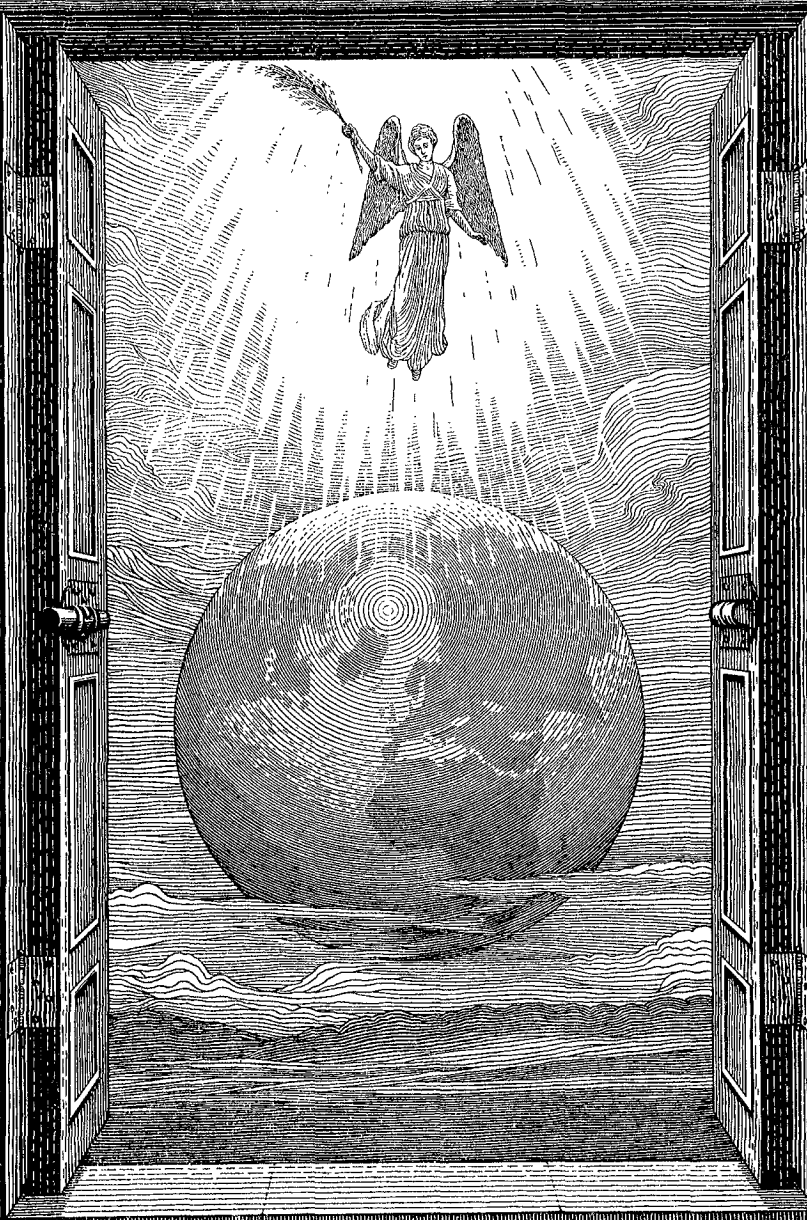


THE ADVENT SABBATH
REVIEW AND HERALD

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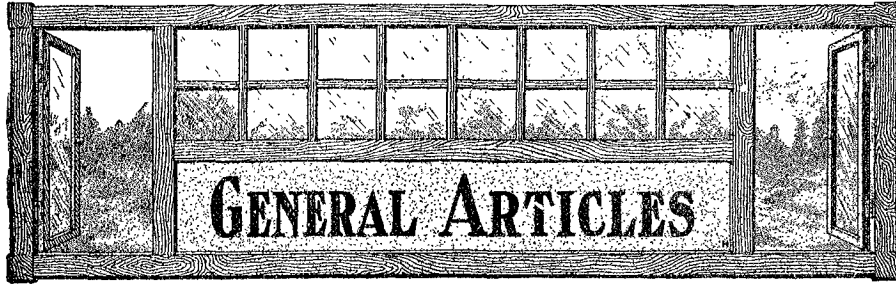
The Advent And Sabbath **REVIEW HERALD**

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

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No. 51



A Song of Joy

MRS. L. D. AVERY-STUTTLE

REJOICE, O earth, for the day is near
When thy bloody wars shall cease,
When thy land shall rest 'neath the banners fair
Of the glorious Prince of Peace.

Rejoice, rejoice, for the long, long night
Shall cease with the coming day,
And right shall sit on the throne of might,
Forever and for aye.

Then the desert drear shall be glad for thee,—
The wilderness dark with gloom,—
And the saints shall stand on the crystal sea,
And the rose and the lily bloom.

Make strong the hands that are feeble now,
And the hearts that are faint and weak;
Raise up the forms that in weakness bow,
And the glorious tidings speak.

Soon, soon, shall the lame man "leap as an hart,"
And the "tongue of the dumb" shall sing,
From the parched ground shall the waters start,
And streams from the desert spring.

And the ransomed blest shall return and come
To the hills of Zion fair,
And the Master's heart shall be satisfied
When we meet him over there.
Lansing, Mich.

Jehoshaphat—No. 1

MRS. E. G. WHITE

"IN the fourth year of Ahab king of Israel," "Jehoshaphat the son of Asa began to reign over Judah." Until called to the throne at the age of thirty-five, Jehoshaphat had before him the example of his father Asa, who in nearly every crisis had done "that which was right

in the eyes of the Lord." Jehoshaphat profited by his early training. During his prosperous reign of twenty-five years he sought to walk "in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the Lord."

In his effort to rule wisely, Jehoshaphat was troubled over the attitude of some of his subjects toward idolatrous practises. As yet, many of the people "had not prepared their hearts unto the God of their fathers." They "offered and burnt incense yet in the high places;" and the king did not at once destroy these heathen shrines.

Jehoshaphat himself was loyal to God. He "sought not unto Baalim; but sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel." Because of his integrity, the Lord was with him, and "stablished the kingdom in his hand."

"All Judah brought to Jehoshaphat presents; and he had riches and honor in abundance. And his heart was lifted up in the ways of the Lord." As time passed, and reformations were wrought, the king "took away the high places and groves out of Judah." "And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land."

Throughout the kingdom of Judah, the people were in need of instruction in the law of God. In an understanding of this law lay their safeguard against evils that had hitherto wrought apostasy and rebellion; by conforming their lives to its requirements they would become loyal, law-abiding subjects. Knowing this, Jehoshaphat took steps to insure to his people thorough instruction in the oracles of God. The princes in charge of the different portions of his realm were directed to arrange for the faithful ministry of teaching priests. By royal appointment these instructors, working under the direct supervision of the

princes, "went about throughout all the cities of Judah, and taught the people." And as the people endeavored to understand God's requirements and to put away transgression, a religious revival was brought about.

To this wise provision for the spiritual needs of his subjects, Jehoshaphat owed much of his prosperity as a ruler.

Righteousness does indeed exalt nations as well as individuals. In obedience to God's law there is life. In conformity to his requirements there is a transforming power that brings peace and good will among men. If the teachings of God's Word were made the controlling influence in the life of every man and woman, if mind and heart were brought under its restraining power, the evils that now exist in national and social life would find no place. From every home would go forth an influence that would make men and women a power on the side of truth and righteousness.

In the Bible the will of God is revealed. The truths of the Word of God are the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not given new mental powers, but the darkness that through ignorance and sin has clouded the understanding, is removed. The words, "A new heart also will I give you," mean, "A new mind will I give you." A change of heart is always attended by a clear conviction of Christian duty, an understanding of truth. He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he had reached a higher plane of intelligence.

The Bible contains the principles that lie at the foundation of all true greatness, all true prosperity, whether for the individual or for the nation. The nation that gives free room for the circulation of the Scriptures opens the way for the minds of the people to develop and expand. The reading of the Scriptures causes light to shine into the darkness. As the Word of God is searched, life-giving truths are found. In the lives of those who heed its teachings there will be an undercurrent of happiness that will bless all with whom they are brought in contact.

For many years Jehoshaphat was allowed to live in peace, unmolested by the surrounding nations. "The fear of the Lord fell upon all the kingdoms of the

land that were round about Judah." From Philistia he received tribute-money and presents; from Arabia, large flocks of sheep and goats. "Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store. . . . Men of war, mighty men of valor, . . . waited on the king, beside those whom the king put in the fenced cities throughout all Judah." Blessed with "riches and honor in abundance," he was enabled to wield a mighty influence for truth and righteousness.

God's Church and Its Mission on Earth

D. P. MILLER

THE church is, so to speak, God's dwelling-place in this world. He dwells among his people, leading and directing them by his Spirit. The church is the household of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. Christ, the Master Builder, is choosing material for his spiritual temple. In the hands of the Skilful Mechanic the living stones are being hewn and squared as designed by the Great Architect, to fill a place appointed for them. The living stones are being tried, smoothed, and polished. They are being fitly framed together, and are growing unto an holy temple in the Lord. Eph. 2:19-22; 1 Peter 2:5.

The body of Christ is safeguarded in every way from failure against the attacks and snares of the enemy. God has left nothing out of his plan that is required for a thorough and complete redemption, neither has he added anything that would be cumbersome and unnecessary. The organization of the church is wonderful in symmetry and strength. There are no weak spots in it anywhere that would serve as an inlet for the enemy when the plan is rigidly adhered to; for the Lord has given gifts unto men whom he has set in the church as watchmen. These watchmen are to sound the trumpet when they see the enemy preparing for an attack, and to keep the army from slumbering on the battle-field.

Man's danger of falling has ever been in the masterpiece of Satan's deceptions; namely, "Ye shall not surely die: . . . ye shall be as gods, knowing good and evil." This deadly mixture has undermined the moral and physical state of mankind, has wrought ruin in home and society, and has cursed the earth to its very foundations. "Thou shalt surely die" is as true today as when first spoken to Adam in the garden of Eden.

We do not, of course, see a tangible fruit-laden tree growing in the midst of the earth today, but, figuratively speaking, we see its fruit scattered everywhere, in tobacco, tea, coffee, alcoholic liquors, in fact, in all narcotics and improper foods. And more subtle still, we see it in the fictional reading-matter which is so wide-spread and so appallingly indulged in today. This mixture of good and evil may be imbibed through

the study of certain recitation matter. Sometimes it is found in a song, disguised by a beautiful melody; oftentimes in the words spoken by a worldly trained orator; and generally in the theater and dance-hall. Innumerable are the avenues by which Satan is disseminating his seed of evil, which always produces doubt and unbelief in the minds of his victims.

"Now," said the apostle, "concerning spiritual gifts, brethren, I would not have you ignorant." 1 Cor. 12:1. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits." Eph. 4:4-11; 1 Cor. 12:4-10. Then men endowed with gifts are set in the church, each in his place, as under-shepherds of the flock, all working in harmony, and guided by the Holy Spirit.

Thus we see that the church has been fully equipped for service in the great plan for the redemption of the world, and whether it is preaching or teaching in the church on the Sabbath or teaching in the college on other days, the work is one, and all for one great purpose; namely, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:12. The gift of discernment is God-given, but it is too often overlooked and lost sight of; yet there is nothing more essential in the Lord's work than keen discernment.

Great responsibility is placed upon the remnant church in the carrying out of God's purpose for the finishing of the work of salvation. There has not been, in all the ages of the past, so solemn a message entrusted to mortal man. The Lord said to Ezekiel, "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." Eze. 33:7. A watchman cannot afford to sleep on duty. His is a life of the greatest vigilance; he is ever on the lookout for approaching danger, always ready to warn his charges against possible injury and death.

David was a true shepherd, for he once slew a lion, and at another time a bear, rescuing a lamb from the mouth

of each. Jesus, the Chief Shepherd of the flock, is our great example in faithfulness, for he laid down his life for the sheep. The pastor is held accountable for the souls under his care, as to how he gives the alarm in times of danger. For, said the apostle, "if the trumpet give an uncertain sound, who shall prepare himself to the battle?" 1 Cor. 14:8. "Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. . . . But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." Eze. 33:4-6.

Now while these words were spoken to Ezekiel, and apply particularly to ministers, yet we must not forget that all the members of the church are, in a sense watchmen; therefore we see how important it is that Seventh-day Adventists guard against every encroachment of the enemy.

The college faculty, when rightly chosen and each member set in his place, may be to a great extent immune against Satan's deceptions. Discernment is needed in the classification of both teachers and students. Discernment is required above all in the selection of the books to be used in teaching, in the subject-matter to be used in the lecture course or in the oratorical recital, etc. For if our children imbibe the mixture of good and evil, what will become of them?

The president of the college should possess great wisdom and discernment, but he cannot detect every flaw, neither can he be everywhere and see everything. Hence a share of the burden must rest upon the members of the faculty, according to their several abilities. On the part of parents, much must be learned before God's purpose in the establishment of church-schools can be rightly understood. When parents realize more fully the danger in sending their children to the public school, where a mixture of good and evil is taught not only in books, but also through association with others, a great change will take place in the church. Selfishness originated in the heart of Satan, and all who are actuated by it are one with him. Now because education at the public school is free, many choose to jeopardize the souls of their children rather than sacrifice a little money and comfort in the effort to send them to the church-school. The church-school is the planting of the Lord, a part of his plan for the education and salvation of the youth, and this fact cannot with impunity be ignored.

The church has a tremendous responsibility in educating the children and in guarding them from the influences of the world. No greater missionary work can be accomplished than to bring the

children and youth into the church-school and college; and there can be no better way to instil into the minds of the youth a difference between the clean and the unclean, and enable them to discern between right and wrong. If, in the home, parents would talk faith in the message and in the work being done in all the different branches and would refrain from faultfinding and criticism of every kind, the children would learn to reverence God's cause and would abide by it. Some parents are driving their children from the truth into the world by their grumbling and faultfinding. We do not say that there may not be cause for complaint sometimes, but who is responsible? Are you not of the body? "But now are they many members, but one body. . . . God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another." 1 Cor. 12:20-25. Teachers and parents should cultivate confidence in one another, and have mutual care for the children, thereby learning how best to treat the different temperaments. Perfection cannot be reached any faster in the work of education in the school than it can be in our own characters; and were all to see this in its true light, there would be less criticism and less difficulty in the work everywhere.

The emancipation of the fallen race from the thralldom of sin cost our Heavenly Father his all. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ filled up the cup of self-denial by leaving the courts of heaven, to come to this darkened and sin-cursed earth in order to save the lost.

Through every true-hearted father and mother, God's love-stream flows onward to their children, and no man or woman whose heart is overflowing with love can fail to labor for the lost. Love for God, love for the truth, and love for the salvation of others are evidence that the love of God is being perfected in the heart. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth." Yes, "love never faileth;" but these gifts that are set in the church, that are but a means to an end, for the perfecting and edifying of the body, till we all come to perfection in Christ, shall cease, and "whether there be knowledge, it shall be done away." 1 Cor. 13:4-8.

God's purpose will be carried out. His plan will not fail; for he said, "Heaven and earth shall pass away, but my words shall not pass away." O that men would believe God's word, and trust the Lord with the carrying on of his work!

"And I saw as it were a sea of glass mingled with fire: and them that had

gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2. Victory over every deception of Satan! Gathered at last with the triumphant host, around the throne in heaven! Glory to the Lamb. Amen.

College View, Nebr.

The Power of Prayer

KATHIRINA BLOSSOM WILCOX

"MORE things are wrought by prayer
Than this world dreams of. Wherefore
let thy voice
Rise like a fountain for me night and
day;
For what are men better than sheep or
goats
That nourish a blind life within the
brain,
If, knowing God, they lift not hands of
prayer
Both for themselves and those who call
them friend?
For so the whole round earth is bound
in every way,
Bound by gold chains about the feet of
God."

"Ask, and it shall be given you."
How easy the conditions, and yet how
few accept the promise! What does it
mean to ask? What is prayer? Mont-
gomery has thus defined it:—

"Prayer is the heart's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast."

Another says:—

"Say, what is prayer, when it is prayer
indeed?—
The mighty utterance of a mighty need.
That man is praying who doth press
with might
Out of his darkness into God's own
light."

"To pray is to desire, but it is to desire what God would have us desire. He who desires not from the bottom of his heart offers a deceitful prayer."

Our will must be wholly submitted to his will; we must have confidence in him as we do in our dearest earthly friend, knowing, however, that he has all power in heaven and in earth, that he knows the end from the beginning, and that he always gives us what we ask for, or something better.

Let us turn to that God-breathed masterpiece of all literature,—the Sacred Scriptures,—and find therein the records of those noble men who, through faith, the golden chain which binds us to the heart of the Infinite, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens."

"Call upon me, and I will answer thee, and show thee great and mighty things which thou knowest not."

"If ye shall ask anything in my name, I will do it."

"Delight thyself also in the Lord: and he shall give thee the desires of thine

heart; . . . trust also in him; and he shall bring it to pass."

These are only a few of the many precious promises with which God's unchangeable Word abounds, and which were to his people of old, and are to his people now, an anchor to the soul, both sure and steadfast.

For one example, let us take the life of Moses, the man of God. Israel, notwithstanding the loving-kindness and tender mercies of Jehovah and the wonderful patience of Moses, even while Moses was in the mountain of God receiving instruction for the people, yielded to their carnal natures and went back into idolatry.

God was displeased. "Get thee down," he said to Moses. "I have seen this people, and behold, it is a stiffnecked people: let me alone that I may destroy them." Then, said the Lord, "I will make of thee a nation greater . . . than they."

O, what an offer! Who could resist the temptation? Long and patiently had Moses borne with the murmurings and complainings of the children of Israel, and now even the long-suffering and forbearance of God seem almost to have become exhausted in his dealings with this disobedient people.

The father of a great nation! What an opportunity! What glory and prominence it would bring to Moses! How it would exalt him in the eyes of the world! Will he accept the offer?

His heart is filled with love for his people. How he pleads with God! "Remember Abraham, Isaac, and Israel. . . . Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written."

Ah, what a prayer is this! Can human mind fathom the simplicity, the grandeur, the self-abnegation, combined in this brief petition? A man of God indeed! Human?—Yes, but with his humanity so deeply buried that self is completely forgotten in his overwhelming love for God and humanity. The same possibilities of perfection are ours today. Can we fall short of this standard and yet succeed?—Surely we cannot.

We call to mind the prayer of Hezekiah, as he spread out the letter of Sennacherib, king of Assyria, before the Lord, and in his utter helplessness, but in all the earnestness of his soul, pleaded that God would vindicate his cause and put to flight the great army of the Assyrians, the leader of which had so boldly and blasphemously defied the God of Israel. The result?—The angel of the Lord smote in the camp of the Assyrians one hundred and eighty-five thousand.

"Frail art thou, O man, as a bubble on the breaker,
Weak, and governed by externals, like a poor bird caught in the storm;
Yet thy momentary breath can still the raging waters,
Thy hand can touch a lever that may move the world.
O Merciful, we strike eternal covenant with thee!

For man may take for his ally the King
who ruleth kings.

How strong, yet how most weak; in
utter poverty, how most rich;

What possible omnipotence to good is
dormant in a man!

Prayer is a creature's strength, his very
breath and being;

Prayer is the golden key that can open
the wicket of mercy;

Prayer is the slender nerve that moveth
the muscles of Omnipotence."

In idolatrous Babylon, in the king's
palace, holding a position of honor and
trust in the king's court, was a man of
God, greatly beloved, a man who knew
what it meant actually to dwell in the
secret place of the Most High. With
fasting and sackcloth and ashes he con-
fessed his sins and the sins of his people,
and pleaded with God to forgive and
have mercy. Did he receive the assur-
ance? Listen to his own testimony:—

"And whiles I was speaking, and pray-
ing, and confessing my sin and the sin of
my people; . . . yea, whiles I was speak-
ing in prayer, even the man Gabriel
. . . touched me . . . and talked with
me, and said, O Daniel, I am now come
forth to give thee skill and understand-
ing. At the beginning of thy supplica-
tions, the commandment came forth, and
I am come to show thee; for thou art
greatly beloved: therefore understand
the matter."

God does not always answer immedi-
ately. Other agencies are often at work.
"Wait on the Lord; . . . and he shall
strengthen thine heart: wait, I say, on
the Lord."

"And this is the confidence that we
have in him, that, if we ask anything
according to his will, he heareth us:
and if we know that he hear us, what-
soever we ask, we know that we have
the petitions that we desired of him."

Time and words fail us to tell of other
wonders of prayer recorded in the Old
Testament, how—

"Abraham's servant prays, Rebecca
appears; Jacob wrestles and prays, and
prevails with Christ; Esau's mind is
wonderfully turned from the revengeful
purpose he had harbored for twenty
years. Moses prays, Amalek is discom-
fited; Joshua prays, Achan is overtaken;
Hannah prays, Samuel is born; David
prays, Ahithophel hangs himself; Asa
prays, a victory is gained; Jehoshaphat
cries to God, God turns away his foes;
Mordecai and Esther and the Jews fast
and pray, Haman is hanged on his own
gallows in three days; Nehemiah darts a
prayer, the king's heart is softened in a
minute; Elijah prays, a drought of three
years succeeds; Elijah prays, rain de-
scends apace; Elisha prays, Jordan is
divided; Elisha prays, a child is brought
back to life—because prayer reaches the
heart of the Infinite."

Did Alfred Tennyson overstate it when
he said,—

"More things are wrought by prayer
Than this world dreams of?"

We must not fail, however, to men-
tion, among the New Testament exam-
ples, the Lord's Prayer, the prayer which
our Saviour taught his disciples, and

which has been passed down through all
the ages and is known throughout the
world. This prayer expresses, in brief,
all the essential requisites of a daily
morning prayer,—praise to God, peti-
tion for daily needs, prayer for forgive-
ness, for guidance, for deliverance from
temptation, unto him whose is "the king-
dom, and the power, and the glory, for-
ever."

The prayer of Christ for his disciples
and for us his followers, recorded in
the seventeenth of John, is the most
beautiful in the Sacred Record. Not for
himself did he pray, though he knew that
the cross was just before; but, O, how
his great heart of love yearned for his
disciples, even though he knew that they
would all forsake him and flee, and that
one of them would deny him! He loved
them, as he does us, with an everlasting
love, and with loving-kindness he drew
them to himself. He pleaded that they
might be kept from the evil in the world,
and that their hearts might be filled with
love for God and for one another, even
as he had loved them and the Father
loved him.

We cannot pass over the night in
Gethsemane with its agony of supplica-
tion, so full of sweet submission. While
the heart of Jesus was wrung with an-
guish, and the weight of the sins of the
whole world was resting upon him, hear
that prayer, as the bloody drops stand out
on his forehead, revealing something of
the intensity of the struggle within; hear
the words from a heart so full, a frame
so weak, with all the hosts of darkness
hovering near, almost triumphant in
their seeming victory, and all heaven
silently, longingly watching the conflict:
"O my Father, if it be possible, let this
cup pass." It seems that he cannot bear
it alone, forsaken, despised, rejected of
men. Yet hear him still: "Nevertheless
not as I will, but as thou wilt."

How heaven rejoices at this prayer,
so full of sweet submission, so utterly
empty of self! How the angels honor
their noble Captain! how they long to
strengthen and encourage him! Three
times this yearning petition ascends to
the throne above, and then a heavenly
messenger is sent to strengthen him. He
has prevailed with God, he faces the foe,
meets the test of the ages, and, later,
rises triumphant, the victorious, glorified
Redeemer.

These answers came hundreds of years
ago, but God is no respecter of persons.
What he has done for others, he will
most certainly do for us; for he is the
same yesterday and today and forever.

Says Daniel March, D. D.: "We must
not think that God was more interested
in the world in ancient times when he
spoke by miracles and prophets and apos-
tles than he is now when he speaks by
his written Word and by his holy provi-
dence. The heart of the infinite Father
never yearned toward his earthly chil-
dren with a deeper and more tender com-
passion than now. There never was a
time when God was doing more to gov-
ern, to instruct, and to save the world
than he is doing now. . . . We need

only add the faith of the patriarchs to
the science of the philosophers, and we
shall find Bethels in the city and in the
solitude, Mahanaims in every day's
march of the journey of life."

"There is no joy, or duty, or conflict,
or sorrow of life for which we cannot
be better prepared by prayer. If the
child would be kept from the paths of
the destroyer while his heart is tender
and his mind is not skilled to discern
between good and evil, let him pray.
If the young man (or the young
woman) would pass in safety through
the dark scenes of trial and temptation,
let him pray. If the weary, hard-work-
ing, anxious man of business would not
be wholly given up to a life of care and
disappointment, let him pray. If the
aged pilgrim would find the last days
of life the best, and enter the valley of
the shadow of death in peace, let him
pray. If any one does not know by
personal experience how much of heav-
en's promised rest can be secured even
now for the soul by prayer, he had bet-
ter leave every other lesson of life un-
learned until he has mastered that. The
mightiest man on earth is the man who
has most power with God."

Mountain View, Cal.

Gospel Finance—No. 20

Our Financial System and Our Organization

E. K. SLADE

If the enemy of God's work cannot
find selfishness enough in a man to make
him withhold his tithes and offerings, he
will suggest that each individual ought
to say just where they shall be paid,
even to the placing of them in the hands
of the individual user. Thus the way is
opened for any sort of self-appointed
preacher or evangelist to receive support
from consecrated funds, regardless of
his standing, fitness, or qualifications.
A glib talker, a pleaser of the people,
with winning personality and the ability
to cause the tears to flow freely, would
walk away with his pockets full; while
a purer, better man, too honest to do that,
would go hungry and naked rather than
make a play upon the people's sympa-
thies to get funds for his personal needs.
Such a state of things would make it
possible for men to receive financial sup-
port and pose as public workers in the
Lord's work through the approval of one
or two or a very few. The standard
of those supported by the tithes and gifts
of the people should be that demanded
and agreed to by the whole body. When,
in recognition of gospel order, all funds
are placed in the Lord's treasury, they
are used to support only those workers
whose lives and labors will warrant such
support according to the judgment, not
of one or two or a few, but of the whole
body.

Let the reader imagine, if possible,
what our work would be if each one
were to pay tithes and offerings prom-
iscuously to whomsoever or whatever
might appeal to his fancy. There are
those who move about in our confer-

ences advocating such an arrangement, and bidding for such support. Unusually pleasing sermons are preached and timely truths are presented by men who manifest a deep interest in the spiritual welfare of those who listen to them, but their opposition to gospel order in directing and financing the work and their disregard of the spirit of prophecy are made prominent. We have no warfare with such men, but we appeal to those who love God's closing work to be true to the message and the great world-wide movement by which it is being carried to the world. The enemy hates to have it go as it is going, and he hates the grand and effective system and the financial arrangement, the benefits of which he understands better than we do; and for this reason he would, if possible, place in operation a movement in opposition to that which is so essential to such advancement. Those who love to see the work prosper and who properly regard their own eternal welfare, will do nothing by word, act, or gift to encourage or sustain such a movement.

It is wise that our churches do not invite men to occupy their pulpits whose relation to the truth is such that the General Conference or the division, union, or local conferences will not grant them credentials or recommend their support. When place is given to such persons or when contributions are made to them, to that extent the purpose of our God-given organization and financial system is defeated. Approximately two million dollars are contributed and distributed annually in our work, and every dollar of that amount is accounted for and appropriated with care and systematic management. Who can feel that it would be profitable to the cause to have it otherwise?

Our foreign mission operations have assumed gigantic proportions. An inspection of the Mission Board budget will convince one of this. In going through the budget for 1914 recently, it inspired confidence in the management of our work as well as emphasized the necessity of order, to see with what exactness the needs of the fields of the world are anticipated and provided for, and how carefully every cent of money sent abroad is accounted for. There is no haphazard work about this. The needs of every field are carefully studied. Will an opposer of organization and of our financial system venture to say how the work of God in these great fields could be carried forward without our church, conference, and general organization?

We have in our ranks hundreds of faithful veterans who have given their lives to the work until disabled by age, and those who have failed in health from bearing heavy burdens. Their support must come from some source. They are not to be treated as subjects of charity. Their support is properly provided for in the same systematic way, so that this faithful class of God's servants is not left to suffer. Who would have this effective and equitable system set aside, and these disabled servants of God neg-

lected? He who by precept or practise consents to the payment of tithes or offerings wherever one's fancy may dictate, loses sight of one of the most vital and fundamental parts of the great system of truth committed to the remnant church. That the enemy strikes a blow at that point is significant. In our study of gospel finance, this question of our financial system and organization is not the least important. It will be appreciated more as the work develops and as the enemy tries harder to bring in confusion.



"Be Ye Therefore Merciful"

T. E. BOWEN

MERCY is an attribute of God. He is its author. Back of mercy is love. Without love mercy cannot exist. And then to show mercy there must be some one undeserving upon whom to bestow it. Otherwise it would not be mercy.

We all have sinned; we all need mercy. God is merciful, and he delights in showing mercy. He has even told us so in the law itself: "And showing mercy unto thousands of them [generations] that love me, and keep my commandments." This world offers God the opportunity for showing mercy, and there are abundant opportunities granted us for showing mercy. How strange that we should delight ourselves in the fruit of God's mercy, and yet shun, as we all often do, the showing of mercy to those who need ours! We enjoy the fruit, but many times miss the benefits of the experience by which the fruit is produced.

To illustrate, in the neighborhood is a poor family. They are unfortunate. They do not seem to know how to plan their affairs so that they are not always in need. They are often sick. By some they may be considered not very bright, because they do not do differently. Somehow, by common consent, they are ignored. They may have moved in better circles, but that day is now past. They are isolated. They know it; they feel it; in their hearts they resent it. But what are they to do? Perhaps nearly all in the neighborhood, including the poor family, profess to be Christians. They go to church every week. They all hear the same gospel truths, yet here is a chasm.

A large-hearted, motherly soul appears upon the scene. She takes in the situation. She spurns the caste she sees on exhibition. Seeing a need, she recognizes her God-given duty; and regardless of the fine-spun distinctions of modern society rules, her sympathy is drawn out for the neglected ones, and, to use a common phrase, she "rolls up her sleeves" and goes to work for them. Her heart is large enough to love them without loving her friends any the less. She somehow has the discernment to place her interest and love where they are most needed. Her old friends may be neglected a bit; they may even throw out the hint that she does not call upon them very often. Some may even drop her from their circle. But what of that?

"They are able to care for themselves and find plenty of friends to their liking," she reasons, and she proposes not to shun the poor family until they are again on their feet, in a measure, at least.

So she works on for them. She is not ashamed to be seen on the street with the poor woman. She can go to church with her, and sit with her after she gets there. In other words, in her heart she does not despise the one whom she knows to be in need, and whom she has really learned to love; for by this time she has dug down into the treasures of these neglected hearts and discovered gold, real gold, which long has been concealed, but which she knows God sees and highly values.

More than likely this dear, practical, sensible Christian has often read, yes, studied, in her private devotions, the few words leading up to the ones which say, "Be ye therefore merciful, as your Father also is merciful." Here they are: "For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful." Luke 6: 32-36.

Thousands of professed Christians are withering up because they pass by as unimportant these living lessons left us by the Master. He lived them literally while he was here. He had compassion upon the poor; he visited them and became their friend. He healed them, and blessed them with his counsel and teaching. He was not ashamed to associate with them and share their simple hospitality. And for this one thing more than anything else,—this breaking of the Pharisees' caste,—he was hated by the teachers of that time. Their exclusive caste was broken in upon by his going among the poor, the supposedly forsaken of God. But Jesus preferred the companionship and sincere love of these neglected ones to that of the self-satisfied, proud, conceited persons who thought themselves superior to others.

God still loves judgment and mercy. Many will go into the kingdom who are not perhaps so wonderfully wise or brilliant or talented, as men count such things, but who have shown mercy to the poor, who have taken a loving interest in them and helped them in their need. Such have manifested the character of the Father and the Son, and are numbered among heaven's most valued treasures. "And 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."

"Be ye therefore merciful."



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Editorial

A Personal Saviour

It is not enough that we believe Christ to be the Saviour of man, of our brother, or of a friend. We must accept him as a personal and individual Redeemer. We are considered of the Lord, in his redemptive scheme, not collectively, as a nation or as a church, but as distinct and separate individuals, each responsible alone for his individual acts. "If any man eat of this bread;" "if any man will do his will;" "if any man thirst;" "by me if any man enter in;" "if any man hear my words, and believe;" "if any man have not the Spirit of Christ,"—all these expressions, together with many others all through the Sacred Word, make the work of redemption a very personal as well as practical matter.



The Classification of Apostasy

APOSTASIES from the church of God have been varied in their character. The time, the circumstances, the environment, the temperament of individuals, the cause of grievances,—all have had to do with shaping the course of those who turn their backs upon the truth. The record of the church, as brought to view in the Scriptures, makes of these defections three general classifications, as follows:—

1. Those who apparently shut the truth out of their knowledge, and turn from it and from all religious experience and conviction to the allurements of the world. Of this class was Demas, of whom Paul writes in his second letter to Timothy: "Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica."

Demas at one time was a fellow laborer with the apostle, and in the epistles to Philemon and to the church at Colosse, united in the salutation with his other fellow workers. But the influence of the world appealed too strongly to his natural temperament. He failed to keep all on the altar. Little by little he yielded to the temptation held before him, until finally he could resist no longer. The record is that in his love

for the world he forsook the cause of Christ. From this time forward Demas drops out of sight. We have no record that he opposed the gospel work. He went his way, and permitted the church of Christ to go its way. In this respect his course was certainly more commendable than that of some others who departed from the faith.

2. Those who apostatize from the truth and then turn and openly oppose it. Of this class was Diotrephes, who, while he still maintained his official position, erected the standard of revolt, cast out from his fellowship all who did not harmonize with his methods, and with malicious words fought the apostle John and the work of the church. Of him John in this third epistle writes:—

"I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."

In the apostasy of this man Satan sought to secure double advantage. He not only drew him from the ranks of the believers, but caused him in turn to become the enemy of his former brethren. Diotrephes, however, had one distinguishing characteristic by which his former associates might know the position he occupied. He carried on an *open* warfare. He did not profess allegiance to the church of God and then secretly undermine it. As far as we are afforded information, his fight against the church and the authority of the church was open and unmistakable. In consequence, his former associates were left undeceived as to his real attitude, and therefore knew how to relate themselves to the new movement.

3. The third classification of apostasy is the one most insidious in its workings and pernicious in its influence. It is represented in the Bible by such men as Hymenæus and Philetus, of whom Paul writes in his second epistle to Timothy. These men evidently, while yet members of the church of Christ, advocated doctrines entirely subversive of gospel truth. They argued that the resurrection was already past. They struck at the very foundation of the gospel. Their word had its effect. It ate its way into the simple faith of the Christian believers as a corroding canker. Of their work the apostle Paul writes:—

"But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenæus and Philetus: who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."

There came a time, however, when the work of these men became manifest to the church, for the apostle speaks of some who had made shipwreck of the faith, "of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme."

In this third class of opposers were Korah, Dathan, and Abiram, and others mentioned in the Scriptures of Truth. Posing as conservators of the truth, covertly and little by little they corrupted its simplicity in the minds of the believers. Against those who sought to meet their errors and protect the church of God from their pernicious influence, they raised the cry of persecution. They posed as martyrs to the right. They claimed for themselves loyalty to the cause, and charged the truly loyal ones with apostasy. They regarded themselves as cast out for the cross of Christ, and when Heaven manifested its displeasure of their course by visiting upon them divine retribution, their sympathizers declared to Moses, "Ye have killed the people of the Lord."

These three classes have had their representatives in every age. Their prototypes exist today. The history of this movement in which we are engaged has seen men separate from the cause of truth and follow in the path of those who have gone before them. Some, like Demas, have left the third angel's message and gone to the world. They are lost in the great vortex which has swallowed up the thousands. They have given no apparent opposition to their former brethren; they have dropped out of sight as far as this movement is concerned. They have evilly affected the work only as far as the personal influence of their apostasy extended.

Others have left the truth and have come to be its bitterest and most outspoken opposers. They have written and spoken against this movement. They have, of course, accomplished an evil work. They have created prejudice in the hearts of some who otherwise would have listened to the message. In small measure they have drawn off disciples after them. But with this class, the same as with Diotrephes and Alexander, it was known where they stood. Their onslaughts could be met and repelled. The sheep of the fold could be shielded as from a roaring lion.

But others, it is to be regretted, while professing to be loyal supporters of the truth, have opposed it, and secretly worked to undermine its power and influence in the lives of the believers. Claiming they have been misjudged and mistreated, and appealing to sympathy for support, they have sought in the rôle of martyrs to secure a following among their associates.

And in this day, as in the days of the apostle Paul, every effort to unmask these specious workings and preserve the truth in its purity and the church of God in its unity, is looked upon by some as stern and tyrannical. The apostle, however, did not so regard it. Of his attitude toward this class of opposers in his day he says:—

“To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.”

And of this same class Jude exhorts the church:—

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered unto the saints.”

It is for the church of God today, even as in every age of the past, to fortify itself against these evil influences. We have been told by the spirit of prophecy that in the closing days of this work some of the brightest lights would go out in darkness. The greatest danger we have to meet is not from open opposition. It is from men and women who profess to be Seventh-day Adventists, but whose teaching and conduct demonstrate that they are endeavoring to tear down the work which the truly loyal believers are giving their lives to build up. Against such deception as this we need to be particularly on guard.

To individuals who are doing this work, however highly esteemed in the past, we must not give support. To do so is to be counted partakers with them in their disintegrating influence. Says the apostle John, speaking of the effort to corrupt the truth of the gospel:—

“If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds.”

While we seek to manifest toward all classes Christian charity, let us not confound charity with unwise sympathy nor mistake license for liberty. Let us “earnestly contend for the faith which was once delivered unto the saints,” and instead of confirming men in wrong positions by our attitude, show clearly where we stand in the conflict between truth and error. These times and the issues before us admit of no divided or neutral positions. It is as true of this work as of the gospel message in Christ’s day that he who gathers not with it, scatters abroad. Let us see to it that our influence is cast unmistakably on the side of God and his truth.

F. M. W.

Angel Guardians

WHAT more precious promise of divine watch-care than that of Ps. 91: 11: “For he shall give his angels charge over thee, to keep thee in all thy ways.” To believe it is to know the secret of courage in the daily toil. Unseen, they are there, according to the promise, angels that one moment behold the Father’s face in heaven and the next come swiftly to minister to his children on earth.

A narrative of early times in America, which appeared many years ago in the *Boston Christian*, bears witness to the fact that sometimes the heavenly watchers have been made visible to human eyes in these modern days, even as in olden times. One C. G. Steinhofner was a faithful Lutheran pastor, in a frontier region of one of the Eastern States. In his pastoral labors, it came to his knowledge that a member of the congregation was living a double and wicked life. He labored with the man, but to no avail. Then he told the offender he would have to rebuke the sin publicly.

The man threatened the pastor, and finally, just before the public service, gave him notice that he would surely do him violence if he made the matter public. The pastor, however, discharged his duty, and called on the congregation to pray that the evil might be removed from their midst. The offender was so enraged that he immediately prepared to take the pastor’s life. Knowing that he would pass through a wood to visit a sick member, the furious man lay in wait for the minister, with gun in his hand and murder in his heart. The narrative continues:—

In due time the clergyman came in sight; but to the dismay of the watcher, two men appeared to be with him, one on either side. This, for that time, baffled his intention; but being determined to effect it, he concluded to do it when the visit was over, and therefore remained waiting in the wood. Steinhofner, after a short period, returned, but to the surprise of his enemy, the two men who had appeared to accompany him as he went were still apparently beside him; and thus he again passed safely through the wood, not knowing that it concealed an enemy.

Perplexed in mind and uneasy in conscience, the offender felt an earnest desire to know who the men were whose presence had protected his intended victim. To obtain that knowledge he sent a servant-maid on some trivial errand to the house of the minister, telling her to find out who the strangers were who accompanied him on his afternoon visit. She made inquiry, and was told that he went out alone, and took nothing with him but his Bible, which he carried under his arm. This return to his question startled the man more than ever. He immediately despatched a messenger to the clergyman, demanding who those two men were who, one on his right and the other on his left side, accompanied

him to visit the sick man. The messenger was also instructed to say that his master had seen them with his own eyes.

C. G. Steinhofner, although he knew not what peril he had escaped, yet felt convinced that the Lord’s hand was in the thing, and also that he had, by his preserving providence, been round about him that day. He bade the servant tell his master that he knew of no man having accompanied him. “But,” he added, “I am never alone; the Lord whom I serve is always with me.” This message, faithfully delivered by the servant, produced a powerful effect on the master. His conscience was alarmingly awakened. He immediately complied with the requisitions of duty, and the next morning, as a humble penitent, he called on his faithful reprover, with tears confessed his past crime, and also his wicked intention so providentially frustrated.

Patriarch and prophet and apostle of old are passed away, whom angel messengers attended, guarding, delivering, and blessing. But the angels still live on—the same that have kept up the line of communication between heaven and earth since Adam’s fall. And their ministry is just the same in these latter days of unbelief in a living God. It is good to know it, not merely in times of danger, but in the common round of everyday life. They are still with us, these messengers from heaven, to help us to be ready to live in heaven, where we shall see the King in his beauty, and where we shall join in his praise with the angels that have been fellow servants with us in God’s service here on earth.

W. A. S.

Our House of Bread

WHEREVER the gospel of Christ is preached, the beautiful name Bethlehem is learned and loved. Thither came Ruth to leave the dutiful record of her filial love, and to give to posterity a lineage of kings. Thither came Samuel, the prophet of God, to anoint the great-grandson of that believing Moabitish maiden to be king of Israel in the place of Saul. There was he born who gave to Israel, in unapproachable poetry, messages of mercy, songs of praise, and prophecies of great things yet to be. Thither fled the anointed but uncrowned David, to escape the wrath of the ruler who had fled from the leading of God to take counsel of his own will.

Then to this Bethlehem, or House of Bread, there came one day, when the fullness of time had come, that Babe who was destined to feed the world with the bread of life,—he who was so fully to identify himself with that life-giving work that he himself was that “living bread which came down from heaven,” and of which “if any man eat,” “he shall live forever.” To herald the coming of that Child, we hear the songs of angels under the star-sprinkled sky, with God’s own message of assurance to the

“For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.” Isa. 30: 15.

world. They tell us that the true God is not the author of war and strife, of hatred and cruelty, of jealousy and malignity. The will of God, expressed in angel song, was, "Glory to God in the highest, and on earth peace, good will toward men." "Still does our Father love us, and God cannot forget."

But closely written into the history of the coming of that Child is that sad story of the senseless cruelty which filled the cemetery of Bethlehem with little graves, and the homes of Bethlehem with sorrowing fathers and mothers. Blind selfishness set itself up to spend its little day and raise its withering arm against the purpose of infinite love. Herod filled his little place of pomp for a little day in feverish anxiety; but he has filled a larger and more enduring place in the loathing of the world than any other character known to history, and justly so. What sadness and what gladness cluster around the name of ancient Bethlehem!

Micah had long ago foretold the birthplace of that Child to whom the world must look for redemption and whom Israel had been taught to expect. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." "And he shall stand, and shall feed his flock in the strength of Jehovah, in the majesty of the name of Jehovah his God: and they shall abide; for now shall he be great unto the ends of the earth. And this man shall be our peace." Micah 5:2, 4, 5.

How appropriate that to the House of Bread (Bethlehem) should come he who was the bread of life and who was to "feed his flock in the strength of Jehovah." With the manna that fell from heaven God fed the wandering hosts of Israel in the wilderness of Arabia; and in that manna God has symbolized the work of Christ for this world during all the history of sin. Born in Bethlehem of Judea, he has been the inexhaustible Bethlehem for the whole starving world. To that house of bread no hungry soul has ever come and found repulsion or emptiness. No king or pope or priest has ever been able to lock the door of that Bethlehem against the yearning importunities of a single unsaved soul. Tyrants have locked men and women in dungeon cells, or burned them at the stake, for going of their own free will to partake of that proffered bread; but they could no more cut off the supply of that bread of life than they could prevent the sun from shining or the clouds from pouring down their blessings on the earth. A sense of the thirst and hunger of soul is the only ticket required to secure for the applicant a bountiful

supply of the water of life and the bread of life.

The prophet declares of those who are fed by Him that "they shall abide; for now shall he be great unto the ends of the earth. And this man shall be our peace." The time is drawing near when the kingdom of Christ, the Prince of Peace, will bear sway over all this world, which is now dominated by the kingdoms of men, ruled through force and fomenting strife. But they who are fed by his hand "shall not be moved," "shall abide," and abide in peace. Strife is running riot in this world today; but he who is truly fed of God will have peace in the very midst of this world's commotion. He will not be moved, he will not be anxious, he will not be fearful of the outcome, because "this man shall be our peace."

The inn at Bethlehem had no place for Him in whose hands lay all the blessings of heaven for a lost world. The house was filled with the every-day traveler and trafficker. So it is with the hearts of the great mass of humanity today. Men are struggling, striving, surging, self-seeking, competing, crowding the heart walls for room, while the Saviour of the world stands without, knocking unheard, pleading unanswered, and still loving, through it all, the souls that weave themselves as woof into the warp of this world. And when one does hear, and turn from the turmoil and the strife and the grasping and the soul-starving to the water of life and the house of bread, then heaven rejoices, and the long waiting and the scorn and the rebuffs and the mockings of the rabble that hounded Him to the cross then and follow his disciples now—all are forgotten in the joy that fills the heart of Christ. He is seeing the fruit of soul travail, and the seeing brings the satisfying that recompenses all.

O soul outside of Christ, why dwell longer in sin? Why wander longer in the wilderness of strife, uncertainty, and doubt? Why walk longer in the way that has no other end than death? Why journey on toward the desert of death when you might return to the garden of God, with its flowing river of life and its fruit-filled tree of life, where there is no death? The bread of life has come; let us partake and live.

C. M. S.

Note and Comment

"America"

ACCORDING to the *Advance* of Sept. 25, 1913, earnest protests are coming in from Catholic priests and politicians against the use of the hymn "America" in public schools and general patriotic services. They charge that it was writ-

ten by a New England parson, and that it is narrow and sectarian in its scope. Says the *Advance*:—

This paper stands for no spirit of bigoted hostility to the Roman Catholic Church, but we earnestly resent the machination and hostility to American institutions which underlie movements of this character. . . . But a deeper reason for opposing and resenting this movement is that it proceeds from a bigoted spirit of sectarianism, thoroughly hostile to our most cherished American institutions. Save America!

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"WITHIN" the year the United States has become for the first time the leading woman-suffrage nation. That rank was previously held by Australia, which has a population of about 5,000,000. Previous to 1912, Colorado, Idaho, Utah, Washington, and Wyoming, with a combined population of 2,785,000 in 1910, were our suffrage States. In California, with a population of 2,377,000 in 1910, women voted for the first time last fall. Arizona, Kansas, and Oregon, with a population in 1910 of 2,566,000, adopted suffrage amendments. Even with New Zealand, Australasia has not much more than 6,000,000 people. Woman-suffrage Finland has 3,000,000, suffrage Iceland 80,000, the suffrage Isle of Man 55,000. In other countries, as in other States of the United States, woman suffrage is limited. The nine full-suffrage States have now many more than 8,000,000 inhabitants. The women voters of the United States in 1912 nearly doubled their numbers in 1913 and nearly trebled them for 1914."

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"IN many ways there is shown the operation of modern and aggressive methods in political, commercial, and social life in Italy. The country has been enjoying unusual material prosperity. At the opening of the parliament on November 27 the king was greeted with much enthusiasm, irrespective of party affiliation of the members. For the first time, Socialist and Republican members took the oath of office in the presence of the king. Heretofore they have absented themselves while he was present. It was the first parliament to meet since the granting of universal suffrage. The address of the king was conceived and expressed in optimistic and conciliatory spirit. Many reforms were promised. It was declared to be the intention of the government to give Italian women their rightful place. Concerning the church, his majesty said that the most ample religious liberty would be given to it, but that it would be prevented from interfering in state affairs, as the government regarded itself as the only representative of Italian subjects, and could not admit any limitation of its sovereignty."



✓ The Fiji Islands

A. G. STUART

It is now over a year since we sent a general report of our work in these islands to the REVIEW AND HERALD. Our annual meeting was held this year in Colo, the hilly part of Viti Levu, the largest island in the group.

This location, though not so easy of access as places on the coast, afforded opportunity for a large number of our people to attend the council, and also made a pleasant change for our European workers, as the scenery is more beautiful and the climate much cooler than the coastal districts.

We were pleased to have with us Elder J. E. Fulton, president of the Australasian Union Conference, who, with his wife, was just returning from the General Conference. His report of that wonderful meeting in which we have been so interested, brought joy and courage to us all, and inspired us with a determination to be faithful until we shall all meet in that great gathering when representatives of every nation under heaven shall unite in singing the final song of victory.

A good spirit pervaded the meetings from first to last, and our native brethren freely responded to an invitation for deeper consecration in the things of God. Some arose two or three times in each meeting as the Holy Spirit revealed wrongs that should be confessed.

The reports from the workers showed that several persons have united with the churches and companies in the Colo district during the past year. At the close of the meeting, seven candidates presented themselves for baptism, five of whom received this sacred rite in the presence of a large gathering of people.

The training-school at Buresala has had a successful year, and furnished two more teachers for the field. An appeal to the brethren in council for more mature persons to fit themselves for service was responded to by several arising and expressing their intention to enter the school with this object in view.

The government has just given permission for another native worker and his wife to go to New Guinea. These will be a great help in giving the message to their benighted fellow men in that needy field. We expect that by the time this is printed these two young workers will be ready to leave for their new field of labor.

A beginning has been made among the 40,000 indentured Indians in this colony, which is a big task, as it is chiefly the illiterate class that is brought here.

Sister Meyers has her hands full in teaching and visiting among them. We hope soon to have more workers to assist in this work, and also have a more suitable and permanent location.

We are indeed grateful for what God has done for his work in Fiji, but we



CHURCH AT LAU, FIJI

Built by our native minister, Pauliasi Bunoa (at corner).

feel that we must have more of that power in our labors which comes alone through a baptism of the Holy Spirit. To this end let us continue to pray earnestly.



✓ Nassau, Bahamas

J. H. SMITH

It has been some time since we sent to the readers of the REVIEW a report of the progress of the work in this part of the harvest-field. We are sure that all those who are looking and longing for the coming of Jesus are anxious to know what advancement the gospel is making here, for it is not until "this gospel of the kingdom shall be preached in all the world for a witness unto all nations" that we can expect the Saviour's advent.

For your comfort and encouragement we are glad to be able to report that the work of the gospel is onward here. There seems to be a kindly feeling on the part of most of the people toward the truth. We find many who are glad to converse on Bible subjects and upon those things which are of interest to their souls. It is our experience that the people here in Nassau are not so easily reached by sermons as by daily associating with the faithful representative of the message.

This is a city of churches. We never saw another of its size with so many.

Many of them are massive structures. The form of godliness is greatly in evidence, but the power thereof is sadly lacking.

Our Sabbath-school attendance has increased considerably the past month. We feel that those who will lay aside their work on the seventh day and mingle with us in our Sabbath services, will soon be with us on all points of the faith. Four have already avowed their purpose to do this.

There are two papers published in the city, one a daily and the other a semi-weekly. The editor of the daily paper has shown himself to be quite friendly, and has expressed a willingness to publish articles on our faith, provided they are written in such a way as not to arouse controversy. We have already sent him considerable matter, which he has accepted, and we have more ready to send. We spare no pains in getting these subjects written up in such a way that they will be read with interest by the public. We hope to retain the privilege of using this paper to give the message to the people of these islands.

The little church here has been holding services in a rented hall, but its members now feel that the time has come that they should have a building of their own in a more convenient part of the city, which will be a monument to the faith. We feel quite sure that such a building will add greatly to the success of our efforts to win souls, as the idea prevails that we are a transitory people and will soon cease our efforts, and that what we have done will soon go to pieces. If we erect a church building, it will be an evidence to the public that we are here to stay. Although this church numbers only a score, and all its members are poor, yet they have about one thousand dollars on hand with which to build, and the lot on which to erect the building. The plans for the house are already prepared, and work will begin in a few weeks.

For several months many of the reliable citizens of Nassau have been requesting that we help them establish a school in which their children will be given a more thorough and broader education than that given in the public schools. This matter has been presented before the Mission Board, which has looked with favor upon it. These men expect to begin erecting the school building by the first of the year, if our people will cooperate with them. They are willing by the first of the year, if our people school entirely in our hands, and desire

that we shall use our own text-books.

There are many openings to present the message in some of the out-lying islands. Thus we see that the Spirit of the Lord is going before us to prepare hearts to receive his truth. This gives us courage in our work.

European Division Council in Budapest

L. R. CONRADI

THE call to attend the fall session of the General Conference Committee in Takoma Park was somewhat unexpected, but when I carefully perused the important questions that were to be considered, I felt clear in accepting the invitation. Though conditions would not permit me to remain throughout the whole council, yet the deliberations were of such a nature that I felt fully paid for the time and expense incurred in attending the meeting. When we consider the fact that the European Division already has over 32,000 members and some 650,000 people within its borders, it is very apparent that we must keep in constant touch with the General Conference in order not only to preserve the unity of the work, but also to reap the benefits which are derived from such important deliberations.

Reaching New York October 9, on the "Imperator," I spoke the same night to the German church, and Sabbath afternoon to about 800 of our people in the Y. M. C. A. building in Brooklyn. In Takoma Park I enjoyed the privilege of addressing quite a large congregation of our people in their new church building, and also of speaking every day to the students of the Seminary. We were so busy until the last moment that the automobile took me down at night direct to the train, and from the train I went to the boat, which sailed within an hour.

I reached Hamburg the evening of the twenty-eighth, and had just time to pick up my documents for our own European Division Committee meeting, which began October 30, in Budapest. I met with the Danube Union Committee here also, as a number of important matters were to be considered before they had their annual meetings throughout their union. As the other brethren of the division committee were engaged in important meetings, we called in only the nearest ones. Brethren Boettcher, Schuberth, Oblander, Schubert, Huenergardt, Dail, and Hartkop, and the writer were present, and the five days spent together were very busy ones indeed. Quite a number of important decisions were made, while some of the actions taken at the General Conference Committee Council, had to be left over till our spring meeting, when the committee would be more fully represented.

The work in the Russian Empire received our special attention. There was really only one union in the immense European Russian field, with its 150,000,000 people. It was very apparent, however, that we could not profitably continue the work longer with the one

general organization. It was accordingly voted that, from Jan. 1, 1914, European Russia be divided into two unions, the East Russian Union and the West Russian Union. Western Russia, with its headquarters at Riga, would take in three conferences and three mission fields, and the East Russian Union would take in three conferences and four mission fields. The Volga and Ural fields, which had hitherto belonged to the Siberian Union Mission but were in European Russia, were joined to the East Russian Union; and the Trans-Caucasian field, which is really in Asiatic territory, was joined to the division conference missions. Elder Reinke, who is located at St. Petersburg, will take charge of the East Russian Union, and Elder Boettcher, for the present, of the West Russian Union.

As Elder G. Perk urged his return to Germany, it was decided that he be transferred to the West German Union, and that the remaining fields of the old Siberian Union Mission be placed under the direct supervision of the division.

As the work is fast developing on the Pacific coast, it was decided that the Amur and coast provinces be separated from the East Siberian Mission, as a separate organization, with Elder Goebel in charge. Several workers were transferred from the Russian field to the Siberian missions.

Another important action was the recommendation to organize Roumania as the first conference in the Balkan field. Further, Elder P. Badaut, who has thus far labored with success in the Algerian Mission, was invited to proceed to Mauritius, where we now have some Sabbath-keepers, with the understanding that after working up the interest there, he proceed to Madagascar, and make that his field of labor. Elder Kotz was put in full charge of the Pare Mission field, German East Africa.

The appropriations for 1914 were carefully considered, and the following list of estimates will give an idea of the European Division field, its needs and its supplies:—

Latin Union	\$ 15,700
Danube Union	13,150
Siberian, Amur, Turkestan, and Trans-Caucasian Missions...	6,800
Russian Unions	5,500
Levant Union Mission	9,000
Persian Mission	1,250
Syrian Mission	3,000
Egyptian Mission	3,000
North African Mission	2,000
Abyssinian Mission	2,200
British East African Mission..	12,500
Victoria Nyanza Mission.....	16,000
Pare Mission	5,000
Canary Islands Mission.....	1,000
West African Mission	11,000
Miscellaneous	700
European Division Conference..	9,200
Madagascar Mission	1,500
Emergencies	10,500

Total\$129,000

Our income for 1914 is estimated as follows:—

Mission offerings and gifts.....	\$ 81,000
Surplus tithes of unions	8,000
Surplus of Sustentation Fund...	17,000
First and second tithe of German unions	23,000

Total\$129,000

It will be noticed that the Danube Union, taking in Hungary and some of the Balkan fields, comes in with quite a heavy appropriation for the first time. But up to this time, the East and West German Unions had spent their second tithe in these fields, while now, from Jan. 1, 1914, the East German, West German, and Central European Unions will pay their second tithe, amounting to about \$20,000, to the European Division, which amount will more than balance the above appropriation.

Elders Boettcher and Dail are attending the five general meetings in the Danube Union this fall. Then Elder Boettcher will return to Russia and assist there in general meetings. I intend to leave November 9 for Freetown, Sierra Leone, and on my way visit our workers in the Canary Islands. If all goes well, I expect to return by January 1, and immediately enter into a series of conference and union committee meetings, lasting till the end of April.

We are grateful indeed that as far as we can see from our reports, our net increase during the three quarters of 1913 will come up to about 2,700 members, while our gross additions will be about 4,000. Our income is also increasing relatively, but the preparations for war and the uncertain conditions in the Balkan States have seriously affected the financial conditions of Europe. But as we see God's cause enlarging and extending and prospering in spite of the many difficulties, we feel indeed grateful to our blessed Lord, who directs this cause. To him be all the honor and praise.

Another Baptism at Cosmopolis, Brazil

F. W. SPIES

INVITED by Brother J. H. Boehm to be present at the second baptismal service at Cosmopolis, I went there October 10, and after several interesting meetings, on Sunday afternoon Brother Boehm buried four more persons with their Lord in baptism.

The history of the work at Cosmopolis again reveals how wonderfully God cares for his jewels, even though they may for a time be apparently hidden away among a great amount of rubbish.

About four years ago a Bible colporteur went through the colony of Cosmopolis, selling Bibles. A Catholic family, among others, purchased one of them. As they began to read this volume, which to them hitherto had been an unknown book, their hearts were rejoiced beyond measure to have obtained a copy of God's Word, and the Bible soon became more precious to them than anything else in the world, and they read and studied it untiringly.

After studying the Bible for a time, they came into contact with different Protestant people who professed to follow the teachings of the Book, and who urged them to unite with them. But as they tested the lives and the teachings of these different church people by the Book, they felt that these could not be the people whom the Book described as God's people. And they continued praying to the Lord that he might send them the people who really and wholly obeyed his Word. Meanwhile, in their study they also noticed that the Bible commands that the seventh day be kept holy, and not the first.

In this way four years passed by, when one day one of our canvassers called at that home. The husband was away at the time, but the wife felt so drawn to the canvasser as he talked about his books and the truth they contained that she urged him to wait until her husband came home. This, however, the canvasser felt he could not do, and so went on. But as he continued his work, the conviction fastened upon him more and more that he must return to that family, and he did so, and until midnight studied with them from the Bible the subject of the coming of the Lord. But he did not say anything about the Sabbath. After having left them the second time, the conviction began to grow upon him that he must again return and tell them of the Sabbath. This time he studied the Sabbath question with them, and they were rejoiced to find a people who so thoroughly believe in and follow the Bible, and they asked that a minister be sent them who could more fully instruct them in the truth of God's Word.

Brother Boehm and his wife had at this time just arrived in Brazil, and as he had command of the German language, he was invited to go to Cosmopolis and labor among these people. He went, and was gladly received, and since his stay there eight persons have been baptized, and the prospect is that in the very near future others will follow their example. Still others are interested, and give hope of coming out fully on the Lord's side.

These experiences show that the Lord is watching, and knows his own no matter where they may be living, and that he is preparing them for the day of Jesus' coming. May we ever be in a position where, like Philip of old, he can use us to give the needed assistance to those whom the Holy Spirit is leading toward the full light, and thus hasten the coming of the great day.

CHARACTER is the power of endurance among men. I have seen men start out with brilliant prospects, and fall; and I have never yet known a real failure in politics which was not traceable to a breakdown in the morals of the man. Not, I mean, in his habits necessarily, for that is not the only indication of morals; but in his conception of life, in the fundamentals which control him.—
Wm. Jennings Bryan.



The Noon-Hour Prayer

"Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." "And the Lord turned the captivity of Job, when he prayed for his friends."

THE words of the following poem bring to God's children encouragement to continue constant in prayer:—

"Thou hast prayed for me, I know it.
I have felt the cooling stream
From before the throne of mercy
Where the living waters gleam;
I have heard the voice of angels
Whispering softly in the night:
'God will keep thee, weary pilgrim;
He will guide thy steps aright.'

"Surely prayer and supplication
Have ascended to the throne;
There my every want and weakness,
By a faithful servant shown,
Has been laid before the Master,
And his gentle mercy sought;
Peace and mercy have descended
By his rich atonement bought.

"O, my friend, continue praying,
Bind me to the throne of grace!
There my weak and weary spirit
Finds a welcome resting-place;
Pray that he may send his angels
Round about the way to camp;
Let the beacon of his mercy
Be my only guiding lamp.

"Much a righteous man availeth
When below the mercy-seat
He has bowed in humble reverence
For some other to entreat;
So if blessings wait upon me,
Comforts heal my every care.
I shall know thy soul is waiting
In a sacred hour of prayer."

Requests for Prayer

308. An anxious mother in Oregon asks prayer for the healing of her only daughter, who, through an accident, was left weak-minded and unable to speak.

309. From Oregon also comes the request of a sister that we pray for her restoration to health.

310. A sister in California desires prayer for the healing of body and mind.

311. Writing from Ohio, a mother requests our united prayers for the healing of her two daughters.

312. A sister in Washington asks prayer for her sister in England, who has been ill for over twenty years.

313. An anxious and afflicted sister writes from Michigan: "I am sending in a request for prayer that the Lord will save my children, and that he will heal me. I have cataracts on my eyes."

314. Another sister, also from Michigan, who was obliged to give up the Bible work fifteen years ago because of a nervous breakdown, begs our prayers that she may be completely healed.

315. From the same State (Michigan) another sister asks prayer for healing, and also desires that we remember a friend who is very ill.

316. "Please pray that my hearing may be restored if it is the Lord's will," is the request of an Indiana sister.

Importance of the Comma

EARLY in the world's history, philosophers urged upon their generation the necessity of considering small things. The comma is about the smallest thing in practical life, but it is far from being the least important. In a domestic difficulty, where a husband and wife quarreled and sought separation, a legal gentleman was kind enough to try to patch up a peace. He recommended overtures from the husband, and suggested that he write to his spouse the simple and touching message: "May Heaven cherish and keep you, from your affectionate husband John." This John duly despatched on a picture post-card, but he omitted the comma, and the message ran: "May Heaven cherish and keep you from your affectionate husband John."

The misplacing of a comma involved two big commercial houses in a lawsuit. A memorandum was sent: "Can let you have the hundred pieces at sixteen and nine, thousand more at same rate." When the message arrived, it read: "Can let you have the hundred pieces at sixteen, and nine thousand more at same rate." A careless clerk had transposed a comma, unconscious of the part it was destined to play.

Clerics are fond of quoting the aphorism, "For one point Raynhard lost his priory." According to the story, in pre-Reformation days a good and holy prior, Clement, ruled over his religious house with great wisdom and liberality. Over the entrance to the priory he caused to be written:—

"Be open evermore, O thou my door,
To none be shut, to honest or to poor."

This free invitation was generously interpreted by the mendicants, and people came from far and wide to honor it.

When the good Clement died, a very different man was appointed as his successor, a priest by the name of Raynhard, who was as niggardly as his predecessor had been lavish. The sign over the entrance of the priory did not interpret his sentiments or his outlook on life. His meanness could not tolerate it, nor would it permit him to go to the expense of a fresh motto. He simply changed the meaning by altering the position of a comma, which made the couplet read:—

"Be open evermore, O thou my door,
To none, be shut to honest or to poor."

At a dinner in New York a well-known man gave the toast, "Woman — without her, man is a brute." A paper reported Mr. — as saying, "Woman without her man is a brute."

Most people have heard of the message, "Don't come too late," which by the insertion of a comma, became, "Don't come, too late." Then there was the barber who advertised on his sign-board:—

"What do you think
I'll shave you for nothing
And give you a drink."

Of course, there was a rush of customers at once; but the barber's rendering was:—

"What! Do you think
I'll shave you for nothing?
And give you a drink?"

Care has to be exercised in noticing the comma when reading. There is the case of the curate who had to give out the notice, "A sailor, going to sea, his wife desires the prayers of the congregation." But when the nervous curate gave out the notice, the congregation was startled by being informed that "a sailor going to see his wife, desires the prayers of the congregation."—*Forbes Phillips, in Answers.*

Milk in Blocks

WE are told that in winter-time in Siberia milk goes to the buyer in a block instead of a quart. The people buy their milk frozen, and for convenience it is allowed to freeze about a stick, which serves as a handle by which to carry it. The milkman leaves one block or two blocks, as the case may be, at the houses of his customers.

The little children of Irkutsk, instead of asking their mothers for a drink of milk, ask for a bite of milk.

In winter the people do not say, "Be careful not to spill the milk," but, "Be careful not to break the milk." Broken milk is better than spilled milk, though, because there is opportunity to save the pieces.—*The Comrade.*

"I SOMETIMES think we are in danger of being too busy to be really useful," said an old lady thoughtfully. "We hear so much about making every minute count, and always having some work or course of study for spare hours, and having our activities all systematized, that there is no place left for small way-side kindnesses. We go to see the sick neighbor, and relieve the poor neighbor, but for the common, every-day neighbor, who has not fallen by the way, so far as we can see, we haven't a minute to spare. But everybody who needs a cup of cold water isn't calling the fact out to the world, and there are a great many little pauses by the way which are no waste of time."

"THOU that hast given so much to me,
Give one thing more — a grateful heart."



What Is Your Response?

M. C. WILCOX

"God gave his only begotten Son; his Son gave himself."

God gave his Son, because for thee, O soul, he bore

Such love as heaven could not hold
and God endure;

And therefore at eternal cost he opened the door,

And gave his Son, his only Son,
earth's ill's to cure.

God gave, God gave the wondrous price
for me and thee,

The lonely life, the death of shame,
the thorn-crowned brow,—

Amazing love, deeper than the unmeasured sea,—

God gave his Son, his Son himself;
what givest thou?

The Christ of God loved man, and therefore gave himself

For us, that us he might redeem from sin and wrong;

He bought us with a price above all worldly pelf,

He fought our fight for us, and conquered e'en the strong,

And spoiled the strong one's house,
victor o'er all his foes.

On high he sits, King-Priest, and waits thee to endow

With greater power, far richer gifts—
for that he died and rose—

God gave his Son, his Son himself;
what givest thou?

Mountain View, Cal.

The Arizona Conference

THE twelfth annual session of the Arizona Conference was held in Phoenix, the capital city, in connection with the annual camp-meeting, October 30 to November 9. On this camp-ground, which was located in the residence portion of the city near the headquarters of the conference, there were pitched twelve family tents, and one 35 x 70-ft. assembly tent in which the meetings were held. The intermediate school building, which was in the adjoining block, was used for the children's, young people's, and Spanish meetings.

The Phoenix church is the largest one in the conference, and represents about two thirds of the entire conference membership. The attendance of our people at the Sabbath meetings was two hundred, while during the week it was from one hundred and twenty-five to one hundred and fifty.

In addition to the laborers from the local field, Elders E. E. Andross, E. W. Farnsworth, and A. S. Booth were present from the union conference and carried the burden of the preaching services. Brother J. R. Ferren, the missionary secretary of the union conference,

had charge of the publicity work, and also labored to build up the interest in home missionary endeavor.

The sales of books, tracts, and periodicals at this meeting amounted to \$193.15, and of this sum \$97.50 represented the cost of the tracts purchased to be used in public and private work.

In the conference there was an encouraging growth the past year, over seventy persons having been baptized, and it was reported that about fifty others had accepted the truth. Of these some were awaiting baptism.

The tithes for the year amounted to \$5,995.53, or an increase over the previous year of \$769.55. The offerings for missions for the year amounted to \$2,050.85, or a gain of \$490.20 over last year. On the camp-ground the contributions for missions amounted to \$124.58.

In Phoenix the conference is conducting an excellent intermediate school, which has a present enrolment of sixty students. A new school building 24 x 64 feet was erected the past summer to meet the demands of the growing attendance. For the furtherance of this work \$337.50 was raised on the camp-ground. The further interest of the brethren in educational work was also shown by the pledging of \$276 toward the improvement fund of the Pacific Union College to assist this institution in building up its work.

In the services for consecration there was manifested the same deep determination to know what the Lord would have us do at this time to advance his work that has been seen at all the general meetings held in this union conference this year. In every instance the Lord has blessed such surrenders for service with a large measure of his Holy Spirit.

The canvassers who have been in the field with the general agent have met with excellent success in placing our literature in the hands of the people. This is true especially with the Spanish publications. In some towns more literature was sold to the Mexican people than to those who speak English; and where these books were delivered, they were highly prized.

Elder G. W. Reaser was reelected unanimously to the position of president of the conference. In this work of carrying the gospel message to answer the calls that are coming in from many parts of the conference, he will be assisted by Elders W. L. Sims, I. P. Dillon, and Marcial Serna; and also by Brother Martin Hollister, who was ordained to the gospel ministry and given ministerial credentials at this meeting.

In order that the president of the conference may have more time for aggressive field work, the union conference treasurer was asked to conduct the local conference and tract society business from the union conference office.

Following the camp-meeting a special series of gospel meetings began in

Phoenix in a centrally located hall, under the leadership of Elder A. S. Booth, of the Southern California Conference. It is expected that there will be a large ingathering from this effort. Elders Sims and Dillon will continue their meetings in the upper Gila Valley in eastern Arizona, where there is an excellent interest to hear the truth.

The past year has been an excellent one for the cause in Arizona, and we expect it is only the beginning of the accomplishment of a great work for this field.

J. J. IRELAND.

Singapore

We are glad to report progress in the work at this place. For about one year we have had a lively interest among the Chinese. Prior to this time it seemed as if nothing could be done for these people in this English colony. But we can certainly praise the Lord for what he is doing for us. The Spirit of the Lord has been at work, and after several years of sowing the seed, we are beginning to reap. Recently eight Chinese were baptized, all of whom are faithful. The attendance at our Sabbath-school and Chinese meetings is good. Through the faithful and patient efforts of our Chinese workers, Brother Chan and his daughter, Chan Teck Sung, these people have had line upon line and precept upon precept taught them. Many of them have been keeping the Sabbath for months.

After our return from the council held in Java, Elder F. A. Detamore gave these Chinese some special Bible studies preparatory to baptism, and it was our blessed privilege to see fifteen of them follow their Lord in baptism.

At the next prayer-meeting it would have done your hearts good could you have listened as they testified to the goodness of the Lord in leading them into the light of present truth. This makes a good addition to our number in Singapore. When you pray, remember Malaysia.

R. P. MONTGOMERY.

Among the Churches of California

RECENTLY, at the request of our conference committee, I visited our churches at Alameda, Haywards, Los Gatos, Santa Cruz, and Morgan Hill. It was a pleasure to meet the brethren in these churches.

Some seem to see a great difference between the East and the West. Nearly all of my work in the message has been done in the East, from Maine to the Virginias; but the last three years have been spent in California, and as I look over the ground, human nature seems to be very much the same. Certainly the message we have to give to the world is the same the world over. It does the same work upon Americans, Japanese, Portuguese, and the rest. As far as the responses to the truth we have loved so long—the look of the eye, the shake of the hand, the “God bless you,” etc.—are concerned, I can scarcely realize that a continent separates between me and the churches of New York or New England.

Faith in the threefold message and in its glorious triumph in “yet a little while,” a willingness and desire to take hold of the Ingathering campaign, or, in a word, to do duty in God’s order and by

his Spirit, seem to be the good things I have met with in these churches. It has been a blessing to me to study with them the truths we have so long loved, and it is a pleasure once more to send a report to “the good old REVIEW.”

Through tent efforts and the camp-meeting this season a good work has been done here at San Jose. Between sixty and seventy have accepted the faith, and others are in the valley of decision.

Whatever men may say or men may do, in spite of all the unpleasant and trying conditions existing among us, one thing is certain,—the Seventh-day Adventist people are carrying to the world a *unifying message*, which is preparing a people to stand without “spot, or wrinkle, or any such thing,” at the appearing of the Lord himself. What an opportunity is held before every soul today!

A. E. PLACE.

A Personal Experience

RECENTLY at the close of a meeting a friend came to me and said, “Dr. Kress, I have heard that you have got straightened out. Come up and see us and help straighten us out.” I do not know when I shall be able to visit this friend; and as others may have heard the same report, it occurred to me that what I should say to one I might as well say to all.

Yes, God has straightened me out. For several years I have been groping my way along as best I could, trying to do my best, but not feeling that joy in service that I once possessed. At times I almost despaired of my future. I passed through periods of depression, but continued to work, concealing my feelings as best I could. Three years ago at a thanksgiving meeting held at Washington, Elder Irwin arose and said, “Well, I thank God I am alive.” Truthfully I could not even say that much. This Thanksgiving day I am thankful that I can say it. Never in all my Christian experience has my heart been so filled with gratitude to my Redeemer as now. All I can say is God has been good to me. He led me by ways I knew not, and I found fault with his kind providences. “I uttered that I understood not; things too wonderful for me, which I knew not. . . . Wherefore I abhor myself, and repent in dust and ashes.”

There are reasons why God has permitted me to pass through these experiences. He did not afflict willingly. What he did was for my sake, and for the sake of this precious cause. I thank him now for these experiences, and believe that he can make my latter end a greater blessing than my beginning, and that these light afflictions may work for me a far more exceeding and eternal weight of glory.

I have learned some valuable lessons: one of them is that God has his hand upon the lever of circumstance, and works everything after the counsel of his own will; that he reigns not merely in heaven, but among the inhabitants of this earth. *He protects his cause*. When men become inflated, he, in mercy, may suffer them to continue for a time; but sooner or later, through some means they will be separated from his work. He will not even then forsake them, but to protect his name he separates them from having a part in his organized

work. I was one of these men, and for the benefit of those who have sympathized with me and thought possibly I was not fairly dealt with, I wish to say, God’s hand was in it all; he has dealt justly and in mercy with me. There never was a time in my experience when I felt the love I now feel in my heart for him and every one else. There never was a time when I loved this truth so well. I somehow feel that the time is short, much shorter than possibly many of us believe, and that God is pouring out his Spirit to prepare a people to pass through the trying times which are before them, and that he is placing in their hearts his love, that they may be able to reveal it to those with whom they associate.

I have no fault to find with any human being. No one can harm the one who is a follower of that which is good. If during the three or four years that I have been in this confused condition I have placed obstacles in the way of any of my acquaintances, I wish to do all in my power from henceforth to remove them. I shall trust God to restore to me the years which the canker-worms have destroyed.

I trust this experience may make me more compassionate and a greater help to those who may be passing through a similar experience. Let us not think it strange concerning the fiery trials which are to try us, as though some strange thing happened unto us, for after we have been tried we shall come forth as gold.

D. H. KRESS.

Maryland

BALTIMORE.—It has been six months since we reported the work among the ninety thousand colored people of this great city. Our silence was not because we had nothing to report, but because of the pressure of work. We are of good courage in the Lord, and see evidences of a rich harvest in the near future. Being still the only worker in the city, I am taxed to the utmost endeavoring to keep all engagements and answer calls to enter the unworked districts.

Our church building has proved a great help in our efforts to win our way to the people. The church is packed at our Sunday night services, and these meetings seem to be enjoyed by all. Just before leaving for the West, Elder L. C. Sheafe preached for us. Elder J. M. Campbell occupied the pulpit November 30.

Our Missionary Volunteer Society is doing good work. The programs are so arranged that our young people will quickly develop into workers for God.

We are planning to hold a general meeting for five days beginning Jan. 7, 1914, and hope that many of our brethren and sisters from this and neighboring conferences will be able to attend. All who plan to come should notify the writer at 1901 Druid Hill Ave., Baltimore, Md. Letters and printed programs will be mailed to our churches soon.

We earnestly solicit the prayers of the readers of this paper for our success. Our aim is to bring souls to Christ. Our membership is steadily increasing, and in the near future twelve new believers will join us who are already keeping the Sabbath. We are of good courage and see victory ahead.

GUSTAVUS P. RODGERS.

Educational Department

J. L. SHAW
W. E. HOWELL

General Secretary
N. Am. Div. Asst. Secretary

Educational Days

THE devotion of a day to the presentation of some special feature of our work is becoming an effective means of riveting the attention of the people in our churches upon what is being done in that line, and why, and what more needs to be done. The people desire to know, and have a right to know, what is being done. The leaders in a given work cannot achieve the highest success without keeping the people in an intelligent and sympathetic state of mind. The gospel is essentially democratic in principle, and its advancement calls for the best efforts of all the people all the time.

In Southern California

Two educational days were observed in November, one in all the churches of southern California, and one in the church at South Lancaster, Mass, both chiefly in the interests of church-school work.

In California, the program and all the material used in it were manifolded and sent to all the churches. One feature was a paper by Prof. H. G. Lucas on "Secondary Education." He said: "When the young man or woman has finished church-school work at home, the round of education is not complete. Parents should plan, even at a sacrifice, to continue the education in a higher school, of not only one child, but of all the children, for we do not know which one the Lord will choose for a place in his work. He is almost sure to choose one whom we should not select, as in the case of David."

Another feature was a paper on "Our Church-Schools," by Supt. I. C. Colcord. Among several good things, he said: "God first established an ideal school where the 'garden of Eden' was the schoolroom, nature was the lesson book, and the Creator himself was the instructor, and the parents of the human family were the students.' While that was *then* and not *now*, God has it in mind, as indicated through his Spirit, for this people to have schools where the Bible is the chief text-book, and where the children are to be instructed in the special truths for this time. How essential it is, then, to start right. As Mr. Roosevelt has said, 'If you expect to do anything for the average man, you must do it before he is a man.' Froebel says, 'At three the boy's religious nature should be so far developed that he can compose himself at prayers.' Some effects of the worldly system of education upon the Christian child are:—

- "1. Seeds of doubt and unbelief are sown in the heart.
- "2. Sin loses its exceeding sinfulness.
- "3. Lessons of disobedience are learned.
- "4. Respect for the Word of God is lost.
- "5. Spiritual powers are dwarfed.
- "6. Ambition is aroused to engage in worldly pursuits.
- "7. It unfits the student to receive the message for this time.
- "8. Ultimately it will result in the loss

of our sons and daughters to the cause of God."

Another topic was "Support of Our Church-Schools," prepared by Pastor J. M. Burg: "We need a thorough conversion or awakening to the church-school idea; or, may I say, to the value of Christian education. If God has ever spoken to Seventh-day Adventists relative to the importance of anything that calls for our enthusiastic support, he has emphasized the importance of this movement in the interests of our children. If you have not studied the Testimonies to know what God has said to us on this question, or have not studied into the principles that characterize this Christian-school idea till you are possessed of a burning conviction that such provision for our children is absolutely indispensable, you are not a reliable supporter of church-schools. If you are of this strong conviction, I may be sure that you will send your children to the church-school instead of to the schools of the world, and that you will not allow an ambition to reach the world's standards to rob your children of the lifelong blessings that the seed sowing in our schools may bring to them.

"Then *pray* for your children and for the teacher. Don't forget what a sacred trust the teacher has in working for your children. He has them a large part of each week; and no teacher can successfully meet such a responsibility as this, with so many little ones from so many homes, without the help that God gives in answer to prayer. And he needs the support that comes from knowing that you are praying daily for him, and that he has your fullest cooperation. He may find it necessary to discipline your boy or your girl. It would be unusual if some necessity like this did not arise at times. Will you support the teacher in this unpleasant experience? You will if you are wise. Indeed, I may suggest that a discreet teacher will keep close to parents and guardians in dealing with their little ones; and if the parent is as thoughtful as he, there will be little danger of friction between them. If, after all, in your judgment the teacher makes a mistake, advise with him kindly and seek to help him. Do not, above all things, take a course so indiscreet and thoughtless as to suggest a question, or even sustain a question already existing in the mind of the child, relative to the teacher's motive, his ability, his sincerity, or anything else that would lessen the prestige he must have to make a success of his work. Parents, visit your school and come in close contact with the teacher. You *cannot* know what is being done by mere hearsay, either from children's reports or from the word of others. Form your own opinion, and in a way that you may be sure it will stand the test; then be very discreet what use you make of it.

"Now I must say a word about financial support. Your teacher should have it. He needs it, and is no less worthy of it than any other spiritual worker. And we shall never adequately support our church-schools until the teachers no longer have to face a question relative to their salaries—whether or not they will be paid regularly what they have earned. The first responsibility in this falls naturally and unavoidably upon the parent who is sending his child to the school. And the parent should never expect help nor accept it till he has done *his best*.

After this, it must be granted. In some cases help will have to be supplied if the parent is to keep his little ones in school. Where, in such cases, shall it come from?—Naturally, from the church, if possible; or at least till the church has done its very best to supply help where help is needed. And then, we shall grant, also, that in the case of some churches, help will have to come from some source if their school lives. However, it should be emphasized that no church should expect assistance nor receive it until it has done all it possibly can do. Every member of such a church, whether or not he has children in school, should be interested in the church enterprise and should help freely. Where is the church to get its help after having lifted all it can? Clearly, here comes the duty of the conference to relieve the situation and *not allow* a school to die. This is disastrous to both the church and the children. What recourse then has the conference to help in these needy cases?—Clearly enough, all the people. Those individuals who have done all they can and have been helped themselves, may not be called upon to help others. But the larger percentage of the church-members are sufficiently blessed with possessions to be able to help the less fortunate ones. And quite a number are able to help liberally. So appeals will have to be made in all the churches for an offering to create what may be called an 'emergency fund' to be applied wherever assistance must be given to save a school from closing its doors."

The strong appeal in Brother Burg's plan is that no school should be allowed to die, and no child in the church should be left without the full privileges of the school. Every adult member of the church is spiritually responsible for every child in the church, whether that child is his own in the flesh or another's.

Following the exercises, the offering of the day was taken up, to replenish the church-school emergency fund.

At South Lancaster

Recently chosen educational superintendent of the Massachusetts Conference, Mrs. H. E. Osborne entered upon her work, in the orthodox way at Jerusalem, by giving an educational program in the South Lancaster church. The readings were printed in a neat folder including the entire program, and covered these topics: "Separation From the World," "Source of Recruits," "Our Line of Advance," "The Children Have Been Neglected." Pastor K. C. Russell and Prof. B. F. Machlan assisted. The exercises closed with the audience "still interested," as shown in part by contributions amounting to \$23, to be applied on the conference church-school fund.

W. E. H.

Notice to Church-School Teachers

THE recently proposed plan for Junior Volunteers in our church-schools to sell single copies of our educational journal in the vicinity, has worked so well that the publishers were not able to fill all the orders that came in for the October and November numbers. An extra number of the December issue, now ready, has been printed so that all can be supplied. If you will try this plan in real earnest, you can soon work up a regular list of buyers each month. This will result in

working more educational leaven into the homes, and will aid much in raising funds for missionary or library purposes. Do not fear to invest a little in this work, it will yield a hundred per cent profit, and be an invaluable experience to the children. Place your orders with the local church librarian or with the conference tract society.

W. E. H.

Publishing Department

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

A Good Word From India

BROTHER W. E. PERRIN, manager of our publishing work in the India mission field, writes as follows:—

"Our work this year has been very much better than ever before, and we are pleased to report a small net gain. For the first time my wages have been paid by the printing department, and it was really a surprise to learn that we had more than come out even. The real explanation lies in the fact that we have had something to do. With continually increasing work, we should be able to do even better in the future. We are now printing six papers: *Eastern Tidings*, *Oriental Watchman*, *Herald of Health*, *Yuga Lakshan*, *Nishanat-i-quiyamat*, and *Kalugi ke Chink*.

"We feel very grateful for the good results so far this year, and for the commodious quarters in which to carry on our work. Those who have not seen both our old quarters and our new cannot understand how great is the improvement. We appreciate the sacrifices of our brethren and sisters in the home land which have made possible this new place."

Extracts From Letters

THE following extracts from my mail will serve to show how the message is winning its way among the millions of India, and may encourage those who by their means are supporting the work in this field. While not expressed in the best English, the communications will enable the readers to enter more fully into the feelings of the correspondents.

"DEAR SIR: By the mercy of God our Father and his Son our Saviour, we are steadfast in the doctrine of Sabbath-keeping which you have taught us, and now we are desirous of receiving further instruction. With honest heart I have given a parcel of land for the work of the Master. Now, dear sir, we sincerely request that you will not forget the work begun in Rahjara, but will kindly open a school here where our children may receive instruction. For school purposes, we can give a small house."

"DEAR BROTHER FRENCH: After many days, I am obliged to write a few lines to you. I thank my Lord that by his mercy I am recovered from my illness now. I gladly inform you that news and letters came to me day by day from all directions of this field. People very much desire to accept our truths. One of my inquirers of Dinaj Dinajpur, who is a Mohammedan moolvee [priest], wrote me many letters all along. He is

very much willing to embrace our religion with his whole family. This man one day got instructed from me when I was in Calcutta. He took one copy of the Bengali *Signs of the Times* from me that very day. Then after some months he wrote one letter to me at Calcutta. Then few months after again he wrote and addressed me here. I also answered him regularly and sent him our books and tracts. Now he fixed his mind to be a Christian with his whole family. Brother French, what can be done for this family?"

"DEAR BROTHER FRENCH: At last our request is this: We, the following persons, understood plainly by the teachings of the Bible that rebaptism is quite necessary for us as we committed sin by breaking the law of God all along. Purna Babu also gave us instruction about baptism, so that we understood fully that rebaptism is necessary for us. Therefore when you will come down here, we want to get baptism then. Hope in time you will fulfil our good intention and oblige." This request was signed by five men of one village.

These are only a few of the interesting extracts from letters which serve to keep the missionary going in the face of discouragements. Pray for the work in this part of God's vineyard.

W. R. FRENCH.

Duties of the Church Missionary Secretary—No. 3

Looking After the Finances

It is the duty of the missionary secretary to keep the accounts of the business passing through his hands, and much of the financial prosperity of the society depends upon the way in which this is done. If no careful record is kept of the amounts owing by the members for the *Signs* and other periodicals, and of the books ordered by them, they are likely to be forgotten, and the burden of paying for them will be left upon the church. No church will run into debt if its missionary secretary brings these matters before the members promptly. If a member should leave the church with an account unpaid, the missionary secretary should bring the matter before the church, and steps should be taken to provide for the debt, that the church may not be burdened nor the tract society suffer loss. Such cases will be rare if the accounts are promptly collected.

Orders to the Tract Society

In no cases should orders to the tract society secretary be embodied in letters. A duplicate order-book should be used, so that the missionary secretary will have a copy of each order.

Be sure to fill out every order properly. It is very perplexing to receive an order to which no name is attached. In ordering books be sure to designate the binding desired, if there is more than one. Remember that legible penmanship is more desirable than ornamental letters, and strive to make the order plain.

Receipts

Many persons care but little for receipts, but some by sad experience have been taught their value. It often happens that failure to produce a receipt means that the money must be paid again. Receipts then become as valuable as cash. It does not do to place too much

confidence in human nature. Forgetfulness is common to all, and business principles always call for business methods. The stub of the receipt-book enables one at any time to see just how much money has been received, and from whom received, and often saves much trouble.

Quarterly Business Meeting

At the close of each quarter the church should hold a business meeting, at which reports of all branches of the work should be presented in order that the members may be intelligent concerning the standing and progress of the church. At this meeting a statement of the financial standing of the society should be read. With this should also be given a report of the missionary work done during the past quarter. This will inspire confidence in the work of the missionary secretary and in the society itself. It will also awaken a deeper interest.

The amounts paid out, with the cash in hand, should equal the receipts for the quarter. Anything the society owes is a liability. An asset is anything the society has on hand which is of value, and all accounts due to it. If the assets exceed the liabilities, the difference is the present worth. If the liabilities exceed the assets, the difference shows the amount of indebtedness. The missionary secretary should always strive to have the assets cover the liabilities, and if possible have no liabilities.

If possible, train the church to do business upon a cash basis. The credit system is unsatisfactory and discouraging to every one. It always gives courage to the members to know that the society has a credit with the conference tract society. This cannot be unless the members pay promptly for goods ordered. Some missionary societies go to an extreme in this matter, and cripple the work by refraining from ordering tracts for the members to use, in order that the collections may accumulate so as to show a large credit balance. To keep every one at work, and at the same time keep all bills paid, is the most satisfactory policy. Members should be educated to pay cash with order for all goods for their own use; but in cases where books are taken to be sold, the profits to go to some phase of missionary work, the members cannot always be expected to pay cash for the books obtained.

When individuals cannot pay, the missionary secretary should enter in a note-book the name of the person taking the books and the number taken. The member taking them should sign his name to the entry, with the understanding that as soon as the books are sold, the money is to be paid for them, and that he is responsible either to pay for the books signed for or to return them in good condition.

The responsibility of liberality rests upon the society as a whole. Upon the missionary secretary the burden of having regular collections taken from the church and from individuals must rest. If those who owe the society for periodicals or books do not pay promptly, they should be visited at their homes and talked with concerning the work. Patient kindness and the love of God in the heart will do more than harsh, reproachful words. People do not like to be dunned for money, but they will, as a general rule, listen to gentle, candid reasoning; and if their interest is awak-

ened in the work, they will feel the burden of its support.

If efforts are made, many donations, aside from the regular offerings from the church, may be secured. The isolated members will respond if kindly asked and instructed by letter. Many of them will feel it a privilege to contribute of their means.

There is a profit to be made by taking orders for books. On books sold to church-members there is a discount allowed by the tract society. Some missionary secretaries make the mistake of giving the whole of the discount to the individual who makes the purchase. This is an injustice to the tract society, and a poor plan financially.

Systematic, persevering efforts in connection with well-laid plans, will give any local society a business management with which it may well be pleased.

Lines of Work

1. Tract work:—
 - a. The package system.
 - b. The Signs of the Times leaflet package.
 - c. Mailing literature.
 - d. Reading-racks.
 - e. Miscellaneous distribution.
 - f. Lending or giving to tradesmen and others who call.
2. Periodical work:—
 - a. Taking subscriptions.
 - b. Selling from door to door.
 - c. Selling on streets and in stores on Saturday nights.
 - d. Placing in racks, depots, and other prominent places.
 - e. Posting regularly to libraries and reading-rooms.
 - f. Mailing in connection with missionary correspondence, and to friends and relatives.
 - g. Taking to hospitals, deaf-and-dumb asylums, and other benevolent institutions, and also to ships.
 - h. Selling or giving to tradesmen and others who call.
3. Work with our books:—
 - a. Selling.
 - b. Lending.
4. Missionary correspondence:—
 - a. To relatives and friends.
 - b. To persons whose names will be supplied by the tract society.
5. Christian Help work:—
 - a. Giving simple treatments.
 - b. Helping the poor, and teaching them how to help themselves.
 - c. Dorcas work.
 - d. Visiting hospitals and sick neighbors, taking papers, texts, and flowers.
 - e. Collecting for literature for the blind.
6. Holding Bible readings and cottage meetings:—
 - a. In your own home.
 - b. Among neighbors and friends who manifest an interest in the tracts and papers circulated.
7. Earning money for missions:—
 - a. Selling papers and small books and giving the profits.
 - b. Making missionary gardens.
 - c. Keeping missionary hens and bees.
 - d. Doing plain sewing, making articles of fancy work or useful articles of any sort, earning money by any kind of work, etc.
 - e. Collecting for missions.

HOME MISSIONARY DEPARTMENT.

Another Widow's Mite

THE following interesting incident is reported to us by Mrs. Geo. L. Sterling:—

"Papa is a poor widow whose husband has been dead for several years. She lives on Aitutaki, Cook Islands, in a house covered with corrugated iron, both roof and sides, which leaks badly when it rains, and is very hot when the sun shines down upon it. She is a sickly woman in her old age, having frequent attacks of elephantiasis; but she has a kind heart, and is always willing to lend a hand to any one in time of need. She has three adopted children,—Pipi, about fifteen years of age, Edward, about eight years, and baby Ruth. By this you will better understand her circumstances.

"She came down here to cook food this Friday morning, the family here being busy packing oranges. I went back to the cook-house where she was preparing some green bananas to cook, and that was where we had our conversation.

"It was decided that the men among our converts here should each give two cases of oranges, to be shipped by the steamer to Auckland to be sold for our church fund. Papa heard about this, and she with her three children, after talking it over, went to the bush where the orange-trees grow and picked a box of oranges to be sold for the benefit of this same fund. One of the native brethren criticized her, saying that this work was for the heads of families; she was a poor widow and ought not to have part in it. She said that it was for the church, and it was God's work, and she did not want to be left out. She said that her whole heart was in this work. She remembers the time when she kept the true Sabbath of God. When the Sabbath was changed throughout these islands, she followed the others in keeping Sunday; but when God's servants came teaching the truth and keeping the seventh-day Sabbath, she was one of the first to obey. She said that the greatest desire of her heart was to see this third angel's message grow.

"Some time ago she received eleven shillings. Four she gave to her daughter Pipi, and four shillings to Edward, leaving three shillings for herself. She said she did not want to be selfish and spend it upon herself, but that something within her said, Give it to the Lord, put it in the church fund. She spoke of it to one or two of the other Sabbath-keepers, but they rather discouraged her, because she was poor; but she said this only made the desire stronger. Immediately she went to her house, took the money from her box, and brought it all to Mr. Sterling to apply on the church fund. She said that as long as she had two dresses, one for work and one for church, she had sufficient, and that she was not seeking the things of this world, which will perish with it. I told her that the Lord would surely bless her for her love for his work. I repeated the words in Ps. 37: 25: 'I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.'

It is impossible to read of this poor widow's love for the cause of God and her willingness to sacrifice for it, without wondering if we who have so many privileges love the Lord as she does. We say we do, and perhaps think we do, but after all, it is our actions that tell

whether we do or not. There are other Sabbath-keepers just as faithful and self-sacrificing as this widow; but if all were so, this work would very soon be finished. Brethren and sisters, I long to enter my eternal home, and I believe you do, too; but we can never do so until we unite in working for it, for there is a world to be warned first, and much of this work still remains to be done. Shall we not arise, shake off our love of ease, and make the final earnest, united effort that is needed to finish the work?

E. M. GRAHAM.

Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

The Pan-American Mass

NOTHING has happened for some time that has so stirred the religious world and provoked religious controversy as has the announcement in the Catholic press and in the Pan-American official bulletin that the Pan-American Thanksgiving mass, celebrated in St. Patrick's Church, Washington, D. C., was to be henceforth "a permanent institution," and was now recognized as the "official celebration of Thanksgiving day."

As soon as it was announced that President Wilson had accepted the invitation to attend the Pan-American Thanksgiving mass this year, the newspapers were filled with protests from the Protestant churches and the patriotic societies of Washington, D. C. The American Federation of Patriotic Societies, of Washington, D. C., first entered protest by sending to President Wilson a letter, reading in part as follows, and resolution:—

"WASHINGTON, D. C.,
Thursday, Nov. 6, 1913.

"To his Excellency Woodrow Wilson, President of the United States.

"SIR: We beg the privilege of calling your attention to a custom in connection with Thanksgiving-day services in the District of Columbia, from which we trust you will feel free to depart.

"During former-President Taft's administration the local Roman Catholic hierarchy inaugurated a service to which were invited the representatives of Latin-American republics, the President of the United States, his Cabinet, and other national officials, the occasion being styled 'the Pan-American Thanksgiving mass.' These services have been held in the St. Patrick's Church, located at Tenth and G Streets, N. W.

"As you well know, the Thanksgiving-day service is distinctly an American feature, originating with our Protestant colonial forefathers of New England. It is also needless to say to you that the Latin-American republics bear only a *political* and not a *religious* relationship with this republic. In our judgment the Pan-American mass occasion was evidently designed to bring to the feet of the Roman hierarchy the leaders of our American republic. And we believe, with all due respect, that the formal invitation hitherto extended to the President of the United States to attend the said Pan-American mass has been *official*, and doubtless the Roman hierarchy

feel that in accepting the invitation and attending the said mass, the President of the United States relates himself to those occasions in an official way.

"We respectfully submit this question: Do you believe that for the President of the United States to contribute to this function in this way is in harmony with the principles upon which this government was founded? And, further, while in no wise would we dictate to you in this matter, do you not think it wise, under all the circumstances, to depart from the custom of your immediate predecessors respecting the function mentioned?"

"With assurances of esteem and best wishes," etc.

The following resolution was passed by the American Federation of Patriotic Societies, Saturday evening, Nov. 1, 1913:—

"Whereas, The Thanksgiving proclamation of the President of the United States has been issued in accordance with the time-honored custom, and,—

"Whereas, This custom is an American feature handed down by the fathers of the republic, and,—

"Whereas, The Roman Catholic hierarchy of the District of Columbia has for several years conducted a service on that day, making the said service officially partizan and religious, inviting thereto the ambassadors and ministers of the Latin-American republics resident in Washington, together with the President of the United States and his Cabinet, therefore,—

"Resolved, That the American Federation of Patriotic Societies respectfully tender to President Wilson this resolution as a protest against his following the custom of former-President Taft, who attended these functions officially with his Cabinet."

There was also enclosed the following quotation, to prove that it was regarded as an official affair:—

"The Pan-American Mass at Washington, D. C.

"With the usual impressiveness and solemnity, the Pan-American mass, which has now become a prominent feature in the program of Thanksgiving day at the nation's capital, was duly celebrated at St. Patrick's Church, on Thursday, Nov. 28, 1912. This makes the fourth successive year that the Thanksgiving service at St. Patrick's Church has been consecrated to Pan-America. The ready and appreciative response which has come from the diplomatic representatives of the Americas, as well as from the high officials and dignitaries of the United States, has made these exercises particularly notable, while the dignified and official character which the occasion has now assumed renders them unusually effective and inspiring."—*Bulletin of the Pan-American Union*, par. 1, page 1158, issue dated December, 1912.

Immediately following this came the resolutions which were passed by the Ministerial Association of the Protestant churches of Washington, D. C. The protest was published in the newspapers. It is as follows:—

"For the last three or four years there has been celebrated in St. Patrick's Church, in this city, on Thanksgiving day, a solemn high mass, at which the President of the United States and some members of his Cabinet, the Chief Justice and several other justices of the

Supreme Court, with a number of senators and members of Congress, have attended as the guests of honor.

"This service is now called in the public press 'the official celebration of Thanksgiving day,' and is described in the *Bulletin of the Pan-American Union* as having an 'official' character, and every effort is made by the Roman hierarchy to give this Roman mass the color of an official function—as if it were generally recognized as a national service, and as if the President and his Cabinet by their presence wished it to be so recognized (which we are sure is not the case).

"One of the organs of the Roman Catholic press (the *Catholic Citizen* of Milwaukee) states that 'the Pan-American Thanksgiving-day high mass is now a permanent institution at the national capital;' and says further, 'One day in the year in which the bountiful Giver of all good things is acknowledged by the nation, as a nation, this expression of gratitude is made in a Catholic church, around a Catholic altar, by means of the one Catholic worship that is worthy of God, the sacrifice of the mass.'

"Attendance of President

"The attendance of our chief magistrate and members of his Cabinet not once, but year after year, for four or five years, has been made use of to give color to the Roman claim that this service is now the official celebration of Thanksgiving day in our national capital.

"This fact has been understood, both in the United States and in foreign countries, to give the Roman Catholic Church a prestige and a preeminence over all other churches, and has even been believed by people in Brazil and in Italy to show that America is not a Protestant, but a Roman Catholic country.

"We protest against the presumption of the Roman Catholic press in putting forward the claims that the Roman mass is 'the official celebration of Thanksgiving day' in the capital of the republic.

"We protest against the attempt to convert our national Thanksgiving day into a Roman Catholic festival, in a service entirely out of harmony with the history and the genius of our country and the spirit and purpose of the day.

"We desire to give voice to the widespread feeling of indignation among the millions of Protestants in America against the efforts of the Roman press and the Roman hierarchy to exploit the attendance of our chief magistrate and some of his Cabinet (which we are convinced has been intended only as an act of courtesy and good will) for the purpose of glorifying the Roman Catholic Church and giving this service an official character, which it does not and cannot possess."—*Herald (Washington, D. C.)*, Nov. 19, 1913.

On the heels of this came thousands of protests from Protestant churches and religious and patriotic societies from all sections of the country. It was reported that three large mail-bags of protests arrived at the White House the day before the President went to the mass. The President refrained from any statement concerning the question, and attended the mass.

The Catholic clergy are jubilant over the affair, and regard it as a sweeping triumph over their enemies, whom Monsignor Russell, the pastor of St. Patrick's Church, compared to a "peanut"

trying to "impede an automobile." But the affair is far from being settled. President Wilson has been severely criticized by some of the ministers of his own (the Presbyterian) church, because he did not attend the Thanksgiving service in his own church, in harmony with his exhortation to all the people to repair to their own appointed places of worship on Thanksgiving day.

This affair has done much to increase the high tension of feeling between the opposing religious and political factions in this country. The lines of demarcation are being drawn clearer and stronger. To the student of prophecy, these evidences of coming events are very portentous, while to the casual observer they seem only fortuitous.

C. S. L.

Medical Missionary Department

W. A. RUBLE, M. D.	General Secretary
L. A. HANSEN	Assistant Secretary
H. W. MILLER, M. D.	N. Am. Div. Secretary

Sanitarium News

THE sixth graduation of the Hinsdale (Ill.) Sanitarium Missionary School took place on the evening of November 3, when a class of ten members closed their school work. Some of these have already distinguished themselves as burden-bearers while taking their course, by carrying responsibility and by faithful and successful service. It is expected that every member will engage in active work. Elder Meade MacGuire gave the address.

The Walla Walla (Wash.) Sanitarium is reported as still full to its utmost capacity, with a number of patients planning to stay some time. A favorable attitude is shown by the guests toward the spiritual work, which is being carried forward strongly. The management finds that giving much attention to the spiritual interests of the institution is accompanied by financial prosperity, the last month being the best in its history. Two paragraphs are here given from the sanitarium's news items:—

"We think it might be of interest to all the friends of the sanitarium to know that in the past three months, besides paying all running expenses, we have been enabled to pay off two thousand dollars of the debt that has been pressing on us so heavily. Much of this was at eight per cent interest. We feel that this awful burden of debt is what is hindering the work, and we shall be indeed glad when it is all wiped out. The first object of the sanitarium family is to keep the spiritual side up to the standard; the second object is to wipe out the debt. We appreciate the hearty cooperation and enthusiastic words of appreciation and encouragement we receive.

"We find that the plan of keeping all the members of the conference in close touch with all that is going on in the sanitarium works most excellently, and when they know what is being done, and that what is done represents the cause rightly, they are more than willing to give it their support. This is as it should be, because the sanitarium belongs to the Adventist people as a whole. The fact

that in the past few months quite a large number not of our faith have become interested in the message, and some have actually taken their stand for the truth, inspires us to more active endeavor. It is the aim of the management and family of the sanitarium to make every Seventh-day Adventist feel that he has a direct and personal interest in the institution, and to cause all to feel that things are so conducted here that when any one speaks a good word for the institution, lends it aid in any way, or sends a patient to it, he can feel he is doing direct missionary work, and know that only a favorable impression for the truth will be made. We find that a general interest is being aroused throughout the conference, which is manifested to us in a very practical way."

A Good Health Journal

It is unnecessary to say anything about the merits of our excellent health magazine, *Life and Health*, to those who are readers of it. One is rendering a good service to those who are not acquainted with the magazine to call their attention to it in such a way that they will become readers of it. This magazine is one of those that one cannot well afford to do without. It gives help rather than calls for it.

The January number of the new volume is a good sample of the regular issues of the magazine, dealing with topics of current interest and need. The leading feature is a symposium on "What I Know About Reducing the Cost of Living," including seven good articles by as many writers, and a most practical editorial on the subject. The article on "The Danger of Amateur Doctoring" is good. The current issue begins a series of twelve articles on "Healthful Cookery," by George E. Cornforth. The first article presents menus for a week in January, with eighteen recipes for various dishes called for in the menus.

In the department of Questions and Answers, help is offered to the subscriber either by personal reply through the mails or by a general reply in this department to any queries on health.

An up-to-date News Notes department presents short items of interest that help to keep the reader intelligent on the progress of health, hygiene, and medical missionary work.

The Editorial department also gives attention to subjects of timely interest, and is characterized by a comprehensive but discriminating selection of what is really worth while, together with a liberality of discussion that avoids narrow views or extreme positions. The magazine is living up to its aim, "To assist in the physical, mental, and moral uplift of humanity through the individual and the home."

We can consistently and conscientiously urge this journal on the attention of those who are not reading it. Those who are making up their list of reading-matter for the coming year should include *Life and Health*, the National Health Magazine. It is only one dollar for the year. Address *Life and Health*, Washington, D. C.

L. A. H.

Let there be no thought of what you can do for God, but all thought of what God can do through you. Nothing will make you so intense and ceaseless in your activity as this.—*F. R. Meyer*.

News and Miscellany

Notes and clippings from the daily and weekly press

—Another serious earthquake is reported from the vicinity of Chalhuanca, southern Peru.

—The government parties in the German Reichstag have agreed to appropriate \$125,000 this year and a similar sum in 1914 for the German participation in the Pan-American exposition at San Francisco in 1915.

—Excessive rains in Texas last week resulted in a disastrous flood along the Brazos and Colorado Rivers. Thousands of persons are homeless, and the damage to date is estimated at \$40,000,000. Reliable authorities state that the death list will probably reach 150.

—The number of unemployed working men and women in Germany is increasing almost unceasingly. Sixteen great trade-unions report that 46,893 members had no work on November 1. This is one per cent more than the number idle at the same date last year.

—A severe snow-storm blockaded traffic in central Colorado and New Mexico December 4 and 5. The total snow-fall during the storm was given officially at 45.5 inches. Shortage of fuel made it necessary for a number of hotels and office-buildings in Denver and Colorado City to close down.

—The egg boycott in Chicago has been very effective. On December 2 the price of eggs had dropped from sixty-five cents a dozen to thirty-one and thirty-two cents. Other cities are joining in the fight against the "egg trust." About 12,000 women in Washington, D. C., also agreed to refrain from purchasing eggs until the price at the national capital is lowered.

—When Mrs. Emmeline Pankhurst, the English militant suffragist leader, landed in Great Britain on December 4, returning from the United States, she was at once taken prisoner by the authorities and lodged in Exeter jail. Immediately she started a hunger-and-thirst strike, and her militant adherents instituted a campaign of revenge for her imprisonment. Several disastrous fires in the vicinity of London and Liverpool have been the result of their efforts. December 7, Mrs. Pankhurst was released on seven days' license, because of ill health, and the suffragists declare that they will never permit the government to confine her again.

—Rather than endure starvation, the Mexican federal troops evacuated the city of Chihuahua on December 1, and it has fallen into the hands of Gen. Francisco Villa, the rebel leader. It is authoritatively stated that a number of the federal army leaders are ready to make terms with the revolutionists. A recent plot in the federal prison at Mexico City to release the deputies imprisoned some weeks by Huerta, was discovered just in time to prevent the jail delivery. Orders to proceed immediately to Mexican waters were cabled last week from Washington to Rear-Admiral Badger, commanding the American squadron in the Mediterranean.

—Dottressa Maria Montessori, one of Europe's foremost authorities on child education, has just arrived in America. While making a passing study of some of our systems of education, she will lecture on the famous Montessori system, in which all aggressive educators are deeply interested.

—Two dreadnaughts, eight destroyers, and three submarines is the yearly naval building program that Secretary of Navy Daniels recommends in his first annual report to President Wilson. Mr. Daniels believes that this is as heavy an expenditure as the revenues of the government will permit.

—A new arrangement of stars in the American flag has been accepted by the War Department. The design is on the order of the Union Jack and affords more room for additional States. In the center is a huge five-pointed star composed of thirteen stars. About this is a circle of stars representing the remaining twenty-five States. The new design has been submitted to President Wilson for approval.

—It is a remarkable fact that a part of the territory of the United States has just found it necessary to pass a law to suppress slavery. On November 15 the Philippine national assembly, after a heated debate, enacted a measure reaffirming the old Spanish statutes and incorporating the American laws. The *New York Tribune*, for one, interprets the action as a confession that slavery has been in existence in the islands in spite of the denials of Delegate Quezon and other ardent advocates of "immediate independence."

—Heads of the various governmental departments of the United States have estimated that it will cost \$1,108,681,777.02 to carry on the business of this country during the fiscal year ending June 30, 1915. This amount is \$22,864,067 in excess of the sum which the last Congress appropriated for the current year's expenses, and is about \$2,000,000 more than was called for last year, the closing year of the last Republican administration. However, it is predicted that the present Democratic Congress will use its "economy knife" freely.

—George Washington has been proved in many ways to have been a workman of absolute integrity, with a genius for doing what was right and best. In 1751, when a youth of nineteen years, as a surveyor he ran lines through the Virginia wilderness for Lord Fairfax. His work has recently been checked up by government surveyors, who have found it perfect. Washington, running his lines with primitive instruments and bonfires on hilltops, left monuments and boundaries to which technically educated surveyors, using high-power transits and all the methods modern instruments allow, have been able to find no variation. From the top of Middle Mountain in the Massanutten range, the old Fairfax line may be distinguished without the use of instruments, and can be followed by boundary fences dating from the earliest days, and by blocks of timber. Washington's survey blazes, cut into the trunks of trees and long grown over, have been rediscovered, and all are several feet higher from the ground than those the woodsmen of today make. The government has been retracing the old

lines, because it is buying lands in that territory for the new Appalachian forest reserve.

—The color-line is causing serious trouble in Natal and the Transvaal, South Africa. Over 100,000 laborers of East Indian blood stopped work as a protest against their treatment by the whites, and some rioting and burning of sugar plantations occurred. For the most part, the general strike took the form of passive resistance, against which Western methods could make no headway. British accounts tell how the East Indian laborer, without the suggestion of a labor-union, when he has done what he considers enough, ceases work. If urged to continue, he declines. If told he will lose his job, he makes no objection. The threat of starvation, suffering, or death seems to have no terrors for him. He has no greed of possession nor material ambition. As these Asiatics do practically all the menial labor in Natal on farms, plantations, railroads, and mines, and are also mechanics and domestics, the situation proved embarrassing to the "higher" races. Natal needs their labor, but refuses them full citizenship. Groups of these Orientals journeyed from one outlying estate to another, spreading terror among the scattered white residents, and necessitating the calling out of the troops. Some 2,000 coolies who attempted to cross the border from the Transvaal to Natal were arrested for violating a white man's law prohibiting the emigration of Asiatic laborers from one state to another of the South African Union. The Asiatics also refused to pay a \$15 poll-tax. Nearly every British colony has laws against this class of immigrants from India, yet their cheap labor has proved an attractive bait to large employers, and until the coolies developed "class consciousness" all went well. An official commission composed of members of the British Indian government and an East Indian of industrial experience, is now investigating the crown colonies where indentured immigration is permitted.

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 this meeting.

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

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*.

Biennial Meeting of Boulder-Colorado Sanitarium Association

NOTICE is hereby given that a meeting of the Boulder-Colorado Sanitarium Association will be held at College View, Nebr., in conjunction with the regular biennial session of the Central Union Conference Association of Seventh-day Adventists, Jan. 13-24, 1914.

The constituency, or membership, of this association consists of the board of trustees and the regularly elected delegates to the biennial session of the Central Union Conference Association.

This meeting is called for the purpose of electing officers and a board of trustees for the ensuing two years and of transacting such other business as may properly come before the meeting.

E. T. RUSSELL, *President*;
E. J. BAKER, *Secretary*.

Publications Wanted

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

Mrs. Mary Weil, General Delivery, Colton, Cal. Papers, tracts, and books.

Inita S. Chilson, R. F. D., Canon, Ga. Literature for circulating library.

C. D. Chapman, Glenwood, N. C. Continuous supply of papers, tracts, and magazines.

Pearl E. Oppy, Star Route, Siloam Springs, Ark. *Little Friend* and *Instructor* especially desired.

Mrs. J. Bontz, Watertown, S. Dak. Continuous supply of tracts and papers, except the *REVIEW*.

Notice

ELDER W. F. SCHWARTZ, of Hollidaysburg, Pa., has changed his address to 2402 Pennsylvania Ave., Erie, Pa. If any of the readers of the *REVIEW* have relatives or friends in this city who are interested in the truth, or upon whom they would like to have him call, please send such addresses and he will be glad to do any missionary work possible for them.

Address Wanted

ANY one knowing the address of William Hagle will confer a favor by sending the same to his brother, B. Hagle, at Corunna, Mich.

Business Notices

WANTED.—Single man to help in bakery. Should like man with some experience. Address Geo. A. Keppler, 419 Chestnut St., Hamilton, Ohio.

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.

"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.

Obituaries

Mrs. Hannah Loftfield

MRS. HANNAH LOFTFIELD was born Feb. 22, 1877, near Mondovi, Buffalo Co., Wis., to which place her parents, John J. Gilbert and wife, had immigrated from Norway. When she was two years old, the family moved to Polk County, Minnesota. Here on a pioneer farm, near Crookston, Hannah Gilbert passed her childhood and received her early education in the public and parochial (Lutheran) schools. In 1892 she entered Concordia College, a Lutheran school at Moorhead, Minn. Later she went to Crookston Normal College to prepare for the special work of teaching, for which she was so well adapted by natural endowment. During vacations she taught in the public schools with excellent success. When Crookston Normal was moved to Minneapolis, she continued as a student and embraced the opportunity for special training in elocution and oratory. She also spent some time in the University of Minnesota. While a student at Crookston, Miss Gilbert first met Prof. Gabriel Loftfield, who was a member of the college faculty. They were married in St. Paul's Lutheran Church in Minneapolis, Dec. 28, 1895. The following year the Minnesota Normal School was organized, with Mrs. Loftfield as secretary and director of the department of elocution and oratory. She remained in this position for six years, when her husband's failing health required a change. In the year 1904 they removed to Southern California, where later they heard and both embraced the third angel's message through the preaching of Elder Simpson, and united with the church at Los Angeles in the spring of 1906. The following year they spent in San Fernando Academy, and in 1908 came to Takoma Park, in response to a call from the General Conference, to connect with the Foreign Mission Seminary. Here Mrs. Loftfield acted as instructor in elocution and public speaking for two years. It has been two years and a half since the dread disease to which she finally succumbed first laid hold on her. After her return from southern California last May she gradually sank lower and lower. Her last hours were passed in the full consciousness of her true condition. She counseled her husband and children with re-

NOTICES AND APPOINTMENTS

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. 8, 1914, at 10 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 members 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.,

gard to their future, and urged that they do all in their power to lead her relatives to prepare to meet the Lord, a burden which had been on her heart for a long time. To her many friends she left the message that she was dying in the consciousness of full acceptance with God through the grace of Christ. She fell asleep on Thursday morning, November 13, to await the coming of her Lord. Besides her sorrowing husband and two children, Cordelia and Hamlet, she leaves to mourn their loss a father, two brothers, and a host of friends in many places. The funeral services were conducted from the Takoma Park church, Sabbath, November 15, by Elder F. M. Wilcox, assisted by Elders A. G. Daniels and W. T. Knox and the writer. Special music was rendered by Prof. and Mrs. Clemen Hamer, Mr. N. D. Staughton, and Mrs. A. J. S. Bourdeau. Beautiful floral offerings were made by the Seminary-Sanitarium and Takoma Park churches, as well as by many individuals. Sister Loftfield was laid to rest in Rock Creek Cemetery, Washington, D. C.

J. N. ANDERSON.

Herman Feaster Ketring

HERMAN FEASTER KETRING was born in New Enterprise, Bedford Co., Pa., Sept. 3, 1873, and fell asleep at the home of his mother in Escondido, Cal., Nov. 5, 1913. He was baptized when fourteen years of age at a camp-meeting held in Williamsport, Pa., the third angel's message having been brought to his family by Elder Joel Robinson three years previous. Shortly after this the family moved to Moline, Kans., where at the age of eighteen he entered the canvassing work, spending some time in this line of work in Arkansas and Kansas. Later he entered Union College to prepare for the ministry, which work he entered upon in the State of Kansas when twenty years of age, during the presidency of Elder C. McReynolds, to whose kind encouragement he always felt greatly indebted. Brother Ketring also labored some time in the Wyoming Mission field with Elder O. S. Ferren. April 18, 1896, he was married to Miss Elva Riggs, and returned to work in Kansas, where the Lord greatly blessed his efforts in different places. At the General Conference held at Battle Creek in 1901 he volunteered for work in South America, and soon after the meeting, in company with Elders J. W. Westphal and A. R. Ogden, sailed for Chile. He labored in the West Coast Mission field from the fall of 1901 until the spring of 1905. The last two years of this period he served as superintendent of the field. After attending the first General Conference held in Takoma Park, in 1905, he engaged in labor for a time in the Kansas Conference again, but later accepted a call to the presidency of the New England Conference. Having acquired a good command of the Spanish language, he had an earnest desire to labor again in some Spanish-speaking field, but circumstances hindered. In his work in New England the burdens he carried in connection with the Melrose sanitarium, which was then passing through a crisis, and the administrative work, proved to be too heavy for his strength, and in the fourth year his health failed. Brother Ketring then spent some time at the Massachusetts State Sanitarium for Tuberculosis, and left it apparently well. However, on the advice of friends and physicians, he went to Denver, Colo., with his family, and undertook to build himself a home while doing pastoral work in the Capitol Hill church of that place. However, he overrated his strength and endurance, and during the severe winter weather exposed himself too much in his work of building. Later he exhausted his remaining strength in a protracted debate with a Christian minister at Greeley, Colo. Pneumonia and nervous prostration followed, and he never again, during the three years left to him, rallied to any marked degree. The last four years of his life were long and weary, attended with alternate periods of hope and dejection, and of peculiar trials and sorrows. The deceased spent the winter of 1910-11 in Cuba with our family, returning the following year to Denver. However, he could not endure the severe climate, and finally decided to

accept the invitation of the writer and his sister, Mrs. Snyder, to pass last winter at our home in California. Finding the climate favorable, he was very anxious to have his family with him, and accordingly last June he returned to Denver, though not strong enough for so long a trip, to arrange for moving. He returned in a weak condition, and following the advice of his physicians at Glendale, went with his mother and younger sister to Escondido, Cal., to spend the winter. At first he seemed to improve, but the disease gradually conquered. He fell asleep at peace with God and resigned to his will. "Not my will, but thine be done," he repeated to his mother and sisters, to whom he was so dear, and he often spoke of the short time he would be asleep before the Master would come to awaken him. His last message to his absent brother and his children was, "Meet me when Jesus comes." Words of comfort were spoken by Elder R. S. Owen, of San Diego, assisted by Elder Black, of Escondido. At our brother's request, he was laid to rest in the cemetery at Escondido to await the call of the Life-giver. He is survived by a wife, three children, a mother, two sisters, and a brother. They sorrow, however, not as those who have no hope, believing that they will meet him when Jesus comes.

E. W. SNYDER.

A Pioneer Laid to Rest

SISTER MARION STOWELL CRAWFORD died at the home of her sister, Mrs. P. F. Chase, in Monroe, Wis., Oct. 25, 1913. Sister Crawford was born in Paris, Maine, in the year 1829. Her education was obtained in the schools of North Paris. She was an ambitious young woman, and her keen mind improved every opportunity for advancement. The truths of the three angels' messages were very dear to her, and she was a teacher of them throughout her long life. When the publishing work was carried on in Rochester, N. Y., she was closely associated with Elder Uriah Smith, Elder J. N. Andrews, Sister White, and others. In the year 1854 the family moved from Maine to Warren, Ill., where Miss Stowell was united in marriage with Delos Truesdail. Later she and her husband moved to northern Missouri, where they lived for nearly twenty years, until the death of Mr. Truesdail. Following this, she spent several years in Battle Creek, Mich., where in the year 1892 she was married to Mr. Franklin Crawford, a childhood friend. Until the death of Mr. Crawford she lived in Kankakee, Ill., where she was an active member of the Seventh-day Adventist Church. She was always true to the message, and was unusually active as a home missionary. Thousands of pages of literature have been scattered by her, and her letters and her articles for local papers have brought the message to a great many persons. For the past forty years it has been her custom to take clubs of our various publications and send them out from week to week, and this was continued until a few weeks before her death, even though for the last two years she was nearly blind. Sister Crawford had no children of her own, but from time to time she had in her home a number of orphan children. My own knowledge of the truth is the result of her faithful care of two children, who, bereaved of a mother, had been placed in a Catholic convent for lack of a better place. Her daily instruction led us to become Sabbath-keepers, although all our relatives were opposed to it. Various phases of the message appealed very strongly to her. Elder F. C. Gilbert's work for the Israelites elicited her generous support. She was generous in helping the colored work, and today a student's cottage on the Hillcrest School farm witnesses to this interest. She has assisted one or more of the highland schools in the South, and in many places her help will be missed. Sister Crawford spent the last year of her life at the Madison (Wis.) Sanitarium, leaving there only a few weeks before her death. She has a wide circle of friends among the older Sabbath-keepers. She is survived by her brother, Oswald Stowell, who now lives with some of his children in Riverside, Cal., and who belonged to the Review and Herald Office force

in its earliest years. A second brother is still living in Chicago, and she has three sisters. — Mrs. P. F. Chase, of Monroe, Wis., Mrs. Augusta Barton, of Warren, Ill., and Mrs. Lizzie A. Day, of Lewiston, Maine. Sister Crawford followed the history of the third angel's message from its very beginning, and always expressed a hope that she might live to see the coming of the Saviour. She fell asleep with a strong hope in the resurrection.

M. BESSIE DEGRAW.

Harry Lyman Tenny

HARRY LYMAN TENNY was born April 24, 1890, in Belleville, Ontario, and died in New York City, Nov. 7, 1913, aged 23 years, 6 months, and 13 days. From an early age he manifested a determination to prepare himself for a place of usefulness in the Lord's work. Most of his education was secured in our own schools, first at Lorne Park, Ontario, and then at South Lancaster Academy. After serving some time as an office assistant in connection with the Greater New York Conference, he was called to fill the responsible position of conference and tract society secretary and treasurer, which position he held at the time of his death. It was unusual for one so young to have such responsibilities placed upon him, but he was equal to every demand of his position. When he left the office for the last time, his books were all posted and every entry made. For some time he had been troubled with a nasal affliction; and after consultation with one of New York's leading specialists, an operation was advised. He went to the hospital Friday, November 7, and was operated on, the operation lasting from 2:30 to 4:30 P. M. For a time he rallied, but about 7:15 P. M. he had a sinking spell, and died suddenly without having regained consciousness. The relatives in Canada were communicated with and arrangements immediately made for sending the remains home for burial. The writer accompanied the body and remained until after the funeral, which took place on Tuesday, November 11, at 2:30 P. M. Elder M. C. Kirkendall, president of the Ontario Conference, assisted the writer in the services. Brother Tenny is survived by his father, mother, and four sisters, who deeply mourn the loss of an affectionate son and brother. He was beloved by all who knew him, and his many friends unite with the family in mourning the loss of this devoted young life.

J. L. McELHANY.

The Advent Review and Sabbath Herald

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

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THE WORK AND THE WORKERS

NEARLY 10,000 new yearly subscriptions have been received for *Liberty* magazine during the past three months. Let the good work go on. Special price for 10 subscriptions, only \$2.00.

THOUSANDS of copies of the beautiful January *Life and Health* are being ordered. Have you seen this "Reducing the Cost of Living" number?

ONE thousand copies of *Protestant Magazine* and *Liberty* magazine were used in connection with the recent series of three religious liberty lectures delivered in Grand Army of the Republic Hall, Washington, D. C., by Wm. Lloyd Clark, under the auspices of the Guardians of Liberty.

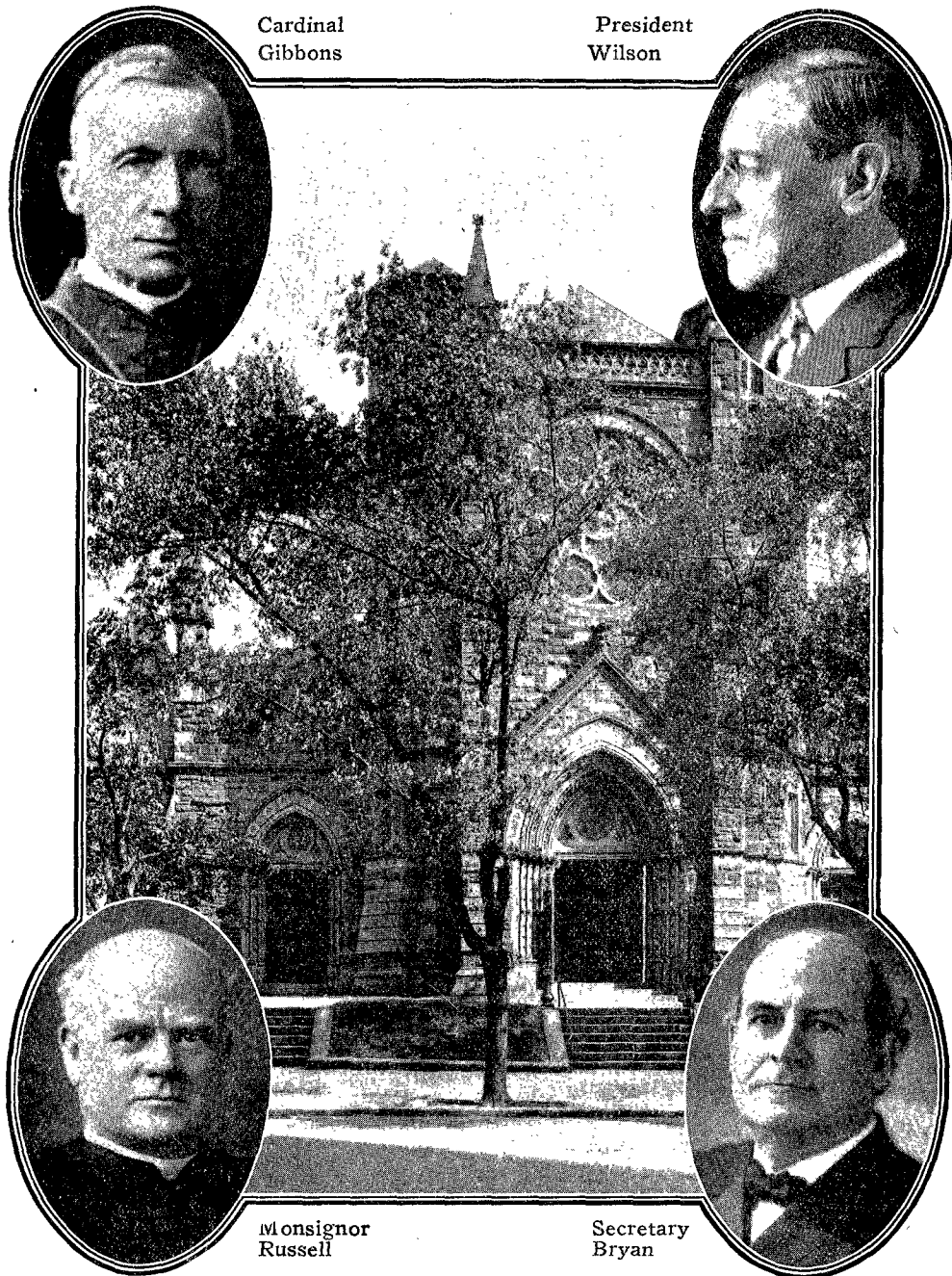
THREE striking features in the January *Protestant Magazine* that you cannot afford to miss: President Attends Mass, Rome Denounces Our "Lying Constitution," and Mr. Bryan's Speech to the Knights of Columbus, in Philadelphia, on Columbus day. While they last, the October, November, and December, 1913, numbers will be added free to all yearly subscriptions for 1914.

YOU would better reserve 20 copies (\$1.00) or 50 copies (\$2.00) of the January *Protestant Magazine* before the entire edition is exhausted. Anticipating an unusual demand for this "President at Mass," "Lying Constitution," and "Mr. Bryan and the K. of C." number, we have printed a large edition. Single copies, 10 cents. **SPECIAL HOLIDAY OFFER:** 5 six-month subscriptions, to five addresses, only \$1.50—regular price, \$2.50.

Two priests were recently seen in one of the Washington, D. C., public libraries taking note of the fact that the *Protestant Magazine* is displayed there. The American Federation of Catholic Societies, the Knights of Columbus, and other Roman organizations are endeavoring to exclude all truly Protestant literature not only from the United States mails but also from our public libraries. Failing to have it excluded, they next endeavor to have it placed upon the "special" list, where it will not be seen, but will have to be called for to be obtained. Is this the case in your town? Investigate, and help to remedy the situation. *Liberty*, the *Protestant Magazine*, and *Life and Health* should be on the reading-table of your public library. Special library rate for the three magazines, one year (regular price, \$2.35), only \$1.90. To obtain this reduction, be sure to mark your order "library rate." Remember the Y. M. C. A. when making up your list.

ARE you having a hard time to make ends meet? Read the symposium of seven helpful articles on "What I Know About Reducing the Cost of Living," found in the beautiful January *Life and Health*. Why not order 20 copies for \$1.00, or 50 copies for \$2.00. "Send at once 1,000 more January number," writes our Chicago agency. "Have already disposed of 1,000. Rush these." Order 50 today. A good seller!

ship thus: "The amplest religious freedom, with no interference on the part of the church in the functions of the state, which is the sole representative of the totality of the citizens and possesses unlimited sovereignty." See *New World* (Catholic), Dec. 5, 1913. If you wish to study church and state principles further, send 20 cents for the current issues of *Liberty* and the *Protestant*. Or send \$1.30 for both magazines one year.



ST. PATRICK'S CHURCH, WASHINGTON, D. C., AND SOME OF THE NOTABLES WHO ATTENDED THE PAN-AMERICAN MASS IN IT

This picture is but one of four full-page illustrations appearing in the "Picture Section" of the striking January *Protestant Magazine*. We have called this number the "President at Mass" and "Lying Constitution" number. It also tells of Mr. Bryan's remarkable and surprising speech to the Knights of Columbus. Single copy, 10 cents. **Special Holiday Offer:** The October, November, and December, 1913, numbers free with yearly subscription for 1914—fifteen months for \$1.00! These three extra numbers will soon be gone!

It was a remarkable coincidence that on Thursday, November 27, while our Protestant President was attending the Fifth Pan-American Mass, in St. Patrick's Church, Washington, D. C., the nominally Catholic king of Italy, Victor Emmanuel, was delivering his speech from the throne at the opening of the Italian parliament, in which he outlined his policy on church and state relation-

DURING the holidays we will let down the bars a bit and let you send in five six-month subscriptions for the *Protestant Magazine* for only \$1.50, or 30 cents each. Place it in your public library and in the hands of your friends. Ask the librarian to place it on the reading-table, along with the other magazines. Drop in occasionally and notice where it has been placed.



WASHINGTON, D. C., DECEMBER 18, 1913

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ATTENTION is called, on page 21, to the change of dates in the meetings of the Southern Missionary Society and the Southern Union Conference Association.

In this number we conclude the excellent series of articles on Gospel Finance, by Elder E. K. Slade. These articles have contained much practical instruction, which has been appreciated by our readers.

We note in the report of the European Division Committee meeting held recently in Budapest, Hungary, that the Russian Union Conference is now resolved into two unions, the East Russian and the West Russian.

A STRIKING illustration of the manner in which God opens the way for our faithful colporteurs is afforded by the article from Elder F. W. Spies, on page 12. We serve a living God, and he desires to come into such relationship to every one of his children that he can direct and guide in their every experience.

Most encouraging reports come from Elder W. F. Hills, of progress in the newly entered Swatow district of China. While the reports await their turn for insertion in our columns, we quote one paragraph: "We have had four very severe typhoons within two months. Many people were killed, and much damage done to buildings and crops. Our 'Hayes Gospel Boat' (for river service) was upset, with five workers in her, forty-five miles inland. We praise the Lord that not a life was sacrificed, and the boat was recovered, with less than five dollars' loss. While scores of buildings around us were wrecked, not one of our chapels was injured, and our new mission home, which is perhaps more exposed than almost any other building in the city, was not damaged. We give God the praise for his protecting care. Many times we have had positive assurance that God is tenderly protecting us."

At a meeting of the Australasian Union Conference Committee, in council closing in October, plans were laid to open work in the Solomon Islands, Elder G. F. and Mrs. Jones, formerly of the Malaysian Mission, being appointed to pioneer the work in this field. These islands have received very little missionary service from any quarter, and are decidedly heathen territory. We rejoice to know that the standard is to be lifted there.

WRITING from Boulder, Colo., Elder E. T. Russell, president of the Central Union Conference, and also of the Boulder-Colorado Sanitarium Board, says of that institution: "I am very much pleased with the way things are moving here. A good spirit pervades the institution, and all the workers seem to be rendering faithful service. At present there are thirty-five or forty house patients besides some outside patients. This year they have paid out for improvements and repairs about three thousand dollars, and they have also paid over seven thousand dollars on their indebtedness. We have every reason to believe that from now on this institution will enjoy prosperity."

THE closing paragraph of the report from Elder A. E. Place on page 15, is worthy of repetition here: "Whatever men may say or men may do, in spite of all the unpleasant and trying conditions existing among us, one thing is certain, — the Seventh-day Adventist people are carrying to the world a *unifying message*, which is preparing a people to stand without 'spot, or wrinkle, or any such thing,' at the appearing of the Lord himself. What an opportunity is held before every soul today!" Truly, what an opportunity is afforded us in the work in which we are engaged! God has in it a place for every man; opportunity is afforded for the exercise of every talent. The call of God to this people is to arise and quickly finish the work. To us, as to Israel of old, he says, "Ye have compassed this mountain long enough." Canaan is ahead, let us march onward.

MANY perhaps of those who will read the personal experience of Dr. D. H. Kress in this number are passing through similar experiences. We have reached, as never before in this world's history, the time of testing. God is proving his children. Many there are today in the ranks of his chosen people who are beset by fierce temptations. Let all such remember that it is their blessed privilege to pray and believe for a glorious victory. In the hours of darkness God does not forsake his faithful ones. Sometimes it is necessary to stand still and wait for the Lord's moving providence, for his revelation; but if faith is maintained in his providences, in his own time and way this revelation will surely come. The path of duty will be made plain, and darkness and trial and perplexity will be made to work together for our highest good. This experience by Brother Kress was written on Thanksgiving day, and we trust that many of our readers had on that occasion, and will have during all the days to come, occasion to thank our God for turning their captivity.

SENDING two articles for publication in the REVIEW, Elder J. N. Loughborough says that while he does not have the vigor of earlier years, he thanks the Lord for freedom from pain. May the Lord bless and sustain the aged pioneers who for long years have been connected with this movement, and grant them the desires of their hearts in witnessing the speedy triumph of the cause for which they have so long labored.

SPEAKING of the recent ministerial institute and the union conference held at South Lancaster, Mass., Elder F. W. Stray, president of the Northern New England Conference, in a personal letter, says: "We had a wonderful meeting at South Lancaster, and wonderful results in the union meeting which followed. Some of us understand as never before what the ten days' meeting before Pentecost really meant. We could not discuss details much, as the business quickly disappeared. We were continually brought back by the Spirit to the problem of our relationship to God in the finishing of the work speedily. I am sure that we should expect great things from God." And we believe with Brother Stray that God is anxious to give the great things expected. Truly it is our privilege to expect great things of God and attempt great things for God. These great blessings will not come in a denominational way, but individually, as every soul makes a full and complete surrender, and, in faith, takes hold of God's promises.

The Missions Campaign

THE honor roll of conferences still stands: —

CONFERENCE	DATE OF REACHING GOAL
Maritime	November 14
Utah	November 25
Mississippi	December 2

The secretary of the Mississippi Conference, Wm. A. Woodruff, writes a very interesting letter. An extract or two only: "Brother Saxon, a book worker, won out in the home stretch. He blended the two lines of work, and they went nicely together." "I wish to say a few words with reference to the colored people's efforts in the Ingathering work. They have already sent in about \$100. They are still busy, and desirous of reaching their aim." "Some who thought it would be impossible for them to do anything, were among the most faithful and successful ones. Our people were enthusiastic over the results. In almost every letter received they would want to know what the totals were, and how we were coming out."

A young lady in Brantford, Ontario, with whom Bible readings were being held, gave \$50 to support a native worker in some foreign field.

The president of the Chesapeake Conference, Elder R. T. Baer, writes that the Baltimore church has raised \$400. Other churches are also making splendid records.

As 599,421 papers have been ordered, and late orders are still coming in, it has been necessary to start the presses again, on a small edition of 10,000.

We are disappointed that our honor roll has not grown this week, but up to the day of going to press (Thursday) no further telegrams have been received.

T. E. BOWEN.