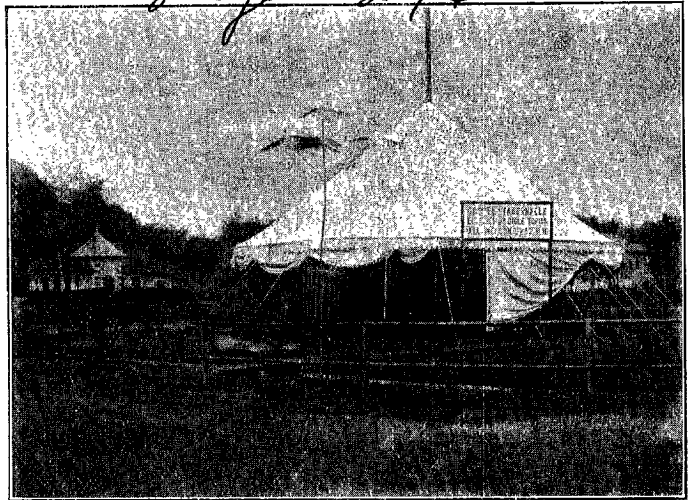
A native in Surabaya, Java, after studying the truth and becoming enlightened by the Spirit of the Lord, said, "God intends man to remember the ten commandments, so to help him, he gave him ten fingers. It is only with our eyes, ears, mouth, feet, and hands that we sin. When we are tempted to go in wrong paths, our ten toes should remind us of the ten commandments; and when tempted to steal, etc., our ten fingers should do the same." He studies his Bible, and is trying to obey its teachings.

Up in Battakland, in Sumatra, where a native began about a year ago to sell literature, there are many souls crying for more light. Some fifteen or more are already keeping the Sabbath. When we visited them, nearly the whole village came to see us, and many of them asked intelligent questions about the truth. They said: "We are little children. We are hungry. We want some one to teach us. If no one is left to teach us

and this bids fair to be a fruitful field. Several have gone from that section of the field to other parts to hold up the light of truth.

Here in Singapore we have recently

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FIRST TENT EFFORT IN SINGAPORE. OUR CHURCH AT THE LEFT

started the first tent effort that has ever been held in this section. We have interesting audiences. There seems to be some interest to hear, especially among the Chinese, of whom the greater portion of the city is composed. On Sabbath we have Sabbath-school at 8 A. M., preaching in English at 9 A. M. and 4:45 P. M., Malay meeting at 2 P. M., and Chinese service at 3 P. M., and prayers at the close of the Sabbath at about 6 P. M. Just recently there has come a request for a Chinese service at 10 A. M. for the Hakka Chinese, as they cannot understand the Teo-chiu Chinese spoken in the afternoon. This will be started next Sabbath.

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AND this is the message which I want to give to the pastors of the day. Preachers must experience the truth which they proclaim. They cannot go into their studies and hunt truths or ideas out of books, and then go and proclaim them second-hand to their people, and expect great results. Experience cannot be borrowed, and without it a sermon is only a second-hand affair. We cannot have renewed strength in the pulpit until we have men who have realized in themselves the value of what they are proclaiming. I do not say that we do not already have many such men, but what I say is that we must have more of them and more of it.—*Dr. F. W. Gunsaulus.*

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THE annual report of the British and Foreign Bible Society continues to show wonderful progress. A year ago the issues for the first time exceeded 7,000,000. Last year the total rose to 7,899,562. Ten new versions have been added, making the number of languages now 450. In China a total of 1,868,000 Scriptures has been issued. During the Balkan war 150,000 Testaments and Gospels were distributed among the soldiers. Since the society began operations in 1804 the total output has been over 244,000,000 copies of the Scriptures.

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WORKERS IN SINGAPORE

From left: Brother and Sister H. E. Sharp, F. A. Detamore, Sister and Brother J. Van de Groep.

soon be men and means to finish the work.

It is enough to move a heart of stone to hear some of them tell how they have to sacrifice to keep the Sabbath. One brother said, "I can go without food,

these people in the judgment if we refuse longer to go to their assistance?"

Our work has begun in British North Borneo, and Elder Montgomery has already baptized a number of believers. A good interest is shown in the truth,



### Work in the Southwest

SINCE our good council held in Washington, D. C., last month, I have been very busy looking after detail work and holding meetings. At Keene, Tex., I had the privilege of baptizing ten bright young men and women, and I hope that many others in the Keene school will follow their Lord in baptism.

November 19 I joined Elder W. E. Baxter, president of the Arkansas Conference, at Gentry, Ark. Elder Baxter had preceded me two days, and the meetings were well under way. The evening of the nineteenth the neat little church house was dedicated free from debt. During the week that we held meetings there, the house was well filled at every service. Sunday morning, November 23, Elder Baxter baptized twelve persons, and the evening following we received thirteen into the Gentry church. To the Lord be all the praise.

G. F. WATSON.

### The Melrose Sanitarium

EVERY year a larger number and a finer class of young people are entering our training course. Every year we are raising our standard a little higher, and God is hearing and answering our prayers and sending us helpers whose hearts respond to the plans for wider and more aggressive work. Every year the training is made more practical than the last. The spiritual phases are strengthened, the Bible classes increased and broadened.

This year a seminar has been added, in which the nurses in training present the truth in all its phases, the medical and dietetic, in short talks, weaving in what they are daily learning in anatomy, physiology, hygiene, and hydrotherapy, also the Bible doctrines and Christian experience. These same nurses assist in schools of health outside the institution, and in the parlor talks to the patients one evening each week; and the people and the patients enjoy their efforts. They are more interested when three or four persons, especially the nurses in uniform, present a subject, each clearly dwelling upon some one or two points, than they are when only one covers the same ground. As the result, several nurses are gaining a valuable experience.

Doors are opening everywhere. Even the farmers are reaching for the light on dietetic reform, and inquiring what to feed their children to obtain "a better crop of boys and girls." Dr. Hopkins and the writer were invited to speak before the Pomona Grange in Wellesley, Mass., November 12, at their annual meeting, on the topic "Food Values of Grains, Fruits, and Nuts for the Human Machine." We, with Mrs. Starr and others from the sanitarium, took dinner with them, and mingled in friendly intercourse with the one hundred and sixty-

four intelligent farmers and their wives present. They stated that a talk given by the writer one year ago, on the best food for man and the postponement of old age, had been one of the topics of conversation at every meeting during the year. The doctor and I both felt free in speaking the plain truth to these people, and it was well received. A quantity of literature was sold and given away.

The sanitarium still continues to hold a steady patronage, keeping close to the sixty-patient mark. During the summer it reached ninety.

The coming of Elder and Mrs. Garton has been a blessing to the sanitarium. Elder Garton is a good Bible teacher and a burden-bearer, and his help has enabled the faculty to plan for a greatly increased field work. Three days each week, from two to three nurses in training spend the entire day visiting among the people, from house to house, scattering literature, helping in the Harvest Ingathering, and in the schools of health. The writer and his wife spend the same time visiting former patients, ministers of the gospel, physicians, presidents and secretaries of various societies, etc.

G. B. STARR.

### Medical and Religious Books

My first introduction to the canvassing work took place May 8, 1881, when I started out with the "Home Handbook," in Fairview, Cal. I also took yearly subscriptions for the magazine *Good Health*. The first day I took three orders for my book and obtained several subscriptions for the paper.

The spirit of prophecy has told us that medical and religious books should now be combined in the canvassing work, and I firmly believe this plan is ordained of heaven. About one month ago I began work in Nevada. Before leaving California I secured prospectuses for "Practical Guide to Health" and "Daniel and the Revelation." This was practically a new venture for me, as I had not worked with medical books for over thirty-one years. From the very first, the Master has wonderfully blessed me in working with this combination.

One week my orders amounted to over \$350; other weeks to \$275, \$263, \$250, etc. In a little over one month the Lord enabled me to secure orders for more than one thousand dollars' worth of books. Aside from this, I took in more than one hundred dollars on the relief edition of "Ministry of Healing."

On Friday, October 24, my orders totaled fifty-seven dollars by 2 p. m. I often ask for a week-end or preparation-day blessing on Friday, so that I may get a good day's work in early and have ample time to prepare for the Sabbath. The Lord has answered this prayer in marvelous ways.

As I go out to meet the people, I lean heavily on the "everlasting arms," and earnestly seek the Saviour's help and presence. He does come near. I pray that a host of sheaves may be gathered into the garner of the Lord as the results of my efforts. I ask the earnest prayers of God's dear children to this end.

WALTER HARPER.

### The Work in Los Angeles

THE Lord has blessed in a very marked way in the spread of the message in the city of Los Angeles, Cal. In this city we have now ten churches, one of which is Spanish, one German, and one colored. The total membership is over one thousand.

The evangelistic work has been especially fruitful. During three series of meetings recently held, in which Elders F. M. Burg and J. E. Bond and the writer took part, assisted by Mrs. Dr. J. R. Leadsworth, Mrs. M. Lester, Miss E. Carter, and Miss Olive Adams, Bible workers, sixty-two persons were baptized and four others were accepted on former baptism. Twenty others are keeping the Sabbath, whom we hope to see fully identified with the church.

The expense of these meetings, amounting to over \$900, was entirely covered by the offerings taken.

Doubtless the attendance at our meetings has been increased by the thorough advertising we have done by means of the newspapers and announcements, and by faithful work from house to house with our literature. The attendance varied from 150 to 650 persons.

One special feature which has had its influence is the use of the stereopticon. The songs were all thrown on the screen, and most of the doctrinal sermons were illustrated by suitable pictures. In our study of this way of presenting the message, we were especially impressed with the text, "Write the vision, and make it plain upon tables, that he may run that readeth it."

We thank God for the privilege of laboring together, and of having a part in the proclamation of the last message in this great city. Pray for the work here.

A. S. BOOTH.

### The Family Group in Jamaica

THE REVIEW AND HERALD "family group" of periodicals is appreciated in other lands as well as at home. The following is copied from a letter recently received from Jamaica:—

"Are you going to make another clubbing offer as you did a year ago? If so, you may send me the same five-dollar club that you gave last year,— the whole REVIEW AND HERALD family; but if not, I shall have to eliminate some of them. It is like giving away one of our children to part with one of these dear papers. All are different, yet all are good, each filling its own sphere, and in its line the best there is.

"Let's see: put down the REVIEW first. Can't do without that. Next, we cannot keep house without the *Instructor*. So, put that down. Then, we shall have to have the *Sabbath School Worker*. What would our Sabbath-school amount to without the *Worker*? Then we must put in *Education*. Must have that to tell us how to educate our little daughter. Then there is the *Protestant*. We must have

that, too, to keep tab on the Catholics. Now we have left out in the cold *Liberty and Life and Health*. Well, we get *Life and Health* in a club; but I fear we shall have to leave *Liberty* behind this year unless you grant club rates. If you do, let us have the unbroken family. It is a good family. It has been a great help, and comfort, and source of instruction in our home, and it costs only five dollars a year. I do not know where I ever got so much for five dollars. It seems that some of our people get along for months and months without having that 'family group;' but I do not intend to try to get along without many of these papers. Too many good things in them to miss. They are a bargain every day in the year." D. W. REAVIS.

### Oregon

SALEM.—After spending a very pleasant winter in Santa Ana, assisting the near-by churches and doing some aggressive work, we left California last April, and moved to Salem, Oregon. Here we found a church of over one hundred and fifty members. Their new house of worship, while not completed, is sufficiently finished to accommodate all public services, and also our church-school. Quite a heavy financial burden rests upon the company here, which we hope to see somewhat lightened in the near future. With unity among its membership this organization can do an important work in this center.

Our members are now taking a club of fifty *Signs of the Times*, and quite a list of subscriptions to the REVIEW has been sent in.

The church-school has outgrown one teacher, and we have been obliged to employ an assistant. Nearly forty pupils are enrolled, and others expect to attend later.

The recent institute, conducted by Elder H. W. Cottrell and others, proved a real benefit to the church. The studies on organization were greatly needed, and helped a large number. Our conference and union conference presidents have been with us from time to time, and their wise counsel is taking hold of many hearts. Those who understand conditions in this place realize our need of heavenly wisdom, and for this we hope to be remembered at our Father's throne.

We have never labored in Oregon before, and although we miss some of the sunshine to which we have been accustomed for so many years, the hearty welcome accorded us told plainly that the blessed gift of making a worker feel at home is not wanting in Oregon.

H. G. THURSTON.

### Monterey, Mexico

WE have a nice little company in the city of Monterey. One year ago last August I baptized sixteen, and some others united with us, having been baptized before, making a company of twenty-four, including two workers there. They have been calling for me to visit them again.

Recently Monterey was attacked by the rebels, and they came very near taking the city. One of our sisters, a young Mexican Bible worker, lived in the part where the rebels made their attack. She says that several bombs fell into the house adjoining the one in which

she was living, but fortunately only one exploded. The rebels succeeded in taking this house, and used it as a sort of headquarters. There they placed their cannon and machine guns. The young woman writes that for two days and nights she was almost deafened by the roaring of the artillery placed so near her own dwelling. Nevertheless she remained safe, and after the battle was over and the rebels were driven out, it was found that she had received no other damage than the shock and anxiety of the situation.

All our brethren in Monterey escaped uninjured. Brother Juan Robles, who is in charge of the work there, writes me that seven desire baptism as soon as I can go there. One other desiring baptism died a short time ago. It seems too bad that believers who are ready for baptism should have to wait and even die before we can reach them to celebrate this ordinance.

We are thankful that our Heavenly Father has preserved our brethren. It seems a miracle that some have not been injured. The young woman already referred to declares that it was only the power of God that saved her.

We are still hoping that conditions in this revolution-torn country will change for the better. We have five canvassers still in the field. They have just finished canvassing San Luis Potosi, where they had splendid success. Three are now in Tampico, and the other two have gone to the isthmus.

We print about seven thousand copies of our missionary paper each month, and there are but few left over at the end of the month. This is a better record than we have made any previous year. We certainly thank God for his goodness to us, and trust that affairs will be so controlled by the Lord that his work will not be hindered. We ask the prayers of all our brethren for the work and workers in this needy and difficult field.

G. W. CAVINESS.

### Field Notes

EIGHT persons were recently baptized at Streator, Ill., by Elder C. A. Stebbens.

WITHIN the last few weeks four persons have united with the Dallas (Tex.) church by baptism, and several others will join in the near future.

FOUR candidates were baptized and added to the Vicksburg (Miss.) church a few weeks ago. Two of these were students from the Murphy Industrial School.

THE new church building at Keokuk, Iowa, was dedicated Sunday, November 16. Elders Charles Thompson, A. R. Ogden, and J. W. McComas assisted in the service.

ELDERS A. L. MILLER and R. I. Keate recently organized a church of ten members at Carbon Hill, Ala. Five additions to the Sheffield church are reported by Elder James Bellinger.

AT Cincinnati, Ohio, seven new believers were recently baptized in the Ohio River. A company of Sabbath-keepers has been organized at Bucyrus, and ten persons have accepted the truth at Hamilton.

## Missionary Volunteer Department

M. E. KERN	- - -	General Secretary
C. L. BENSON	- - -	Assistant Secretary
MATILDA ERICKSON	- - -	N. Am. Div. Secretary
MEADE MACGUIRE	- - -	N. Am. Div. Field Secretary

### "I Will Hear What God the Lord Will Speak"

WE are told that once when the disciples saw their Master at prayer, something so impressed them that they felt they had never really prayed, so they asked him to teach them to pray. We all need to be taught how to pray. Perhaps we have prayed for years, and received many answers to our prayers; still we have many lessons yet to learn in praying.

A little child missed her mother at a certain time every day. The mother's habit was to slip away up-stairs alone, and to be gone for some time. The child noticed that the mother was always gentler, quieter, and sweeter after she came back. Her face had lost its weary look and was shining. Her voice was gladder, more cheerful.

"Where do you go, mother," the child asked, thoughtfully, "when you leave us every day?"

"I go up-stairs to my room," the mother said.

"Why do you go to your room?" continued the little questioner. "You always come back with your face shining. What makes it shine so?"

"I go to pray," the mother replied, reverently.

The child was silent for a little while, and then she softly said: "Teach me how to pray, mother."

As fathers and mothers, will not the faithful keeping of the morning watch give us such an influence as this? Do we not desire to lead those in our own homes to higher and better things? Is not this our privilege? There is room in the morning watch circle for fathers, mothers, and children as well as young people.

God desires to do great things through his children. He desires to make them his messengers; but how frequently we fail to take time really to receive the message! David said, "I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly." Ps. 85: 8.

Is not the morning watch an excellent time to "hear what God the Lord will speak" to us? We so often do the talking, as the poet says:—

"I tell him all my sorrows,

I tell him all my joys,

I tell him all that pleases me,

I tell him what annoys."

How frequently we fail, though, in listening while—

"He tells me what I ought to do,

He tells me how to try;

And so we walk together,

My Lord and I."

In the quiet morning hours it is our privilege to listen to what God will say to us through his Word. Our message will then be clear and will bear fruit. We shall have confidence in the message, and faith in the One who has entrusted us with it.

L. M. GREGG.

## The Morning Watch

AN old proverb says, "The morning hour has gold in its mouth." You remember when Peter went fishing, it was the first fish he caught which had the gold; so if you go fishing for the best hour of the day, it is the first which carries the golden opportunities.

No knight in the age of chivalry started out for a day's adventure without putting on his armor. So no Christian knight dares to start out for a day's journey through the enemy's country without putting on the "whole armor of God," and buckling it tightly with "all prayer and supplication." These are some of the actual results which experience has proved to come from spending the first hour of the day in prayer and systematic Bible study:—

During the morning watch, the mind is toned up for all the duties of the day. Courage and cheerfulness are inspired to undertake distasteful duties. Some thought or text is found which later is just the help necessary to conquer some unforeseen temptation. In praying for the conversion of friends, the Spirit has inspired the mind with suggestions of good to be done for them. Feelings of dislike and annoyance toward those who may have wronged us are changed into Christian charity. Physical strength is the result of the uplifting and encouragement of the heart. But on the other hand, a day carelessly and prayerlessly begun will mean no strength to fight the enemy and a longer time to spend in regret and penitence at its close.

MARY MOORE.

## Our Responsibility

NINETEEN hundred years ago Jesus said, "Many shall come from the east and west, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

Truly these prophetic words, spoken so long ago, are meeting their fulfilment today. Men and women in Japan, China, India, Africa, America, and Europe are accepting Jesus Christ and the third angel's message, and their lives are being transformed. They are getting ready for translation. But what about the "children of the kingdom," our Seventh-day Adventist young men and women, your boys and girls? Are they being transformed and renewed, preparatory to Christ's coming?—Many are; but thousands of our young people are drifting, going into the world, and caring naught for things eternal.

Surely a great responsibility rests upon the parents of Seventh-day Adventist children. Satan is working hard to capture our boys and girls. But Christ says he can save to the uttermost. Now, dear fathers and mothers in Israel, will you not cooperate in every way possible with the Missionary Volunteer Department in its effort to save your boys and girls?

One of the best methods devised by our department to do this is through the observance of the morning watch, spending a few minutes at the beginning of the day alone with Christ, studying his Word and talking to him. This was the secret of Christ's power and victorious life as he walked with God among men at the beginning of the Christian era. Will you

not observe the morning watch yourself, then encourage your boys and girls to do the same? Present to them a Morning Watch Calendar. Read the text for the next day at evening worship; at morning worship read it again. Get the children to quote it; talk about it at meal-time; ask the children what the text means, then explain what you think it means.

Surely such a course will help the children not to live by bread alone. It will fortify them against the attacks of Satan, and will be a fulfilment of the Lord's charge to the children of Israel: "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign about your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

C. L. BENSON.

THE Morning Watch Calendar will remind you that you should make a daily appointment with God, and then keep it faithfully. You cannot afford to fail. Prayer is life's greatest privilege, and it is also life's greatest need. Then start each day during 1914 in the chamber of secret prayer, and saturate each day with prayer, that, praying as the Master prayed, you may learn to live as the Master lived.

THE first edition of the Morning Watch Calendar appeared in 1908. About 6,000 copies were used that year. The next year 14,500 were circulated. For 1910, 17,000 were needed to supply the demand. During 1911, 22,000 were distributed, and for 1912 the edition reached 25,000. For 1913 the English edition reached 33,000, and the calendar texts were printed also in Spanish, German, Japanese, Korean, and Chinese. Join this ever-growing circle. Get the calendar at once from your tract society. Price, five cents.

## Educational Department

J. L. SHAW . . . . . General Secretary  
W. E. HOWELL . . . . . N. Am. Div. Asst. Secretary

### Emmanuel Missionary College

It was my privilege a few days ago to visit Emmanuel Missionary College. Not having seen the institution in active operation, I was not a little interested in coming in close contact with the work of the college in its many phases, and in seeing the various members of the faculty and meeting with the students. Four days, however, were all too short a time to become well informed concerning the class work and detailed operation of the school. That must be attempted on another occasion. Our time was spent mostly in public work, and in studying the general features of the school.

Surely no mistake was made in the choice of location of this institution. It is placed upon two hundred and sixty-four acres of fertile land in the fruit district of Michigan, two miles from the small village of Berrien Springs, yet immediately in touch with the large towns

of St. Joseph and Benton Harbor, by means of the interurban railway passing through the farm.

Prof. O. J. Graf, the president, furnished much interesting information concerning the college. We went over the grounds, studied the institutions, and inspected the various industries. The design of the campus has been changed and improved, providing beautiful lawns, which, together with shade-trees here and there, present a pleasing effect. A large amount of fruit is raised each year, and general farming operations, including dairying, poultry raising, and apiculture, are carried on. Alfalfa raising is proving very profitable. The dairy showed careful, scientific management. We have not seen a better-arranged dairy connected with any of our institutions.

It was encouraging to see so much being done in the line of industrial work. Work to the value of \$15,000 was done last year by the students.

The institution is to be congratulated on the company of experienced and efficient instructors who year by year are earnestly and unitedly throwing their efforts into its upbuilding. Prof. J. H. Haughey, who for more than a quarter of a century has been teaching in our schools, is enthusiastically going forward with his work. It is a great blessing to have in our colleges teachers of such ripe experience.

We were impressed with the large number of mature students in the school, and the loyalty everywhere expressed by them. Earnestness characterized the class work. In the near future a goodly number of well-trained young people should find their way into the Master's vineyard. The students are deeply sympathetic toward foreign missions. Many have definitely announced their willingness to answer the call to a foreign land.

The Friday evening social meeting was an occasion of unusual interest. In little over an hour all but three of a company approximating one hundred and seventy-five, bore testimony. We understand this is not an unusual occurrence.

After spending several years in the mission field where the needs are so great, it is refreshing to visit our schools and see strong young people consecrating their lives to God and earnestly preparing for his service. O that every young man and woman in this denomination who is unprepared for service could be in training under the influence of God-fearing teachers!

The last evening we were at the college, a stereopticon lecture on India was given. A mixed quartet sang the words of the following appeal, written several years ago by a leper brother in India:—

"Hopeless millions here are moving

On toward the great last day,  
Poor and naked, blind and wretched  
Worshippers of wood and clay.

They have never heard of Jesus,  
Nor of his redeeming love,  
How he shed his blood to give them  
Life and rest in heaven above.

"They have never heard of heaven,  
Or the city over there,

With its golden streets and portals  
And its walls of jasper rare;  
Of the glorious, kingly mansions

That the saints will soon attain,  
When their Saviour, Christ, appeareth  
Once again on earth to reign.



"Brethren, come and tell these millions  
Who are dying every day;  
Lead them to the cross of Jesus,  
From their gods of wood and clay.  
Come, for time is quickly fleeting,  
Come along without delay;  
India needs more faithful workers,  
Come for Christ's dear sake, we pray.

## REFRAIN:

"Come, O, come and tell these heathen  
How he died for sinful men,  
How he's waiting to receive them,  
How he's coming back again!"

J. L. S.

### The Week of Prayer in Our Schools

We are coming to the most important week in the entire school year. It is the week of prayer, the time set apart for our people everywhere as a time of consecration and prayer. We are hoping, believing, and praying that our schools will earnestly enter into this period of prayer, and derive a very large amount of spiritual help.

We are living in an age of great intensity. Christian people seem too busy to pray. The hurry and excitement of life do not give time for quiet meditation and communion with God. Teachers in our schools are busy, and a large number of them have heavy work to carry. Yet God calls them to a life of earnest prayer. It is the prayer life that stimulates a desire for prayer among the students. Prayer is our means of communing with God. It is the key which unlocks the storehouse of heaven. "Unceasing prayer is the unbroken union of the soul with God so that life from God flows into our lives; and from our lives purity and holiness flow back to God." Communion with God lifts us above our surroundings, gives us new views of God and his work and purpose in our lives. The ministry of intercession provides us the means of being lifted above the things of life into the communion of God and the atmosphere of heaven.

In Jesus' school, prayer was one of the most important subjects of study. The Master practised the prayer life. And so profoundly did his manner of life affect the disciples that they earnestly besought him to teach them to pray. As a result, we have that beautiful prayer, so simple, and yet so comprehensive. We call it the Lord's Prayer, yet really it is the prayer he taught his disciples to pray.

Today, as in the school of the twelve disciples, prayer in the life of the teacher leads to the same desire on the part of the pupil. We have a large number of young people in our schools. Their education and training will very largely affect our work in the near future. How much these dear young people need to learn how to pray, how to take hold of God in earnest, believing prayer, and learn from actual experience that God does hear and answer when they call upon him. Hudson Taylor said, while preparing to go to China, that he could not go to a mission field until he knew for a certainty that God heard and answered prayer. It was with abiding faith in God that he went to China; and the results of his life show the marvelous way in which God used him in his work. If all the young people in our schools had the definite assurance that God does hear

and answer prayer, what remarkable results would follow! Men of greater might and power would be developed, and laborers, made ready for the outpouring of God's Holy Spirit, would go forth into the Master's service.

We are living in the time when God's Spirit is to be poured out; and without it the advent movement will miss its goal. It is the prayer life that prepares the way for the life of power. The three and one-half years in the school of prayer led the disciples to that upper chamber; and it was the ten days in that chamber which prepared for Pentecost and brought the results that followed.

As educators, may we this coming week of prayer consider the importance of prayer, our own relation to it, the place it should occupy in school work, and the wisest means to make that possible.

There are more than five thousand children and young people in our mission schools in heathen lands. Some are Kafirs, others, Hindus, Mohammedans, Buddhists, and believers in other religions. How important it is that these students accept the Lord Jesus Christ, and prepare themselves as workers for their own people! Let us pray during this week of prayer that God may greatly bless our teachers and their schools, that a still larger number may accept the Lord Jesus Christ, and be trained and fitted for service among their own people.

J. L. S.

## Church Missionary Work

### The Fourth Sabbath Home Missionary Service, Dec. 27, 1913 Suggestive Program

OPENING SONG: "Christ in Song," No. 395.

PRAYER.

BIBLE STUDY: Missionary Work.

SONG: "Christ in Song," No. 583.

READING: "Sowing Beside All Waters."

READING: "A Missionary Revival."

REPORTS of work done by members.

PLANS for work.

COLLECTION for home missionary work.

CLOSING SONG: "Christ in Song," No. 396.

BENEDICTION.

#### Missionary Work

1. What is the object of missionary work? Luke 19:10; Acts 26:18.

2. How many should take part in this work? 2 Kings 7:9; Judges 5:23; Matt. 25:25-27.

3. What motive should actuate those who engage in it? Luke 16:5; 2 Cor. 5:14; Ps. 116:12.

4. In what ways may all help? Isa. 6:8; 2 Cor. 1:11; Prov. 3:9.

5. In whose strength is the work performed? John 15:5; 2 Cor. 3:5; Phil. 4:13.

6. What should be the spirit of those who enter upon the work? 1 Chron. 29:9.

7. What will be the reward of the workers? Prov. 11:25; Job 29:13; Matt. 25:23.

8. What will be the result of the work? Matt. 24:14; Hab. 2:14.

#### Sowing Beside All Waters

THE commission that Christ gave to his disciples was not merely for the building up of his cause in a few places. Every nation in the earth was to have the light of sacred truth. The churches that have not been light-bearers to some needy part of the Lord's vineyard have failed to fulfil the commission of Christ.

Had the money and labor that have been given to the cause in other lands been confined to the work in the home land, the church would have lost materially in spiritual life. God has been honored by the work that has been done for the people in distant lands. We must increase our liberalities to missions. And while we increase our labor and gifts for foreign fields, we must not neglect the work that needs to be done at home.

Our field is the world. Repeat it again and again: Our field is the world. We rejoice for those who have made a willing offering of their property to the Lord. We encourage all to help with their means in the cause of God. Christians who are fully awake to the needs of the work will not spend the Lord's money needlessly. They will consider the great missionary field to be worked, and, viewing their obligations in the light of the cross of Calvary, they will consider no sacrifice too great to make for him who gave his life for the life of the world.

The Lord is calling upon his people to take up different lines of missionary work. Church-members are to do evangelistic work in the homes of their friends and neighbors who have not received full evidence of the truth. The presentation of the truth in love and sympathy, from house to house, is in harmony with the instruction that Christ gave to his disciples when he sent them out on their first missionary tour. By songs of praise to God, by humble, heartfelt prayers, by simple presentation of Bible truth in the family circle, many will be reached. The divine Worker will be present to send conviction to hearts. "I am with you always," is his promise. With the assurance of the abiding presence of such a helper, we may labor with faith and hope and courage.

All who surrender themselves to God in unselfish service for humanity are in cooperation with the Lord of glory. This thought sweetens all toil, it braces the will, it nerves the spirit for whatever may befall. Working with unselfish heart, ennobled by being partakers of Christ's sufferings, sharing his sympathies, they help swell the tide of his joy, and bring honor and praise to his exalted name.

Precious are God's promises to those who minister in his name. He says, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Thy light shall "rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

MRS. E. G. WHITE.

#### A Missionary Revival

WHEN we speak of a missionary revival, our thoughts instinctively go back in our denominational history to the time when missionary work was the *business*

of our churches; when every one who accepted the truth which separated him from the rest of the Christian world expected to bring that truth to the notice of others, and win them also to its acceptance; when, failing to find words to express his doctrinal belief, the ever-ready tract was slipped into the hand of acquaintance or friend, with a prayer that the Spirit might give it power; when into every letter the "silent messenger" found its way, not carelessly sent, but winged with the consciousness and delight of imparting a knowledge of new-found treasures; when not only the dollars of the well-to-do were freely given, but the scanty pennies of the poor were hoarded to "help the cause;" in short, when people were really *born into the truth*, and with their first spiritual intake of its essentially missionary atmosphere, were mightily moved to impart what they had received; when missionary enthusiasm began at the bottom, and by the inevitable law of growth spread itself and gathered strength in denominational activity and direction.

What we call a decline in the missionary spirit is not true in a strictly denominational sense. Our work is moving grandly onward, and continual opportunity and importunity are thrusting upon our leaders the necessity of the forward march through all the world. But the vital strength of the denomination is in the hearts of its individual members; and if these in any degree fail or become discouraged, the denominational work is proportionately weakened.

Has there been a falling off in individual missionary activity? Then the place to begin the missionary revival is in the hearts of our people,—in the home churches, where their lot is cast and their lives are spent. Many have fallen into the habit of regarding missionary work as an enterprise, and not as the direct outgrowth of Christ in the heart.

A dying missionary was visited by a friend, who, thinking to comfort him, said close to his ear, "I know in whom I have believed." The old saint opened his dimming eyes, and, fixing them on his visitor's face, replied: "I cannot have even a reposition between me and my Lord. 'I know whom I have believed.'" Let us get up to that level; "let the great baptized heart of the church get up to that level of intimate, faithful union with Christ," and we shall have a perennial missionary revival.

The trouble is, as one writer says, "We are vessels half full, trying to run over." We need, as truly as did the woman of Samaria, to hear the divine voice saying to us, "The water that I shall give him shall be in him a well of water springing up into everlasting life." The unfailling spring of missionary activity is within us, a perpetual miracle wrought by the hand of our Lord; and if the channel is kept free, the tide of life will flow strong and sweet, and we shall learn the true meaning of God's "whatsoever."

"Whatsoever thy hand findeth to do," sets aside all fine-spun theory and brings the child of God face to face with his daily life, its homely tasks, its uninspiring routine, its chance meetings and partings, as well as its higher aims and more far-reaching plans. Not a single ministration in the home, the church, or the neighborhood, can escape that insistent "whatsoever."

"Ye have the poor with you always,

and whensoever ye will ye may do them good." Here is a field declared by the Lord himself to be ever open to missionary effort; and in this line of Christian Help work are great possibilities for utilizing a variety of talents, and for enlisting and holding the interest of old and young.

Of blessed memory is a little Help Band to which the writer once belonged, and which for years scattered blessings both near and far. In its friendly meetings every week the dear old grandmothers could indulge without stint their passion for piecing quilt blocks; younger and stronger hands prepared many a box of bedding and barrel of comfortable clothing; and the children were more than happy to sit with the older ones and fashion iron holders, wash-cloths, and dish-towels, or paste scrap-books for some bed-ridden child. The husbands and brothers could do their part on collection day, or at some needy person's wood-pile. Some who had thought themselves of no use developed good talent in gathering loads of second-hand clothing; and one dear sister said she had only one gift, and that was for patching, but she was thankful she could use it for the Lord.

Everywhere there are the sick to be cared for and the sorrowing to be comforted. We are apt to look upon all this as very humble work, but it was not too humble to occupy the time and thought of our Saviour.

There are other things we can do. As long as there are people who do not know the good news of Christ's soon coming and the kindred truths with which this is associated, and as long as there are papers and tracts in which these things are plainly and attractively presented, so long will the Lord want to use his children as the connecting link to carry to those who know it not his saving message. Is there any one who cannot help in this? And if every one would do even a little, how many publications might become saving messages to those whom God loves and whom he longs to reach and save!

No one who has stood by the mammoth printing-press of today and noted its wonderful mechanism, its marvelous possibilities, and the almost human capability with which its work is done, can doubt that it is one of God's prepared agencies for the finishing of his work; and when we consider with it the stupendous mail system, reaching the remotest corners of the earth, where is our loyalty if we cannot gladly give the use of our hands in intelligent cooperation to send the printed pages everywhere?

We should remember that not in this favored land alone are publications a means of grace, but that in many of our far-off mission stations papers and tracts are most helpful in spreading the gospel, and that the hearts of our workers who are struggling under untold difficulties to publish in other tongues the last message, would be cheered and lightened if the churches at home would share their burdens by sending means to help scatter the precious pages.

The time in which we live is justly called "the age of books," and Satan knows well how to utilize the almost universal desire for reading. Surely we cannot leave the field to him, but should rather emulate his zeal and industry as we scatter the books containing the truth

for this time. The special effort of our enemy never ceases; and the real strength of our work depends largely on the measure of the "continuing spirit" which we possess, on the steady, never-failing spiritual energy which characterizes those only in whose hearts the fires of true missionary consecration are kindled.

"Every one must learn to work and to stand in his place as a burden-bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit."

The money invested for God; the stock dedicated to him; the missionary garden; the honest, earnest effort to keep in touch with God's work at home and abroad; the fervent, effectual prayer, never forgotten nor neglected; every gift, every ability, every resource possible to any human being, are swept into that all-embracing admonition, "Whatsoever ye do, do all to the glory of God."

A noted Christian worker says, "We want in this age saints—more saints. We need to believe that in Christ there is all power in heaven and in earth, to make us live here a heavenly life, living among men as those inspired by God and filled with the divine presence."

These words of Spurgeon's are true today: "O, how we want all power now! We all have our theories of the condition of the churches just now. I do not know what yours may be; mine are not very bright. But I have this one belief in my soul, that what is wanted most of all is a great revival of spiritual life, a wonderful downpour of the grace of God from heaven to flood all our churches. It seems to me we get very much like the barges and the vessels down yonder at London Bridge when the tide is out. There they lie on the mud. You cannot move them. What is to be done? Now, will you great engineers tell me how much horse-power and how much steam-power you want? There is nothing wanted but the tide. When the tide rises, every old barge begins to walk the water like a thing of life, and every vessel moves right readily. When the heavenly tides of spiritual blessing come up, nothing can withstand them. Come up, O heavenly tide! Nothing can stand against thee!"

In a comment on the verse, "All power is given unto me," I read this: "Perhaps some one says, 'I will do what I can.' But this is not enough. Any one can do that. He that believes in Christ does what he cannot do, attempts the impossible and performs it." It was said of Luther, "There goes a man who can have anything of God he likes." O, for more Luthers! If we were indeed what we profess to be, if we were all alive and endued with the Spirit of God, and "germinating mightily with the inner life," there are enough of this people to shake the world from end to end, and make it burn and glow with the light and glory of the last warning message. God grant that the missionary revival in this denomination be not long delayed.

"Is not thy grace as mighty now  
As when Elijah felt its power?  
When glory beamed from Moses' brow,  
Or Job endured the trying hour?"

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

MRS. A. E. ELLIS.

## Publishing Department

N. Z. TOWN                      General Secretary  
W. W. EASTMAN                N. Am. Div. Secretary

### The Spread of the Message Through the Printed Page

WE know there is nothing that cheers the hearts of God's waiting people more than to learn of the advancement of the message, the proclamation of which means the ripening of earth's harvest.

From the very beginning of this advent message the printed page has acted a prominent part in its proclamation, and thousands are rejoicing in the truth today through this agency. But at no point in the history of the movement has this mighty agency been used to the extent, or with such telling effect, as at the present time. All classes of people throughout the whole world are having their attention called to the special truths for this time through our books, magazines, periodicals, and tracts.

We give below a few letters, which are only samples of those continually coming to our publishing houses, that indicate the different classes of persons who are being reached through the printed page. The first one is from a minister in Missouri to the Kansas City Branch of the Pacific Press. He says:—

"I have been in the evangelistic field for twenty years, and have had good success in winning souls. About three weeks ago a good sister in California sent me some tracts, and we have been studying them and looking up the scriptures, and I find we have left out one of the principal truths,—the keeping of the Sabbath. Brethren,—if you will allow me to call you that,—I am going to preach the gospel from now on, and I desire to know more about you as a people, and your mode of teaching. I should like you to send me some tracts to study so I can be ready for work when tenting time comes. The tracts I have are as follows: 'The Seal of God and Mark of the Beast,' 'Signs of the End,' 'Thoughts for the Candid,' 'Heralds of His Coming,' 'How Esther Read Her Bible,' 'Back to the Old Paths.' I am going to have a battle just as soon as I make my conversion known. And that will not be very long,—as soon as I get studied up so as to meet opposition. Bless God, it makes me feel as if I had embarked on a new ship."

The next letter is from a minister in another State who has been reached with our books through the faithful efforts of the colporteur. He says:—

"I have had the pleasure of getting hold of one of your publications,—the book 'Bible Readings,'—and find it to be the sentiments of my heart. It contains the very thing that I believe. I am a minister, and I belong to no church except the one we read about in the Bible. I have been preaching since 1882, and have never met with anything that has

## Colporteurs' Summary for October, 1913

	Books			Periodicals			
	AGTS.	HRS.	VALUE 1913	VALUE 1912	NO. COP.	VALUE 1913	VALUE 1912
<b>ATLANTIC UNION CONFERENCE</b>							
Maine	5	120	\$ 150.75	\$ 169.15	1161	\$ 116.10	\$ 511.00
N. New England	9	465	462.70	251.35	893	89.30	609.70
Massachusetts	4	610	604.85	177.50	3092	309.20	837.90
S. New England	6	638	772.45	147.25	1118	111.80	486.00
New York	18	688	865.30	702.60	1340	134.00	463.00
W. New York	12	831	854.35	149.10	1580	158.00	1016.00
Gr. New York	12	959	853.85	223.84	6961	696.10	1419.30
Totals	66	4311	4564.25	1820.79	16145	1614.50	5342.90
<b>COLUMBIA UNION CONFERENCE</b>							
Ohio	26	2249	2488.64	664.50	2841	284.10	1392.40
West Virginia	9	768	560.25	1430.06	175	17.50	3255.50
Virginia	11	834	396.05	79.50	945	94.50	760.50
Chesapeake	6	544	625.70	452.50	550	55.00	1562.50
E. Pennsylvania	9	428	518.55	495.89	1397	139.70	1043.00
W. Pennsylvania	8	1100	1032.70	1977.30	791	79.10	925.50
New Jersey	9	572	409.60	1021.30	756	75.60	782.50
Dist. of Columbia	5	598	713.05	319.50	652	65.20	831.00
Totals	83	7093	6744.54	6440.55	8107	810.70	10552.90
<b>LAKE UNION CONFERENCE</b>							
E. Michigan	9	854	507.08	629.05	3924	392.40	930.60
W. Michigan	4	403	341.90	269.25	525	52.50	1027.00
N. Michigan	4	401	269.05	333.50	384	38.40	474.10
Wisconsin	2	86	54.00	638.85	1137	113.20	1634.60
N. Illinois	5	464	308.74	649.05	3096	309.60	1162.50
S. Illinois	11	1604	1611.05	1200.08	243	24.30	535.20
Indiana	16	1587	1534.60	166.75	120	12.00	1002.30
Totals	51	5399	4624.42	3886.53	9429	942.90	6766.30
<b>EASTERN CANADIAN UNION CONFERENCE</b>							
Ontario	4	258	317.45	203.15	1957	195.70	862.60
Quebec	..	....	32.80	.....	....	....	241.00
Maritime	2	....	204.30	367.45	295	29.50	82.00
Newfoundland	..	....	.....	177.75	100	10.00	52.50
Totals	6	258	554.55	748.35	2352	235.20	1238.10
<b>SOUTHERN UNION CONFERENCE</b>							
Louisiana	16	1226	1146.55	.....	70	7.00	308.50
Alabama	29	2023	1124.00	.....	331	33.10	349.10
Kentucky	15	1100	1298.55	.....	650	65.00	474.50
Mississippi	22	2228	1421.00	.....	204	20.40	167.00
Tennessee River	10	1417	909.30	.....	775	77.50	517.50
Totals	92	7994	5899.40	.....	2030	203.00	1816.60
<b>SOUTHEASTERN UNION CONFERENCE</b>							
Cumberland	9	1266	975.10	1219.45	510	51.00	356.50
Georgia	12	1041	641.50	1130.90	1086	108.60	506.50
North Carolina	12	1362	1018.55	2265.20	580	58.00	547.80
South Carolina	10	1156	943.75	541.30	700	70.00	225.00
Florida	7	548	318.20	.....	675	67.50	316.90
Totals	50	5373	3897.10	5156.85	3551	355.10	1952.70
<b>SOUTHWESTERN UNION CONFERENCE</b>							
Arkansas	19	1896	1443.50	663.15	267	26.70	473.50
Oklahoma	33	3907	1238.16	793.50	703	70.30	493.40
W. Texas	8	587	36.00	101.90	....	....	120.00
S. Texas	15	949	559.40	1036.15	263	26.30	198.50
N. Texas	43	2984	254.00	1555.40	838	83.80	390.00
New Mexico	5	629	653.30	615.80	490	49.00	231.50
Totals	123	10952	4184.36	4765.90	2561	256.10	1906.90
<b>CENTRAL UNION CONFERENCE</b>							
N. Missouri	8	425	607.41	114.75	209	20.90	889.00
S. Missouri	11	712	1697.35	479.70	300	30.00	386.00
E. Colorado	9	278	188.95	367.10	406	40.60	1055.90
W. Colorado	..	....	.....	58.45	1025	102.50	374.50
Nebraska	7	227	199.70	352.60	1265	126.50	1665.00
Wyoming	1	48	67.60	297.50	600	60.00	248.20
E. Kansas	..	....	.....	518.35	963	96.30	803.50
W. Kansas	5	493	465.00	858.20	257	25.70	404.00
St. Louis Mis.	..	....	.....	.....	....	....	120.00
Totals	41	2183	3226.01	3046.65	5025	502.50	5946.10
<b>NORTHERN UNION CONFERENCE</b>							
Iowa	..	....	.....	904.45	4054	405.40	2614.10
Minnesota	4	106	203.35	221.70	1953	195.30	1556.10
North Dakota	..	....	.....	.....	1040	104.00	200.40
South Dakota	..	....	.....	.....	1769	176.90	521.00
Totals	4	106	203.35	1126.15	8816	881.60	4981.60

	Books				Periodicals		
	AGTS.	HRS.	VALUE 1913	VALUE 1912	NO. COP.	VALUE 1913	VALUE 1912
<b>PACIFIC UNION CONFERENCE</b>							
N. Cal.-Nev.	3	257	\$ 1119.60	\$ 731.00	205	\$ 20.50	\$ 671.00
Arizona	2	331	698.75	.....	167	16.70	118.50
S. California	11	517	979.50	2591.32	1624	162.40	3443.40
Utah	3	643	1617.50	177.00	160	16.00	700.50
Can. California	4	140	248.90	331.15	605	60.50	150.00
California Coast	7	517	469.90	1187.60	3916	391.60	1612.30
Totals	30	2405	5134.15	5018.07	6677	667.70	6695.70
<b>NORTH PACIFIC UNION CONFERENCE</b>							
W. Washington	12	436	484.95	.....	1820	182.00	1726.00
Upper Columbia	..	....	.....	.....	900	90.00	1899.50
W. Oregon	5	155	201.00	.....	1340	134.00	1039.00
S. Idaho	..	....	.....	.....	803	80.30	317.00
Montana	..	....	.....	.....	430	43.00	665.50
S. Oregon	2	62	71.50	.....	960	96.00	414.00
Totals	19	653	757.45	.....	6253	625.30	6061.00
<b>WEST CANADIAN UNION CONFERENCE</b>							
Alberta	4	180	240.50	130.00	887	88.70	295.50
Manitoba	4	100	202.50	69.30	675	67.50	248.00
British Columbia	4	105	278.95	.....	2760	276.00	401.00
Saskatchewan	..	....	.....	277.80	523	52.30	218.90
Totals	12	385	721.95	477.10	4845	484.50	1163.40
Subscription lists	.....	.....	.....	.....	40578	4057.80	2835.50
Foreign and miscellaneous	.....	.....	.....	.....	10193	1019.30	1523.30
<b>FOREIGN UNION CONFERENCES AND MISSIONS</b>							
British	55	4019	1696.89	2306.85	152452	3093.51	3147.96
Australasian	77	6001	11207.81	7316.56	....	1917.72	2073.92
South African	7	706	882.48	1286.70	600	59.66	277.38
Indian	26	2521	840.17	446.18	....	.....	82.80
Scandinavian	120	23000	10318.31	7208.18	3536	210.62	424.76
E. German	90	8051	2376.08	11633.80	46254	1228.69	5687.80
W. German	95	8664	2596.97	.....	64956	1692.60	.....
Danube	38	3870	890.53	.....	2454	.....	.....
Gen. European	96	9541	3159.18	.....	17128	536.92	.....
Russian	25	....	1620.66	2138.67	....	2.64	.....
Siberian	..	....	.....	117.82	....	.....	.....
Latin	8	733	685.83	475.35	4289	130.48	138.99
Mexican	1	48	60.00	.....	5030	257.33	132.11
Porto Rican	..	....	13.24	143.90	....	174.60	128.73
Cuba	6	300	691.34	1414.80	472	39.20	33.90
West Caribbean	5	....	879.22	.....	2459	179.10	.....
Philippine Islands	1	205	809.42	377.62	....	6.30	.....
Levant	6	394	31.18	101.00	....	.....	.....
Korean	..	....	7.85	.....	2554	63.85	.....
South American	30	1685	3013.34	1719.29	....	196.20	67.33
Japan	8	911	11.67	1.42	1634	34.66	60.09
Brazil	31	....	1710.20	1043.99	....	.....	.....
Totals, foreign	725	70649	\$43502.37	\$37732.13	303818	\$ 9824.08	\$12255.77
Totals, N. Am.	577	47112	40511.53	32486.94	126562	12656.20	58783.00
Grand totals	1302	117761	\$84013.90	\$70201.07	430380	\$22480.28	\$71038.77

**Comparative Book Summary**

	1908	1909	1910	1911	1912	1913
Jan. ....	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88
Feb. ....	30,466.40	48,748.21	50,990.34	53,923.57	53,525.18	62,813.12
March ..	35,757.15	52,703.85	55,711.55	73,015.56	73,374.99	66,640.42
April ...	43,858.29	55,109.54	64,042.39	73,548.31	73,027.32	73,520.45
May ....	67,455.44	82,971.94	86,333.58	81,923.78	94,166.15	101,640.01
June ...	82,878.67	124,412.34	112,606.05	135,888.76	137,838.38	139,217.06
July ....	120,973.89	95,445.21	103,919.12	127,256.86	156,166.90	140,576.74
Aug. ...	66,946.38	71,652.97	91,145.11	91,810.46	103,165.69	111,660.64
Sept. ...	51,148.56	55,625.41	66,523.65	86,001.72	67,551.70	73,732.12
Oct. ....	62,719.91	52,669.93	62,461.13	81,367.89	70,219.07	84,013.90
Nov. ...	53,787.31	49,964.99	58,211.68	67,600.00	77,424.87	.....
Dec. ...	39,873.18	45,759.73	54,663.93	58,386.24	57,291.91	.....
Totals	\$681,794.24	\$775,741.18	\$849,140.76	\$976,218.80	\$1,017,684.13	.....

**Comparative Summary of American Periodicals**

	1910	1911	1912	1913	1910	1911	1912	1913	
Jan.*	89462	122202	121666	177080	Aug.	152520	215773	183119	153849
Feb.	116198	99234	144257	201659	Sept.	120020	135179	173077	127017
March	132165	244003	207529	166499	Oct.	116157	164537	587830	126562
April	183981	192757	189498	152088	Nov.	102795	110326	108755	.....
May	174886	141204	162220	166465	Dec.	99137	98541	111199	.....
June	193727	145025	163120	156550	Totals,	1703194	1866363	2344207	.....
July	222146	197582	191937	176772					

\* Multiply number of magazines in any month by ten cents to get value.

helped me along more in the study of the Bible than this one book has.

"Will you please send catalogue of your books that I may select some book that will serve as a ready reference to a man who has not the time to peruse the Bible and get the testimonies bearing upon every subject? And if you have no agent in this locality, I wish you would place one here. I have 'Daniel and the Revelation,' and find it to be fine, and can recommend it to any one. I want the Bible testimony on all subjects. Will you please let me hear from you soon?"

It is plain from the preceding letters that ministers are being reached with our literature, and are changing banners, enlisting in the message that is now world-wide and is attracting more and more the attention of all classes.

The next is a very interesting letter from a banker in one of the Southern States. You will see from this how the truth is being studied by means of the printed page in the quiet hours of the home life; and this by a class of men whom we consider generally hard to reach. The letter follows:—

"I beg to acknowledge receipt of your very kind and much-appreciated letter of the seventeenth instant, in which you state that my subscription to the *Watchman* expires next month.

"I hasten to enclose a check for four dollars, to be applied as follows: one dollar to renew my subscription to the *Watchman* for another year, three dollars for a copy of 'The Great Controversy Between Christ and Satan,' cloth, marbled edges, etc.

"Both the magazine and the books which I have at different times secured from you I consider absolutely beyond any monetary value to me. I do not hesitate to state that they have done more for my spiritual uplift and enlightenment than any other agency, primarily because in the privacy of my home, undisturbed, and with ample opportunity to reason and study, I see things which heretofore have been in darkness to me.

"Your great work has my unqualified indorsement and praise, and I earnestly pray for God's continued blessing upon your efforts."

Next is a letter from a doctor in one of the most thickly populated States in America, and you will notice he states that our books have made a believer out of a scoffer; and the best of all is, he proposes to give the truth to others. This is generally true of those who receive the truth through the printed page. The letter is as follows:—

"Enclosed find New York draft for four dollars, for which please send me 'Daniel and the Revelation,' by Uriah Smith, cloth; also set my subscription to the *Watchman* ahead another year. These two publications have made a believer out of a scoffer, and I want to show others the truth."

Here is an interesting letter from a humble soul who found one of our books in a second-hand bookstore, doubtless placed there by some one who did not appreciate it:—

"I found a book called 'Bible Footlights for the Pilgrim's Path' (illustrated) in a second-hand bookstore, and have inquired at several of our bookstores here, but they have never heard of it. Will you please tell whether you still publish it, and how much it is, and

if you would make any reduction if I should take more than one or two? I think it is one of the best books I ever read, and you ought to publish it by the thousands."

We might go on giving more letters of this kind, but space forbids. These are sufficient to show that the influence of the printed page extends to all classes, and through this agency the message is rapidly spreading. Let us continue the good work.

W. W. E.

### Evidences of Progress

DURING the past few weeks we have received the following new books in foreign languages:—

"Coming King," Spanish, revised. Elder W. C. White, who has had charge of the revision of this book, has given special attention to adapting it to the different Latin countries. It is a beautiful volume of 363 pages. The prospectus for this book, prepared by the Pacific Press, is especially attractive.

"Great Controversy," Spanish. This is a translation of the complete English book, having all the improvements of the latest English edition.

"Bible Readings," in Chinese. A paper-bound volume of 240 pages, with over thirty full-page illustrations.

"Steps to Christ," Portuguese. Our brethren in Brazil send this book. It is beautifully bound, having the same size page as "Christ Our Saviour." Brazil also sends a copy of the little book "Manual for Canvassers," in Portuguese.

We thank God for these evidences of progress in the preparation of literature in foreign tongues.

### Encouraging News for China

WHEN Elder F. A. Allum left the General Conference for a visit in his home land, Australia, before returning to China, it was suggested to him that if possible he find one or two good men in the Australasian field for leaders in the colporteur work in China. The following from Elder J. E. Fulton, the Australasian Union president, tells how Australia responded to Brother Allum's efforts in the field:—

"I am glad to tell you that we have selected two of our best canvassers for China, two of whom we are proud, and whom we offer freely, praying God's blessing upon them. Their names are H. Stacey and A. Mountain, Jr. They are both young men with good Christian experience and with good canvassing records. Brother Allum is highly pleased. We gave him a free hand in the selection of these men, and we were glad for his counsel.

"We are also giving a special Sabbath-school offering throughout Australasia to pay the transportation of these brethren to China. Both of these brethren are very dear to us, and we can ill afford to spare them; but we see your need, and your appeal has touched our hearts, so we give them freely. I trust they may never disappoint you, and that they may labor as earnestly in their new field as they have labored in Australia."

Our hearts are full of gratitude to God for this liberal response of Australia to the appeals and needs of the Orient.

### A Good Way for a Field Agent to Begin

LAST year Brother A. R. Sherman was sent to Argentina, South America, to take charge of the colporteur work in the Argentine Conference. Regarding his experience after reaching the field, Brother Sherman writes:—

"I have had charge of the work since July. Before this I was canvassing by myself. I started in to canvass two weeks after getting here. Of course, I did not know much about the language, but I learned my canvass. Brother Trummer went with me two days, and then I went alone. The Lord blessed me from the start, and in 88 days I delivered 2,250 pesos' (over \$950) worth of 'Coming King' and 'Patriarchs and Prophets.' I have found out this: that when we consecrate our lives to the service of God and are willing to do our part, the Lord is willing to bless wherever we are. I felt that I needed some experience before I took charge of the work. Now I can be of much more help to the boys since I have made a success of the work in this field."

### Duties of the Church Missionary Secretary—No. 2

#### Relation to the Church

##### To Encourage Individual Effort

THE missionary secretary should not only study the plans submitted by those in the conference office, or by others representing various phases of our work, but he should also study the individual members, so that he may be able to enlist the cooperation of each one in the kind of work for which he is best adapted.

If the missionary secretary would have a working church,—a church in which all the members are engaged in personal effort for others,—he must put forth earnest personal effort for the members, becoming acquainted with the situation and capabilities of each one, and encouraging, instructing, and providing suitable work for all.

There is no work that will yield greater returns; for in addition to the work done in the extension of the third angel's message, the workers will themselves be built up and blessed, and the whole church strengthened. Many, through lack of confidence or interest, are standing idle in the market-place. These should be set to work. Let the motto be, "Something for each one to do." Some can do a variety of things, but all can do something, for God has given "to every man his work."

The timid and retiring should be induced to take up some simple line of work for which they are best adapted, until confidence is established and they are prepared to launch out into broader fields. Those needing instruction should be so taught that they can act some part, and those who have not the interest to put forth the effort for themselves should be labored with until they catch the inspiration to join the ranks of the workers.

It has been our observation that where we have a good, energetic, wide-awake, thoroughgoing missionary secretary, and a church elder who will cooperate with the missionary secretary in the missionary work, there we have a church that is accomplishing something for the advancement of the truth. A missionary

secretary should never sit down and mourn because more is not being accomplished, and because this brother or that sister is not doing something in the missionary work, but he should be ready—

##### To Suggest Plans of Work

going from individual to individual, and laboring with them until they are all at work. The missionary secretary should also bear in mind that when the members have been set to work, his responsibility has just begun. It is very important that he keep in the closest touch with the workers and their work, and be prepared to encourage, direct, and instruct wherever necessary.

In our larger churches, where the work of the missionary secretary is more than one individual can carry, it is an excellent plan to have a missionary committee of three or five members, including the missionary secretary, appointed by the church, to have the special care and oversight of the missionary meetings and work. This missionary committee should hold a regular weekly council to plan for the missionary meetings, and for the aggressive missionary work in the church. Each member of this committee represents some special line of work, such as missionary correspondence, local work with our tracts and periodicals, canvassing for our smaller books, cottage meetings, hospital work, etc. Their aim is to get all the members to take up work in some one or more of these lines, those representing these different phases leading out and instructing in the work.

Untiring efforts should be made to induce the brethren and sisters to work, and to keep a record of what they do. Faithful reports, carefully prepared, glorify God, become a source of encouragement to others, and, therefore, a potent factor in the upbuilding of the church work. They are also absolutely necessary as a matter of business, that the church may know what use is made of the tracts, etc., with which it supplies its members, and that the tract society may be able to compile correct quarterly and yearly statistical reports, from which the activity of the churches and the progress of the work may be determined. God commands us to be "not slothful in business," and when the officers of a church request the members to make a note of the number of tracts given away and of other work performed, it becomes the duty of each to regard the request. These principles should be impressed upon the mind of each worker. Each Sabbath morning the missionary secretary should supply the members with blanks for reporting, collecting these the following Sabbath.

It would be an excellent plan for every member to secure a copy of the Morning Watch Calendar and use the report blank in keeping a record of all work done. It would then be an easy matter to fill out the report blank supplied by the secretary each week.

When the blanks are all collected, the items should be added together and entered in a book provided for that purpose, under the headings to which they belong. Each week's work should be entered on one line. Each week a summary of the work of the young people should be obtained from the church Missionary Volunteer secretary and entered on the line below that on which the work of the older people is entered. At the



close of the quarter all should be added up, and totals filled out on the blank sent by the conference tract society for that purpose. This report should be sent to the tract society secretary not later than the seventh day of the month following the close of the quarter.

The missionary secretary should obtain a list of the members of the church, with their addresses, and see that this is kept up to date. This is essential for reference in ascertaining whether every member is a working member.

HOME MISSIONARY DEPARTMENT.

### A Timid Woman's Experiences

A SISTER tells her experiences in selling papers, as follows: "I shall write of some of my experiences in the magazine work, hoping to help some other timid worker. I am a very timid woman. Two years ago it would have seemed almost an impossibility for me to sell magazines, but a year ago our minister's wife encouraged me to go out with her. When she went away for the summer, it seemed as if I could not go out alone, but finally I asked the Lord to take away the fear of man, and especially to give me courage to go to the business places. I asked him to help me sell some *Liberty* and *Protestant* magazines which I had. I sold thirty-seven in a little over three hours, and could have sold all in a short time longer, but met a friend who took me home to supper. I went to private houses several times after and did quite well. I never sold less than nine in a few hours, and have sold as many as twenty-four. When our minister's wife returned, we went out together, and sometimes sold as high as sixty-five in a short time.

"I went out with some of the Harvest Ingathering Review a few days ago, made eight calls, disposed of seven papers, and collected \$1.50, with the promise of a donation later in the eighth place. What a blessed experience I had! I shall long remember it. What possibilities there are in the magazine work to get in close touch with persons and to find the honest in heart. All seemed glad to give to missions. Not a word was said about its being the work of the Seventh-day Adventists. Of course, all knew I was one, but this did not at all affect their willingness to give. It makes me feel like saying that if I am spared until next year, I will put no limit on the number of papers I will take, but will work until the territory is finished. I used to think it was not possible for me to canvass, and did not see how any one could do it, but now I love the work.

"A number of years ago almost all our people left this place, and we were almost disbanded. After we had been in that condition for some time, I became very anxious about my little girls, feeling the need of a Sabbath-school for them. I arranged with a sister and her little girl to come to my house, and we began a little Sabbath-school. Sometimes another sister would come. We had some trials and seeming drawbacks, but held on until tent-meetings were started, and now we have a nice company again, with regular services, Sabbath-school, and Missionary Volunteer Society. We have our hall again, which was almost lost, and are putting it in good shape. It seems too good to be true. I want to tell those who are alone to go ahead

and have a little Sabbath-school, even if it is only the members of one family, and the Lord will bless their efforts. It was our testing time, but the Lord was mindful of us, and to him be all the praise. We are of good courage, and want to do our part in hastening the coming of our blessed Lord and Saviour Jesus Christ."

Here is a timid sister almost too fearful to venture out, and yet when she does go in the strength of the Lord, he gives her success and such rich blessings that now she loves the work she once thought it impossible to do. This will be the experience of all who will go out to labor for others. They will find that in blessing others they are richly blessed. Are there not many in our churches who will be encouraged by this sister's experience to venture out on the Lord's promises? He is waiting for them to prepare the way for his coming.

E. M. GRAHAM.

## News and Miscellany

Notes and clippings from the daily and weekly press

— During the football season of 1913, which practically closed November 22, fourteen players were killed, and 175 injured.

— England now possesses a full squadron of eight battle-ships of the super-dreadnaught type, the most compact and powerful fighting force in the world. Its cost is estimated at \$70,000,000.

— Should all the motion-picture films manufactured in the United States during the calendar year of 1913 be placed together, they would measure 25,000 miles, enough to encircle the globe.

— On November 22, proprietors of more than 3,300 saloons in Ohio closed their places of business in accordance with the provisions of the State liquor license law, which limits the number of saloons in wet territory to one for each 500 population.

— The general public reception, which has been held at the White House every New-year's day since the administration of Thomas Jefferson, will be omitted this year. President Wilson will spend the holidays in a quiet, restful vacation somewhere in the South.

— And now we have an egg trust. It is authoritatively stated that thousands of dozens of this now "rare luxury" are being held in cold storage in order to force prices higher. More than 700,000 members of the Housewives' Leagues of New York and Chicago have united in a boycott on eggs until the price is reduced to at least thirty-two cents a dozen.

— Miss Jessie Woodrow Wilson, second daughter of the President, and Francis B. Sayre were married in the East Room of the White House, at Washington, D. C., on the afternoon of November 25. This great social event of the season was conducted with that democratic simplicity so characteristic of the administration. The gifts received are valued at more than \$250,000. Mr. and Mrs. Sayre will make their home in Williamstown, Mass. They are now spending a few weeks in Europe.

— A painstaking statistician has estimated that tips of one kind and another paid daily in Paris to waiters, janitors, cabmen, and the thousand and one others whose income is largely derived from this source, amount to \$42,600, or a total per annum of \$64,420,000.

— Statistics which have recently been compiled show that there are now more than two and a quarter million women in commercial and professional life in America. Of these there are 239,077 stenographers; 327,635 teachers and professors; 481,159 in various trades; 770,055 engaged in agricultural pursuits; 7,355 physicians and surgeons; 7,305 women preachers; 1,037 architects, designers, and draftsmen; 1,010 lawyers; 429,497 women in various professions.

## NOTICES AND APPOINTMENTS

### Clinton German Seminary

THE constituency of the board of directors of the Clinton German Seminary is called to hold its next annual meeting at the seminary in Clinton, Mo., Tuesday, Jan. 6, 1914, at 9 A. M. This meeting is called for the election of officers for the next term, for the appointment of a faculty for the next school year, and for the transaction of such other business as may properly come before this meeting.

E. T. RUSSELL, *President*;  
E. C. WITZKE, *Secretary*.

### Southern Missionary Society

THE fifth biennial meeting of the constituency of the Southern Missionary Society, a body incorporated under the laws of the State of Tennessee, will be held in the Seventh-day Adventist church on Fatherland Street, Jan. 13, 1914, at 9 A. M., for the election of officers, and for the transaction of such other business as should legally come before this meeting.

The members of the executive committee of the Southern Union Conference are the board of this society, and under the statutes of the State of Tennessee each member is entitled to one vote, either by person or by proxy.

S. E. WIGHT, *President*;  
E. H. REES, *Treasurer*.

### Annual Meeting of the Southern Publishing Association

NOTICE is hereby given that the sixth annual meeting of the constituency of the Southern Publishing Association of Seventh-day Adventists will be held at 7 P. M., Saturday, Jan. 3, 1914, at the Nashville Memorial Church, Fifth and Fatherland Streets, Nashville, Tenn., for the purpose of electing a board of directors for the ensuing year, and for the transaction of such other business as may properly come before the meeting.

S. E. WIGHT, *President*;  
L. A. SMITH, *Secretary*.

### Southern Union Conference Association

NOTICE is hereby given that the fourth biennial session of the constituency of the Southern Union Conference Association of Seventh-day Adventists will be held at the Seventh-day Adventist church on Fatherland Street, Nashville, Tenn., Jan. 8, 1914, at 9 A. M., for the purpose of electing a board of directors for the ensuing biennial term, and for the transaction of such other business as may properly come before the meeting.

S. E. WIGHT, *President*;  
E. H. REES, *Secretary*.

### Southern Training-School

A MEETING of the Southern Training-school of Seventh-day Adventists, Incorporated, will be held at Graysville, Tenn., at 11 A. M., Dec. 29, 1913. This meeting is called for the purpose of electing officers, and filling vacancies in the membership of the incorporation.

R. L. WILLIAMS, *President*;  
C. L. STONE, *Secretary*.

### Nova Scotia Legal Association

THE first annual meeting of the executive board of the province of Nova Scotia, in connection with the Seventh-day Adventist Church of the Maritime Provinces, will be held at the residence of Alvin Hubley, Seabright, Nova Scotia, at 1 P. M., Monday, Dec. 8, 1913.

CHARLES COVEY,  
*Secretary*.

### Graysville Sanitarium

THE board of directors of the Graysville Sanitarium and Benevolent Association will meet in connection with the Southeastern Union Conference meeting to be held at Graysville, Tenn., beginning Dec. 22, 1913. A full attendance of the board is requested.

G. H. BABER, *Chairman*.

### Where Will It End?

WEEK before last 856 new names were added to the *Signs* subscription list, and last week 1,012 new subscriptions were received. This week we have received 1,107 additional subscriptions.

That is the way the new series of the *Signs* is going to the homes of the people. Let us keep the ball rolling until we have reached a mark really commensurate with the value of this attractive, helpful, timely, and important missionary journal.

### Holiday Gifts

The custom of making holiday gifts has become such a perplexity and such an expense that nation-wide organizations are now endeavoring to check it. How successful the movement will be is to be seen, as it is just in its beginning. But why not turn the opportunity to good? As the season draws on and we plan gifts for our friends, let us bring into consideration our good literature. What could be better than that new series of the *Signs* just beginning? Our leading men are its contributors, and in view of God's providences among this people in all parts of the world, they certainly have much to tell the people. Let us catch the spirit of the season and make it a real missionary opportunity. A beautiful announcement-card is mailed with the first paper if desired. The price of the *Signs* is \$1.75 a year; two copies for \$3, three for \$4, four for \$5. Send your order to the tract society.

### The January "Watchman"

THE most skeptical must see, in the trend of events throughout the world, the rapidity with which marvels increase on every hand, and the wonderful facilities for learning and travel, that the present generation is without a parallel in any age. The student of the Scriptures sees in these things the working out of the purpose of God in the universe, and the rapid approach of the close of earth's history.

Those who are interested in the fulfilment of prophecy and desire to keep in touch with the march of events, will appreciate the timely editorials and general articles contained in this number. Some of the subjects presented are as follows:—

A View Into the Future.  
How Will Jesus Come?  
Archbishop Bonzano on Sunday Observance.  
Nations Rightly Struggling to Be Free (the Eastern Question series by P. T. Magan).  
A Synopsis of the Revelation.

The Bible says that the prevalence of deceptive doctrines will be characteristic of the last days. This makes the article "How Will Jesus Come?" especially interesting and timely. Perhaps no other subject in the Scriptures has been so greatly misrepresented. Lovers of truth will therefore read with satisfaction this convincing refutation of unscriptural views upon this subject.

If you are not a subscriber, send in your subscription to begin with this issue, and keep in touch with the valuable matter to be presented from time to time in the columns of the *Watchman*. Or, better still, send us a club of five at the reduced rate, and be instrumental in giving the truth to your neighbors and friends.

Subscription prices: One year, \$1; six months, 50 cents. Rates in quantities: 5-40 copies, 5 cents each; more than 50 copies, 4 cents each. To Canada, 5 cents straight. Single copies, 10 cents each. Order through your tract society.

### Business Notices

FOR SALE.—Owing to its buyer's misfortune, which prevented him from going to California this winter, my "Bide-a-Wee" home, near the Pacific Union College, St. Helena, Cal., is again on the market. For quick sale will take \$2,000. Write for description and terms. C. C. Lewis, Takoma Park, Washington, D. C.

WANTED.—Self-supporting workers in the South. G. W. White, Yadkin College, N. C., and Chas. Phillimore, Box 16, Magnolia Springs, Ala., desire sets of prophetic charts for use in their work. Any one having such charts which they are willing to donate to these workers should communicate with them at the above addresses.

"SHILOH, THE MAN OF SORROWS," published three years ago in the *Signs*, will soon be published in book form, if sufficient additional advance subscribers can be obtained to warrant it. I wish to thank those who have already sent in orders. The book will be neatly bound in cloth, 350-400 pages. Prices, from \$1 to \$1.50. Agents wanted. Send no money, but address the author immediately. Mrs. L. D. Avery-Stuttle, 1215 Vermont Ave., Lansing, Mich.

FOR SALE.—A beautiful home in eastern Tennessee, one and one-half miles from a progressive prohibition town. There is a fine new house, with eight rooms, and large porches. There are ten acres of fine new land set out to strawberries and grapes, and to apple-, pear-, plum-, and cherry-trees, all young and healthy. This place will be sold cheap, and a large part of the proceeds will be used for the advancement of the message. For further particulars and terms, address Cumberland Conference, S. D. A., Graysville, Tenn.

### Addresses Wanted

THE addresses of Mrs. Rosa Tillet and Miss Cecil Trapp are wanted by the Mount Zion (Ind.) Seventh-day Adventist Church. This information will be appreciated by the church clerk, Maggie D. Hicks, R. F. D. 1, Box 97, Tell City, Ind.

### Publications Wanted

THE following-named persons desire late, clean copies of our publications, sent postpaid, for missionary purposes:—

M. Bevers, Jena, La. Continuous supply.  
Mrs. Dina Anderson, Arlington, S. Dak.  
E. E. Petet, Box 142, De Quincy, La. Continuous supply.  
J. H. Downes, Y. M. C. A., Cornhill, London, E. C., England. Tracts, papers, and books.  
J. D. Manues, Cleaton, Ky. Especially *Signs*, *Watchman*, *Instructor*, and *Little Friend*.

Mrs. W. E. Philips, 7 Montgomery St., Middletown, N. Y. Papers and tracts.

Mrs. F. C. Webster, Rock Mart, Ga. Continuous supply of papers, except the REVIEW.

H. Hunt, 617 Highland Ave., Peekskill, N. Y. Papers, magazines, and tracts, in English and Italian languages.

Mr. and Mrs. J. J. Hill, 325 Adams Ave., Evansville, Ind. Continuous supply of English, German, and Jewish literature.

Beatrice A. Lennard, 209 Madison St., Ga., *Protestant, Life and Health, Liberty, Signs Magazine, Education, and Watchman*.

Mrs. L. Symons, R. F. D. 1, Sterling, Mich. *Signs* (weekly and monthly), *Watchman*, *Temperance Instructor*, *Life Boat*, recent issues of the REVIEW, and tracts.

## Obituaries

SWOPE.—Minnie Inez Swope, youngest child of Mr. and Mrs. D. B. Swope, was born April 28, 1912, and died Nov. 16, 1913. The sorrowing parents are strong in hope, and look forward to the resurrection morning.

CLARENCE SANTEE.

RACHAR.—James Edward Rachar was born at Bawlf, Alberta, Canada, Aug. 20, 1910, and died near Innisfail, Oct. 20, 1913. His death was caused by the accidental discharge of a rifle. He was an only child, but the bereaved parents are comforted by the "blessed hope."

P. P. ADAMS.

EYE.—Brother James F. Eye was born in West Virginia, July 22, 1849, and died at Popular Bluff, Mo., Nov. 16, 1913. The deceased accepted this truth about twelve years ago, and was an earnest, consistent Christian. For some time he was engaged in the canvassing work. Brother Eye was highly respected by all who knew him. His companion, five children, two brothers, and many friends mourn their loss, but not without hope. We laid him away to await the call of the Life-giver.

M. M. JACKSON.

SUDDUTH.—Sarah Jane Mitchell was born in DeKalb County, Georgia, Dec. 17, 1852, and died at Red Oak, Ga., Nov. 22, 1913, aged 60 years, 11 months, and 5 days. In 1872 she was united in marriage to W. A. Sudduth. Ten children were born to them, nine of whom, with the husband and father, are left to mourn. In 1894 Sister Sudduth embraced the truths held by this people, and was baptized by Elder G. W. Wells. She was a patient sufferer for several years before her death. The funeral services were conducted by the writer.

O. MONTGOMERY.

BOUTWELL.—Harry C. Boutwell was born in West Fitchburg, Mass., Oct. 8, 1895. When he was fourteen years old, it was discovered that he had tuberculosis, and the greater part of the last four years was spent in sanitariums, but without avail. He passed quietly away at the Municipal Tuberculosis Hospital in Fitchburg, Mass., Nov. 13, 1913. He leaves one brother and four sisters, with many other relatives and friends, to mourn their loss. Two years ago he was baptized and united with the Seventh-day Adventist Church. He gave true evidence of his love for God and his Word.

O. F. BUTCHER.

HARRIS.—Died at the home of his parents, in Melrose, Mass., Nov. 17, 1913, Leonard Harris, oldest son of Brother and Sister Chapin Harris, in the twenty-ninth year of his age. Leonard's death came as a great shock to his relatives and many friends, as his sickness covered only one week. He was an industrious, trustworthy young man. His habits were most exemplary in every way, and in his home life he was affectionate and kind. His parents, two brothers, and three sisters, besides many other relatives and friends, mourn their great loss. Elder G. B. Starr and the writer conducted the funeral services.

K. C. RUSSELL.

**NORRIS.**—Percy Dale, son of A. C. and Eliza Norris, of Oakland, Oregon, was born Dec. 5, 1912, and died Aug. 18, 1913, aged 8 months and 13 days. The parents feel their loss very keenly, but are comforted by the hope of the resurrection morning soon to come.

MRS. W. E. COOK.

**NELSON.**—Bina Nelson died in Helsingborg, Sweden, Oct. 15, 1913, aged 57 years and 3 days. In 1884, while residing in the State of Minnesota, she embraced the faith held by Seventh-day Adventists. She fell asleep firm in the faith, and confident of a part in the resurrection of the righteous. Her husband and one daughter are left to mourn. Words of consolation were spoken by Elder J. C. Raft, of Copenhagen.

O. NELSON.

**SHAGER.**—Ole Shager was laid to rest in the Rosehill Cemetery near Parker, S. Dak., Nov. 1, 1913. About twelve years ago he was converted during a tent effort conducted by Elder Luther Warren, and until his death was a faithful Christian. His life was a gentle, earnest testimony for the truth, a revelation of the power of the gospel to save man from sin. For many years he was the elder of the Parker Seventh-day Adventist Church.

D. H. BULLER.

(Northern Union Reaper, please copy)

**CRANE.**—Grace May Banks was born Nov. 2, 1883, at Fremont, Mich., and died at the hospital in Medicine Hat, Alberta, Canada, Oct. 18, 1913. On Nov. 12, 1901, she was married to John A. Crane, Jr., of Chesaning, Mich. To this union were born three sons and one daughter. Her companion, three sons, parents, three sisters, and one brother survive. Grace had a loving, generous disposition, and was ever willing to serve others. No Adventist minister being available, the funeral service was conducted by Pastor Morrow, of the Presbyterian Church.

MR. AND MRS. BENJ. F. BANKS.

**FLOWERS.**—Margaret Emma Ray was born Sept. 14, 1854, and died at her home near Sherman, Tex., Nov. 8, 1913, after an illness of only three days. July 17, 1873, she was united in marriage to W. M. Flowers. Of their three children, two survive,—one son, and one daughter, the wife of Elder J. I. Taylor. In 1880 the deceased attended tent-meetings held in Savoy, Tex., by Elder R. M. Kilgore, and accepted the Sabbath truth, although she did not fully identify herself with this people until recently. We laid her to rest until the Life-giver comes.

ROBERT W. LEACH.

**LINSCOTT.**—Sydney H. Linscott was born at Brownfield, Maine, and died in Brattleboro, Vt., Sept. 2, 1913. He was married twice, and was the father of five children. Until the last year he made his home in Brownfield, Maine, but recently moved to Jamaica, Vt. Brother Linscott was industrious in his work, kind and considerate in his family, helpful and hopeful in the church, and earnest in his service of the Lord. His influence was widely felt in the community, and his many neighbors and friends, together with the bereaved companion and children, mourn his death. The funeral services were conducted by the writer.

FRANKLIN B. NELSON.

**CRAWFORD.**—Marian C. Crawford was born in Paris, Maine, Sept. 12, 1829, and died in Monroe, Wis., Oct. 25, 1913, aged 84 years. Her parents removed from Maine to Warren, Ill., when she was twenty-five years old. Three years later she was married to Deloss Truesdial. Some years after his death she was united in marriage to Franklin Crawford (deceased), of Kankakee, Ill. Although Sister Crawford had no children of her own, she ever took a deep interest in children, and did what she could to help them. Three sisters and two brothers are left to mourn. Our sister embraced the faith held by Seventh-day Adventists when she was fifteen years of age, and ever remained loyal. At the time of her death she was the oldest Sabbath-keeper in Wisconsin, having observed the Sabbath for seventy years. She sleeps in Jesus "until the day break, and the shadows flee away."

W. H. THURSTON.

**LARSON.**—Laura J. Larson, *née* Johnson, was born in Smoländ, Sweden. When she was three years old, the family came to the United States. In 1904 she was married to L. O. Larson in Los Angeles, Cal., at which time the writer first met them. Sister Larson was a devoted Seventh-day Adventist for thirteen years. After a short illness she fell asleep in Jesus, Nov. 8, 1913. She is survived by her husband, one daughter, and a stepdaughter.

S. T. HARE.

**FREEMAN.**—Mrs. Jennie Freeman, aged 61 years, 10 months, and 13 days, died at her home in Spencer, Ohio, Nov. 17, 1913. She was a devoted member of the Spencer church for over thirty years. Her last service for the church was the raising of money for some needed improvements. She was a happy, earnest Christian. The funeral service was largely attended; and at her request the writer officiated, speaking from Ps. 116:15, a text which she had chosen. Her companion survives.

D. E. LINDSEY.

**SCHOBERG.**—Edward William Schoberg was born in Pottawattamie County, Iowa, Jan. 19, 1882, and died in Sioux City, Iowa, Oct. 22, 1913. Four years ago he was married to Miss Maud Hatlar. The deceased suffered intensely for several weeks preceding his death. Although he made no profession of religion in later years, his early religious training had its influence upon his life, and just before he died he made his peace with God. His companion, mother, and one sister were present at the funeral services.

W. A. MCKIBBEN.

**WOODARD.**—Died at Stockton, N. Y., Nov. 6, 1913, A. L. Woodard, aged 77 years and 5 days. Brother Woodard was a veteran of the civil war. Thirty years ago his attention was called to the consistency of Bible truth by Elder E. T. Russell. Up to that time he had been an infidel. From his first acceptance of the message the deceased was established. In a quiet, determined way he constantly lived the truth. His influence extended, and the many who knew him spoke of his devotion to his chosen profession and of his life of honor and integrity. The G. A. R. was in attendance at the funeral service.

H. W. CARR.

**HARDING.**—Miss Mary C. Harding, daughter of Dr. G. F. Harding, of Marion, Ohio, and sister of Mrs. H. Votaw, of Rangoon, Burma, died Oct. 29, 1913. In her death the Marion church loses one of its most faithful members. She was a Christian practically all her life, and during the last seventeen years was employed as a teacher in the Ohio State School for the Blind. Her tender sympathy and devotion to her work won the love of the faculty and of all the children who came under her care. Her consistent life proved to her associates that she was loyal to her God and in harmony with his teachings. The deceased was one of those rare characters whose greatest pleasure is in serving others. The good she did will be remembered by thousands of friends and acquaintances, who join her aged father and brothers and sisters in mourning her death.

H. M. JUMP.

**ADAMS.**—Rebecca Adams, *née* Reeder, was born in Indiana, Dec. 25, 1821, and died at the home of her daughter, in Ottawa, Kans., Aug. 7, 1913, aged 91 years, 7 months, and 12 days. She was married in 1837 to Eli H. Adams. They were pioneers in Iowa, where they settled in 1839. Ten children were born to them, seven of whom survive. Mother was converted at an early age. In 1860 her attention was first called to the third angel's message, its truths being brought to her by her eldest daughter and son. Her children all adhere to the faith professed by their parents. She was the only girl in her father's large family, and on account of poverty had no educational advantages, she therefore educated herself and assisted my father in his education during the early days of their married life. Mother was always true to duty, strong in faith, deeply in earnest, and had great power in prayer. The funeral was conducted by W. H. Clark.

J. W. ADAMS.

**BOYLE.**—Mrs. Clara J. Boyle was born at Bolivar, N. Y., Oct. 21, 1849, and died at Clearfield, Pa., Nov. 14, 1913. In 1901 she was led to accept the third angel's message under the labors of Elders W. H. Smith and Charles Baierle, becoming a charter member of the Clearfield church, and remaining faithful until her death. She had a wide circle of friends, who, with her eight remaining children and other relatives, are left to mourn.

B. F. KNEELAND.

**HILTON.**—Mrs. M. J. Hilton died Oct. 12, 1913, at her home in Kooskia, Idaho, aged 62 years, 9 months, and 12 days. She was born near Albany, N. Y. The family later removed to Wisconsin, where she was married to James Hilton. The deceased embraced this message about thirty-nine years ago, and it was always precious to her, especially during the last few years of her life. Four children deeply mourn their loss. Words of consolation were spoken from 1 Cor. 13:54-55 and kindred texts.

CORA ALCORN.

**HALEY.**—Anna E. Haley, wife of S. L. Haley, was born in Arkansas, Dec. 9, 1863, and died at Albany, Oregon, Oct. 9, 1913. She was the mother of fifteen children, nine of whom are living and were present at the funeral. About sixteen years ago the deceased heard the third angel's message presented by C. N. Martin, in Montana, and accepted present truth. She was faithful to the last, and we are confident that she will have a part in the first resurrection. Words of consolation were spoken by the writer from Ps. 91:15.

N. C. ERNSTON.

**CALKINS.**—Fell asleep at Bear Lake, Wis., Nov. 17, 1913, after a long and painful illness, Sister Sarah A. Calkins, aged 75 years. She was born in Massachusetts, and came to Wisconsin many years ago, where she was married to Weldon Calkins. They accepted the Sabbath truth some twenty years ago through the labors of Elders Isaac Sanborn and Charles Smith. When the Bear Lake Seventh-day Adventist Church was organized in 1900, the deceased became one of the charter members. Sister Calkins was a faithful, cheerful Christian, and an active member in the church and Sabbath-school. She is the last of her family to enter the valley of death, and few kin are left to mourn.

J. B. SCOTT.

**NELSON.**—John E. Nelson was born Sept. 25, 1882, in Clinton, Iowa, and died in Pomona, Cal., Nov. 7, 1913, aged 31 years, 1 month, and 12 days. His aged parents, five brothers, and three sisters survive. The deceased was a traveling man, and made no profession of Christianity. However, he had a high regard for religion, and was especially impressed with the truths taught by Seventh-day Adventists. Through his long illness he was cared for by Adventist relatives, and though many prayers ascended to the throne of grace in his behalf, he failed to yield to the Saviour until the last few days of his life. Then the surrender seemed complete, and he went peacefully to rest. Funeral services were conducted by the writer.

J. W. ADAMS.

**WOHLCKE.**—Katherina C. Wohlcke was born May 14, 1851, in Schleswig-Holstein, Germany. With her parents she came to the United States in 1869. It was on that voyage that she met her life companion, Henry E. Wohlcke. They were married May 28, 1870, in the city of New York, and lived happily together for forty-three years, when the wife died at their home in Nederland, near Boulder, Colo., Oct. 26, 1913, aged 62 years, 5 months, and 12 days. In 1901 she contracted the disease which finally caused her death, and in 1910 became blind. This was a sore trial, but she bore all her suffering patiently, and learned to praise God for all things. For twenty-five years she was an earnest believer in present truth. Her companion, three children, her father, and three brothers survive. The writer conducted the funeral services, with the assistance of Pastor McLelland of the Presbyterian Church.

L. A. SPRING.

**RILEY.**—Roscoe V. Riley, infant son of Mr. and Mrs. Vose Riley, of Beebe, Ark., died Oct. 13, 1913. His brief life was only 3 months and 19 days. We buried him in the hope that his parents will have grace to lay hold of the eternal truths of the gospel, so that they, with the faithful grandmother, may meet their darling in the coming resurrection morning.  
LARS F. HANSEN.

**VOGLE.**—Mrs. J. G. Vogle was born in Pittsburgh, Pa., Oct. 24, 1848, and died Oct. 26, 1913, at her home in Huron, S. Dak., aged 65 years and 2 days. She was married to Mr. J. G. Vogle in 1868. Her companion and six of their twelve children survive. The deceased accepted present truth over thirty years ago, and her zeal and enthusiasm in this message became more apparent as the days passed by. The funeral service was largely attended by sympathizing friends and relatives. Text, Titus 2: 11-13.  
M. E. ANDERSON.

**WILSON.**—Miss Alor Maud Wilson died at the home of her parents, in Mabelvale, Ark., after a lingering illness, July 24, 1913, aged 21 years, 10 months, and 23 days. She was a model Christian, being faithful to her profession of the truth even against strong worldly influences. The memory of her noble Christian character is cherished by the bereaved parents, brothers, and sisters, and friends. Her death resulted in the awakening of some, who determined at all cost to meet her in the first resurrection.  
LARS F. HANSEN.

**MARKERT.**—Sarah E. Lorah Markert was born at Defiance, Ohio, Jan. 16, 1866, and died at Sheridan, Wyo., Nov. 6, 1913. She was married to Jacob Markert June 25, 1894. To this union was born one daughter, who is now a student in Union College. Sister Markert accepted present truth about thirteen years ago under the labors of Elder O. S. Ferren and Brother E. L. Cook, and she continued to walk faithfully in the Christian pathway until her death. Words of comfort were spoken by the writer from Rev. 14: 13.  
H. E. REEDER.

**SHORTLEY.**—Benjamin Shortley, of Stanford, Mont., was born in St. John, New Brunswick, and died Sept. 10, 1913. His death resulted from injuries received when struck by a passenger-train at Dover, Mont. He accepted present truth in 1900 under the labors of Elder J. H. Behrens, and was an earnest Christian, highly esteemed by all who knew him. His companion, five daughters, and one son are left to mourn their loss. Funeral services were conducted by Pastor Donaldson, of the Methodist Church at Lewistown, Mont.  
JOHN M. CAMPBELL.

**SMITH.**—Died at her home in Richmond, Ohio, Sister Corelia Julia Smith. She was born in Ohio, Oct. 14, 1848, and fell asleep in the blessed hope Oct. 28, 1913. Sister Smith accepted present truth during a tent effort conducted by Elders R. A. Underwood and O. F. Guilford thirty-two years ago. Although isolated from those of like faith and having no church privileges, she continued faithful, and reared her two children in the fear of God. A large concourse of relatives and friends gathered at the funeral service to pay her a last tribute of love and respect.  
C. P. HASKELL.

**BARLEY.**—James L. Barley, son of Henry Barley, was born near Marion, Ind., April 5, 1851, and died Oct. 21, 1913, at Denver, Colo. The deceased was married to Miss Louisa Gorden on Oct. 2, 1872. Four children were born to them, all of whom, with the wife and mother, survive. While Brother Barley's home was in Marion and its vicinity, he spent some time in the Southern States, engaged in the lumber business. He was a prosperous business man and highly respected. He loved the third angel's message although he never united with the church. Fully one thousand persons were in attendance at the funeral service, at which words of consolation were spoken from Job 14: 14 by request.  
A. L. MILLER.

**KELLOGG.**—Clarissa E. Kellogg was born Nov. 14, 1864, at Princeville, Ill., and fell asleep in Jesus Nov. 22, 1913, at her home in Peoria, Ill., aged 49 years and 8 days. She is survived by her devoted husband, who was her constant attendant during her long illness, and by their two daughters and one son. At an early age she dedicated her all to the Master's service, and lived a quiet, earnest Christian life.  
A. J. CLARK.

**MARR.**—Daniel C. Marr was born in Missouri, Dec. 15, 1866, and died in Wichita, Kans., Nov. 14, 1913. On Dec. 21, 1890, the deceased was united in marriage to Anna C. Aubley. To this union were born three daughters, who, with the wife and mother, the aged parents, and one brother, are left to mourn. Brother Marr was in poor health for several years. He fell asleep peacefully, in the full assurance of a part in the first resurrection. Funeral services were in charge of Elder B. H. Shaw and the writer.  
N. T. SUTTON.

**HOPKINS.**—Ellen Clark Hopkins was born in Tennessee, Jan. 21, 1843, and died in Kansas City, Mo., Oct. 28, 1913. The most of her life was spent in Missouri, where her parents moved when she was a child. While Missouri and Kansas were united as a mission field of the General Conference, she accepted present truth, and became a charter member of the Rockville Seventh-day Adventist Church. Her life was consistent with her profession, and she died in full hope of a part in the first resurrection. Six children survive.  
L. W. TERRY.

**BAXTER.**—Alexander M. Baxter was born March 29, 1847, in Henry County, Indiana. The greater portion of his life was spent in that State. He was united in marriage with Mrs. Hattie Hartman May 6, 1880, and to them were born four children. Brother Baxter's death occurred very suddenly on May 20, 1913, at his home, near Hastings, Okla., at the age of 66 years, 1 month, and 21 days. He is survived by his companion, five children, one stepson, a foster-daughter, three brothers, and one sister. The deceased was a faithful member of the Adventist Church for almost forty years. Words of comfort were spoken by the writer from Rev. 14: 13.  
U. B. DAKE.

**WILLSON.**—William J. Willson died at Red Cloud, Nebr., at the age of 77 years and 20 days. He was taught this message by his mother, and united with the Seventh-day Adventist Church in 1861. The same year he was united in marriage with Miss Amelia Butler. Two children were born to this union. He spent a number of years doing missionary work in Nebraska, but in 1905 went to labor in Omaja, Cuba, where a company of Sabbath-keepers was raised up through his efforts. There his companion was laid to rest in 1909. A little over a year later Brother Willson was married to Mrs. Ann D. Alden, of Red Cloud, Nebr., and returned to Cuba, where he spent his all for the cause he loved. His companion and two sons are left to mourn.  
E. L. COOK.

**BARTHOLOMEW.**—Fidelio Niles Bartholomew was born in London, Ontario, Dec. 30, 1843, and died in Huntsville, Ala., Oct. 15, 1913. When the deceased was eighteen years of age, his parents moved to the State of Michigan, and the same year he heard present truth preached by Elders M. E. Cornell and I. D. Van Horn. He accepted the message, and was an earnest Seventh-day Adventist for fifty-three years. Brother Bartholomew was present at the first camp-meeting held by this denomination, at Wright, Mich. He loved the great truths for which we as a people stand, and delighted to dwell upon the evidences of the Lord's soon coming and the glories of the resurrection. He was married to Angeline Huff at Rochester, Mich. Three sons were born to them. His second wife was Sarah Downing, who died in 1911. Last year he came with his two daughters to the Oakwood Manual Training-school, where he passed away.  
T. H. JEYS.

**HOGAN.**—Mrs. Mary Hogan was born at Lucknow, Ontario, Nov. 1, 1864, and died in Hancock, Mich., Oct. 21, 1913, aged 48 years, 11 months, and 20 days. The deceased accepted present truth about ten years ago at Calumet, Mich., and was a devoted Christian, loved by all who knew her. We feel confident that she sleeps in Jesus and will have a part in the first resurrection.  
E. F. PETERSON.

**SHIMMIN.**—William E. Shimmin was born May 27, 1854, at Farmington, Ill., and died Oct. 20, 1913, at Lehi, near Kankakee, Ill. He was married to Elizabeth Savage Feb. 29, 1892, who, with their three children, survives. The deceased became a Christian early in life, and later united with the Seventh-day Adventist Church. He was held in high esteem as a Christian and an upright man by all who knew him. Funeral services were conducted by the writer, assisted by the Methodist and Presbyterian ministers.  
G. E. LANGDON.

**PETERS.**—Sarah Peters, *née* Toews, was born in Russia, near the Volga River, May 17, 1859. She was married to Henry Peters, and with his parents they moved to Turkestan, Asia. Later, in order to obtain religious liberty, they came to the United States, finally settling at Rusk, Okla. Sister Peters was converted at the age of fifteen, and later, with her husband, joined the Seventh-day Adventist Church, of which she remained a faithful member until her death. The funeral service was largely attended. Ten children and three brothers survive.  
W. R. HANSON.

**KENNEDY.**—Edward M. Kennedy was born in Butler County, Ohio, Oct. 8, 1852, and came to his death by accident at Muncie, Ind., Oct. 8, 1913, being 61 years of age. In January, 1875, he was married to Surilda J. Penrose, of Millersburg, Ind. Six children were born to them, of whom five, with the wife and mother, are left to mourn. A brother of the deceased is also living. Brother Kennedy chose for his profession that of editor and publisher. He lent his influence to the cause of temperance, at one time publishing a periodical devoted to prohibition. Failing health compelled him to give up his work, and he turned his attention to farming and gardening. Through the reading of tracts sent him by a friend, he was led to accept the truths held by Seventh-day Adventists, and at the time of his death he was elder of the Muncie (Ind.) church.  
C. N. SANDERS.

## The Advent Review and Sabbath Herald

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

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General Church Paper of the Seventh-day  
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After each paper the regular price is given. The totals of the regular prices give the cost of the papers when taken separately at the regular rates. The special club prices appear in large figures to the right. *Papers of the same price may be substituted one for the other in any club excepting "The Review Family Group."*

### A Good Home Club

Review .....	\$2.00	} Club Price Until Feb. 2	<b>\$4.75</b>
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Worker .....	.50		
Instructor .....	1.25		
Life and Health .....	1.00		
Regular Price .....	\$5.75		

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Review .....	\$2.00	} Club Price Until Feb. 2	<b>\$5.20</b>
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Review .....	\$2.00	} Club Price Until Feb. 2	<b>\$4.05</b>
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Protestant .....	1.00	
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Liberty .....	.35	
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### Children's Club

Review .....	\$2.00	} Club Price Until Feb. 2	<b>\$3.30</b>
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Little Friend .....	.60		
Regular Price .....	\$3.85		

### Young People's Club

Review .....	\$2.00	} Club Price Until Feb. 2	<b>\$4.40</b>
Life and Health .....	1.00		
Instructor .....	1.25		
Education .....	1.00		
Regular Price .....	\$5.25		

Review .....	\$2.00	} Club Price Until Feb. 2	<b>\$3.30</b>
Signs (weekly) .....	1.75		
Regular Price .....	\$3.75		

Review .....	\$2.00	} Club Price Until Feb. 2	<b>\$5.30</b>
Signs (monthly) .....	1.00		
Watchman .....	1.00		
Life and Health .....	1.00		
Protestant .....	1.00		
Liberty .....	.35		
Regular Price .....	\$6.35		

Review .....	\$2.00	} Club Price Until Feb. 2	<b>\$2.90</b>
Protestant .....	1.00		
Liberty .....	.35		
Regular Price .....	\$3.35		

Review .....	\$2.00	} Club Price Until Feb. 2	<b>\$2.60</b>
Watchman .....	1.00		
Regular Price .....	\$3.00		

Review .....	\$2.00	} Club Price Until Feb. 2	<b>\$2.95</b>
Education .....	1.00		
Worker .....	.50		
Regular Price .....	\$3.50		

Review .....	\$2.00	} Club Price Until Feb. 2	<b>\$3.30</b>
Instructor .....	1.25		
Little Friend .....	.60		
Regular Price .....	\$3.85		

Review .....	\$2.00	} Club Price Until Feb. 2	<b>\$3.70</b>
Life and Health .....	1.00		
Protestant .....	1.00		
Liberty .....	.35		
Regular Price .....	\$4.35		

Review .....	\$2.00	} Club Price Until Feb. 2	<b>\$2.95</b>
Watchman .....	1.00		
Worker .....	.50		
Regular Price .....	\$3.50		

Review .....	\$2.00	} Club Price Until Feb. 2	<b>\$2.95</b>
Worker .....	.50		
Liberty .....	.35		
Little Friend .....	.60		
Regular Price .....	\$3.45		

Review .....	\$2.00	} Club Price Until Feb. 2	<b>\$3.70</b>
Watchman .....	1.00		
Protestant .....	1.00		
Liberty .....	.35		
Regular Price .....	\$4.35		

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WASHINGTON, D. C., DECEMBER 11, 1913

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The new address of our mission headquarters in Japan is 662 Sendagaya, Tokio, Japan.

A CALL has been received from the Porto Rico Mission for two lady nurses. Another call comes for a gentleman cook for our sanitarium in South America. Any who might be interested in responding to these calls should address the Medical Department of the General Conference, Takoma Park Station, Washington, D. C.

STOPPING over for a few hours in Takoma Park, Brother H. H. Hall, of the Pacific Press Publishing Association, passed on to New York, from which port he sailed last week for Europe. He will spend some time at our publishing centers in Europe, and will then visit South America in the interests of the publishing work. He expects to be absent from this country about five months.

LAST month Miss Rosa Kozel, of the Washington Sanitarium nurses' staff, sailed for Cuba, accompanying a lady patient to her home in that field, and planning to engage in the work in Cuba as the way may open. The lady whom she accompanied not only received physical help at the Sanitarium, but accepted the message of truth for this time as well.

LAST week Brother W. S. Connolly, of Washington, D. C., sailed for the West Indies, returning to his home field of Grand Cayman Island, west of Jamaica. Brother Connolly has spent years in America in preparation for work, having recently finished the college course in Howard University, in this city. He plans to engage in educational and evangelistic work in his home field as the way may open. The Grand Cayman Island is a part of the Jamaica Conference territory.

## The Missions Campaign

THE roll of honor of conferences having reached their proportion of the \$100,000 for missions in the Harvest Ingathering stands as follows: Maritime, November 14; Utah, November 25; Mississippi, December 2.

The telegram from Mississippi reads: "Victory won. Twelve dollars above the required amount. Still busy ingathering." The president, C. S. Wiest, wrote a few days before: "We are very busy at work. There is a splendid spirit prevailing throughout the conference, and I am sure we shall go beyond our proportion of the \$100,000 goal for missions. I certainly praise God for the enthusiastic spirit for missions manifested in this conference. We have raised our portion of the Twenty-cent-a-week Fund. The Lord has been with us all through the year." This is certainly an encouraging note from the South.

November 28, we had sent out nearly 600,000 Harvest Ingathering REVIEWS. It then lacked less than 5,000 of that number. It is now quite evident that a few more must be printed to supply the demand, for conferences are still at work. We hope to see several conferences added to the roll of honor next week.

T. E. BOWEN.

## Our Union Conference Meetings

THERE has been arranged for the coming winter months a series of union conference meetings for the various union conferences in North America. These meetings will quite fully occupy the entire winter. The first one closed last week at South Lancaster, Mass.

It is planned to hold in connection with each meeting a ministerial institute. These institutes and the conference sessions following are most important occasions. The large majority of our conference workers will be brought together. What will result from these days of prayer, Bible study, and spiritual communion? Will our workers be content merely to transact the ordinary routine of business, elect officers, pass resolutions, and return to their fields to continue their work on the plane of past Christian experience? This is unbelievable. The work of God demands, the time in which we live demands, that these meetings shall be Pentecostal occasions.

We cannot afford to content ourselves with the measure of past blessings. God has greater things in store for his people. He desires to clothe the ministers of his word with his own divine power. This is what we all need. We are the bearers of beautiful truths. We have a great church organization, creditable institutions, but we must look beyond the material things for help to enable us to finish this work in this generation. There is needed over and above organizations and institutions the spirit within the wheels which shall furnish the mighty, moving, motive power by which God can finish this work in righteousness.

That this good spirit was felt by all the brethren assembled at the Atlantic Union Conference we verily believe. Writing of the blessings received there, Elder I. H. Evans says:—

"Our institute is nearing its close. It has been a serious time with us. Men and women have laid bare their hearts and prayed for the Holy Spirit. Hearts

have been searched, and wrongs have been righted, as men have pleaded for grace and for the infilling of the Spirit of God. God has blessed many in a large measure, and these are still unsatisfied. It is truly good to be here. Pentecostal days have come. The time is here when we are warranted in looking for the latter rain."

May the rich blessings enjoyed by our brethren in South Lancaster sweep on in ever-increasing power, filling our brethren and sisters in the succeeding conferences with the same hungering and thirsting after God, and with the indwelling fulness of his Holy Spirit.

## Another Sunday Bill Before Congress

THE regular session of Congress opened December 2, at 1 P. M. One of the first bills introduced in the new Congress was a Sunday bill. This bill reads as follows:—

## "A BILL

Prohibiting labor on buildings, and so forth, in the District of Columbia on the Sabbath day.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That no labor in constructing buildings, or railroads, or work on streets, or hauling material shall be permitted in the District of Columbia on the Sabbath day.

"SECTION 2. That any person who permits such labor to be performed on his property, or who shall perform in any way such labor as is described in Section 1 of this act, shall be fined not less than \$25 or more than \$500. That all laws and parts of laws in conflict with this act are hereby repealed."

This, with the Johnston Sunday Bill introduced during the special session, makes two Sunday bills that are now before Congress for the District of Columbia. Our people should take up at once the work of circulating petitions against these Sunday measures. Tear out the petition blanks in the last two issues of the *Liberty* magazine, and use these in securing names of petitioners against the first Sunday bill introduced. The next issue of *Liberty* will contain a petition against both these Sunday bills. Our people throughout the country ought to get these petitions filled with the names of signers, and send them as soon as possible to one of their State senators or representatives in Congress.

C. S. LONGACRE.

## "Sanitarium Quarterly"

WE have just received the first copy of the *Sanitarium Quarterly*, published by the Association of Seventh-day Adventist Physicians. Dr. A. B. Olsen is the editor, and it is issued from the publishing house at Watford, England. Any Seventh-day Adventist physician who has not received a copy of this should send a postal request to G. H. Heald, M. D., Takoma Park, D. C.

A POSTAL bearing date of Oct. 12, 1913, comes from A. M. Buzugherian, written from Tarsus, the birthplace of St. Paul. He says: "Dear brethren in the field, I send my hearty greetings from Paul's city. We are in need of prayer here in Turkey. Pray for us."